

PSALM 7

Written and compiled by Gary Kukis

Psalm 7:1–17

David Appeals to God While Being Persecuted

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “**For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.**” (John 3:16–18). “**I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!**” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the [word-by-word](#), [verse-by-verse](#) studies of the **Psalms** ([HTML](#)) ([PDF](#)) ([WPD](#)), which have been done over a very extended period of time; meaning that the quality will vary considerably.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from a variety of commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Psalm available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

Preface: David finds himself being pursued and persecuted; and so he appeals to God for deliverance. There may be parallels to Israel in the future as well.

The Bible Summary of Psalm 7 (in 140 characters or less): *O LORD, save me from all who pursue me. Arise in judgement! God has prepared his weapons against the wicked. I will praise the LORD!*¹

There are many [chapter commentaries](#) on this chapter of book of Psalms. This will be the most extensive examination of Psalm 7, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

This particular Psalm was redone, starting from scratch. However, the previous commentary and the previous set of translations were included in the final document. There may be some overlap in that. As more is done on this psalm, the updated document will be put online.

Quotations:

On Persecution:

John F. Kennedy: Tolerance implies no lack of commitment to one's own beliefs. Rather it condemns the oppression or persecution of others.²

Alexander Hamilton In politics, as in religion, it is equally absurd to aim at making proselytes by fire and sword. Heresies in either can rarely be cured by persecution.³

Bertrand Russell (atheist): Religions that teach brotherly love have been used as an excuse for persecution, and our profoundest scientific insight is made into a means of mass destruction.⁴

Rita Levi-Montalcini: If I had not been discriminated against or had not suffered persecution, I would never have received the Nobel Prize.⁵

Richard Wurmbrand (From *Tortured for Christ*): It was strictly forbidden to preach to other prisoners. It was understood that whoever was caught doing this received a severe beating. A number of us decided to pay the price for the privilege of preaching, so we accepted their [the communists'] terms. It was a deal; we preached and they beat us. We were happy preaching. They were happy beating us, so everyone was happy.⁶

Amy Harmon (in *From Sand and Ash*): They can take our homes, our possessions. Our families. Our lives. They can drive us out, like they've driven us out before. They can humiliate us and dehumanize us. But they cannot take our thoughts. They cannot take our talents. They cannot take our knowledge, or our memories, or our minds. In music there is no bondage. Music is a door, and the soul escapes through the melody.⁷

¹ From <http://www.biblesummary.info/Psalms> accessed February 5, 2020.

² From <https://www.brainyquote.com/topics/persecution-quotes> accessed February 29, 2020.

³ From <https://www.brainyquote.com/topics/persecution-quotes> accessed February 29, 2020.

⁴ From <https://www.brainyquote.com/topics/persecution-quotes> accessed February 29, 2020.

⁵ From <https://www.brainyquote.com/topics/persecution-quotes> accessed February 29, 2020.

⁶ From <https://www.goodreads.com/quotes/tag/persecution> accessed February 29, 2020.

⁷ From <https://www.goodreads.com/quotes/tag/persecution> accessed February 29, 2020.

Tertullian quotation (a graphic); from **Good Reads**; accessed February 29, 2020.



"If the Tiber rises too high, or the Nile too low, the remedy is always feeding Christians to the lions."

– Tertullian

Alistair Begg: If you live in such a manner as to stand the test of the last judgment, you can depend upon it that the world will not speak well of you.⁸

On Injustice:

Craig D. Lounsborough quotation (a graphic); from **Good Reads**; accessed February 29, 2020.



"I decry the injustice of my wounds, only to look down and see that I am holding a smoking gun in one hand and a fistful of ammunition in the other."

– Craig D. Lounsborough

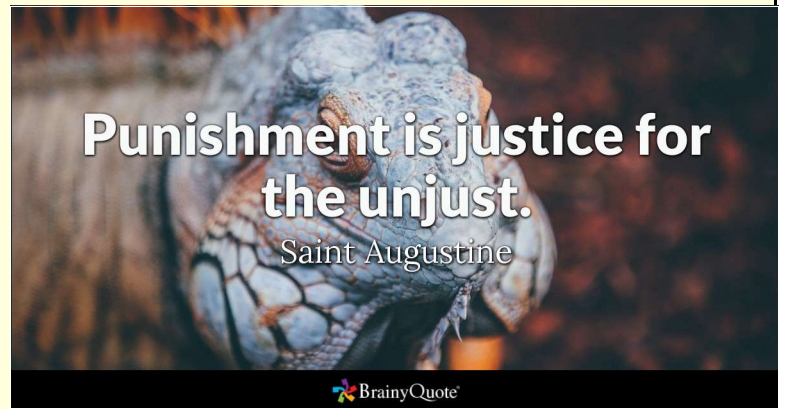
Martin Luther King Jr.: Injustice anywhere is a threat to justice everywhere.⁹

Albert Camus: There is the good and the bad, the great and the low, the just and the unjust. I swear to you that all that will never change.¹⁰

Saint Augustine quote (a graphic); from **Brainy Quotes**; accessed February 29, 2020.

Voltaire: Those who can make you believe absurdities, can make you commit atrocities.¹¹

Lemony Snicket (from *The Blank Book*): People don't always get what they deserve in this world.¹²



Outline of Chapter 7:

Introduction

Inscription

vv. 1–5

vv. 6–9

vv. 10–17

Title and Occasion of Psalm 7

David Prays to God About Being Persecuted

The God of End-time Righteousness is David's God as Well

David Speaks of the Justice of God, Which Justice Will Vindicate Him

Chapter Summary

Addendum

Charts, Graphics and Short Doctrines:

Preface

Preface

Preface

Quotations

Tertullian quotation (a graphic)

Craig D. Lounsborough quotation (a graphic)

⁸ From <https://www.goodreads.com/quotes/tag/persecution> accessed February 29, 2020.

⁹ From <https://www.goodreads.com/quotes/tag/injustice> accessed February 29, 2020.

¹⁰ From <https://www.brainyquote.com/topics/unjust-quotes> accessed February 29, 2020.

¹¹ From <https://www.goodreads.com/quotes/tag/injustice> accessed February 29, 2020.

¹² From <https://www.goodreads.com/quotes/tag/injustice> accessed February 29, 2020.

Preface	Saint Augustine quote (a graphic)
Introduction	The Psalms —the Soundtrack of the Kingdom (a graphic)
Introduction	Psalm 7 (a graphic)
Introduction	Specific Historical References in the Davidic Psalms
Introduction	Titles and/or Brief Descriptions of Psalm 7 (by various commentators)
Introduction	Psalm 7—A Plea for Help (a graphic)
Introduction	Brief, but insightful observations of Psalm 7 (various commentators)
Introduction	Fundamental Questions About Psalm 7
Introduction	The Prequel of Psalm 7
Introduction	The Principals of Psalm 7
Introduction	By the Numbers
Introduction	A Synopsis of Psalm 7 (various commentators)
Introduction	A Summary of Psalm 7 (Arno Gaebelein)
Introduction	Outlines of Psalm 7 (Various Commentators)
Introduction	929 Synopsis of Psalm 7 (Rabbi Dr. David Z. Moster)
Introduction	Lion (Photo)
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Inscription	Who is Cush the Benjamite? (Various commentators and translators)
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- v. 9 Psalm 7:9 (HCSB) (a graphic)
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- v. 12 Psalm 7:12a If a man does not turn back from his sin (various commentators)
- v. 12 Psalm 7:12c-d God has bent and stepped into His bow (various commentators)
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- v. 12 Two Ways to Interpret Psalm 7:11–12 (a discussion)
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Introduction and Text	First Verse	Addendum
www.kukis.org	Psalm folder	Exegetical Studies in the Psalms

Doctrines Covered or Alluded To			
	Dual Authorship of Scripture	Personal Injustice	
Additional doctrines and links are found in Definition of Terms below.			

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. There are other technical terms which require definition as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
1st and 2nd Advents of Jesus	When Jesus first came to walk on this earth, that was the 1 st Advent. When He returns to destroy the nations who are about to invade Israel, that will be the 2 nd Advent. David and the two advents of Jesus Christ (HTML) (PDF) (WPD). (Stan Murrell)

Definition of Terms	
Age of Israel	This is the period of time in history where God works through believers in nation Israel. God also worked through the Abraham and those descended from him until nation Israel was established. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Angelic Conflict	Before man was created, God had created angels, and some of these angels sinned against God. This conflict, which we cannot see, is a conflict that we are a part of, and our spiritual lives in particular are directly to the Angelic Conflict. See the Angelic Conflict (HTML) (PDF) (WPD).
Anthropopathism	This is the assignment of human feelings, passions or characteristics to God, attributing to Him feelings or characteristics which He does not possess. This often helps to explain God's actions in human terms. For more information, see Wenstrom .
Church Age	The period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Dual Authorship of the Word of God	This is the concept that the Scriptures were written by men concerning actual historical events; and by God the Holy Spirit, Who, at times, has a purpose in recording that particular event, often using it as a prophecy or as a type to be fulfilled by our Lord. Therefore, there is a literal understanding of Psalm 41:9 (Even this man I believed to be looking out for my welfare and prosperity—a man whom I trusted; a man who took meals with me—his heel has been lifted up against me.), as well as an application of this verse by Jesus to His betrayal by Judas. David the psalmist, was thinking of a specific person who had betrayed him in life; and God the Holy Spirit was thinking of Judas betraying the Lord. Same words, but different meanings and purposes. The Doctrine of the Dual Authorship of Scripture (HTML) (PDF) (WPD).
Faith Rest Drill	There are three stages to the faith-rest drill. (1) Stage #1: Faith claims a promise. (2) Stage #2: Faith develops a rationale. (3) Stage #3: Faith draws a doctrinal conclusion. Doctrine of Faith-rest (HTML) (PDF) (WPD). Doctrine of the Faith-rest Drill (Cherreguine Bible Doctrine Ministries); (Divine Viewpoint.com); (Robert McLaughlin).
Imputed righteousness	Imputed righteousness is the Protestant Christian doctrine that a sinner is declared righteous by God purely by God's grace through faith in Christ, and thus all depends on Christ's merit and worthiness, rather than on one's own merit and worthiness. ¹³ Bible Verses on Imputed Righteousness (knowing-jesus.com). Theopedia . Imparted, Infused and Imputed Righteousness (Reasons for Hope in Jesus). The Doctrine of Imputed Righteousness (Gary Ray Branscome).
Progressive Revelation	Progressive revelation simply means that God reveals Himself progressively. As we read about God and His decree in the Bible, it is not revealed to us all at once. Although we find suggestions of the Trinity in Gen. 1, it is not until the New Testament that the concept of the Trinity is revealed well enough to more fully comprehend it. God's grace and judgment, and what He would do about sin, is first mentioned in Gen. 3; further elaborated on when God asked Abraham to sacrifice his firstborn (by Sarah); and fulfilled by the incarnation of Jesus Christ. See the Doctrine of Progressive Revelation (HTML) (PDF) (WPD).

¹³ From https://en.wikipedia.org/wiki/Imputed_righteousness accessed February 16, 2020.

Definition of Terms	
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).
The Revealed God (or, the Revealed Lord)	We all come to a time of God-consciousness where we understand the concept and possibility of the existence of God. At that point, we face 2 great questions: (1) do we want to know this God and (2) are we willing to believe in God as He has revealed Himself or do we make a god in our own image and worship that? In both the Old and New Testaments, God will make Himself known (He reveals Himself) to those who will believe in Him and to others as well. We know Him firmly and concretely as Jesus Christ; and in the Old Testament, He is known as the God of the Jews, the Creator of the Universe, the God of Moses (or of Abraham), etc.
Sanctification	Sanctification is a technical theological term for the status quo of the royal family of God in three phases of the plan of God. The term means to be set apart to God for a special purpose. We, the royal family of God, are set apart to God in three ways (at salvation, in our lives, and in the eternal state).
Spiritual Life	The spiritual life is the life that God expects us to lead. Fundamental to the spiritual life is rebound (naming your sins to God and being filled with the Spirit) and spiritual growth (learning and believing Bible doctrine). Even though we are commanded to live the spiritual life, this is not an imposition to our lives, but enlightenment and peace of mind. The unbeliever cannot lead a spiritual life. (HTM) (PDF) (The Spiritual Life via the 10 problem solving devices —R. B. Thieme, Jr.) (Walking in the Spirit —Chafer) (Spiritual Metabolism —Robert R. McLaughlin)
Tribulation, The	When the Church Age comes to its completion, and the body of believers is raptured from this earth, there is remain a shortened 7 years which time is known as the Tribulation. This is actually the end of the Jewish Age and has many names in the Bible (like <i>the time of Jacob's trouble</i>). (Doctrine of the Tribulation —Pastor L.G. Merritt) (The Great Tribulation —Cherreguine Bible Doctrine Ministries) (Tribulation Time line [Chart]—Grace Bible Church of Baytown)
Type, Antitype, Typical	<i>A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1).</i> ¹⁴ See the Doctrine of Typology (HTML) (PDF) (WPD).
Some of these definitions are taken from http://gracebiblechurchwichita.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	
<div>Chapter Outline</div> <div>Charts, Graphics and Short Doctrines</div>	

¹⁴ From <http://www.dake.com/dake/types.html> accessed July 30, 2013.

An Introduction to Psalm 7

Introduction: I have no problem placing the psalms which we have covered thus far in the book of Samuel. However, Psalm 7 is more difficult, as David references Cush the Benjamite. Edersheim suggest that this is a name for Doeg, possibly earned after he slaughtered the priests of Nob. This could be another enemy of David's, not unlike Doeg. That this is a psalm about pursuit, deliverance and injustice, we may reasonably place this psalm during the time period of David's exile when Saul was king.



Since the only Cush of Scripture comes from Gen. 10, a time which would predate the Benjamites considerably, let me offer another point of view. This is more likely a veiled reference to Saul, who is a Benjamite. Cush was from the line of Ham (his first son), and Cush fathered Nimrod. Not only would this be the unsaved line of Noah, but the degenerate line of Noah. David may be slyly referring to Saul without naming him here. That this would be a psalm written early on in David's escape would further give credence to this theory. That this enemy is pursuing him (v. 5a) and that he overtakes him (v. 5b) would reasonably place this psalm almost at the end of 1Sam. 23.

The Psalms —the Soundtrack of the Kingdom (a graphic); from [Buzzsprout](#); accessed February 23, 2020. Obviously, the word *soundtrack* refers to the psalms as originally being songs.

I originally did this study back in 2004; and I have changed quite a number of things since then. So, rather than simply take what I did originally and expand upon

that, I started afresh with the exegesis¹⁵ and began a completely new examination of this chapter of the Psalms. At some point after completing the translation, I went back and integrated my old notes into this new study. As a result of doing this study twice, I have two sets of translations. Both of these sets of translations are placed at the very end of this study in the addendum.

One very important addition to this new examination of Psalm 7 is, a parallel interpretation of this psalm. I believe that there is enough content here to understand this is a psalm of David about David; but also that this psalm looks forward to the two advents of Jesus Christ, and to the final judgment of all mankind. That will be presented at the very end of this study.

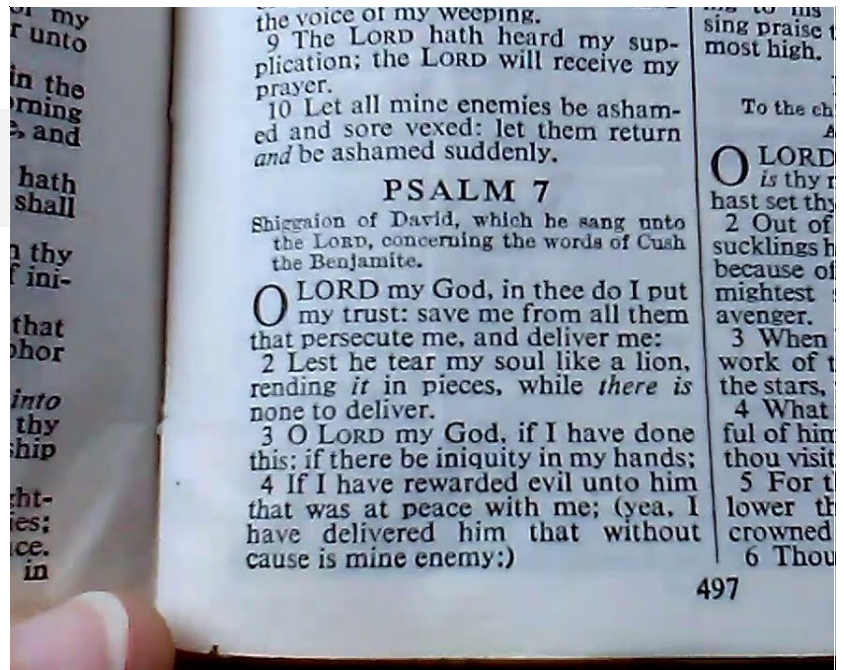
¹⁵ Since 2004, WP allows for Hebrew letters to appear in a document going from right to left, as that language was originally written. Previously, I placed letters and their vowels using the *advance feature* in WordPerfect. This way, I could place the vowels properly. At some point (around WP X4), this was no longer necessary for me to do. So the old format of placing letters is in the previous Psalm 7 document; and in this document, the new formatting is used.

Psalm 7 (a graphic); from **UGET Tube**; accessed February 23, 2020.

Chapter Outline

Charts, Graphics and Short Doctrines

In **Psalm 7:11**, we come across a very unusual situation, where at least two ancient translations insert the word *not* into the translation, which the Hebrew does not (they do not exactly insert this word; but that will be explained later). So, how do we deal with a situation like this? Is one of these translations clearly wrong and the other clearly right? After all, inserting the word *not* appears to indicate that the statement is negated (giving us, presumably, opposite meanings). My **answer** for this will surprise you.



The inscriptions tell us when some of these psalms were written, or what inspired the psalm.

Specific Historical References in the Davidic Psalms

Psalms	Historical Event
Psalm 7:1, Psalm 34:1, Psalm 52:1, Psalm 54:1, Psalm 56:1, Psalm 57:1, Psalm 59:1, Psalm 142:1	The time of David's persecution by Saul.
Psalm 3:1, Psalm 63:1	David's persecution under Absalom
Psalm 51:1	David's adultery
Psalm 60:1	The Syro-Ammonitish war

Info from Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 7 (chapter comments).

Chapter Outline

Charts, Graphics and Short Doctrines

These brief descriptions allow us to get an idea of what it is we are about to study.

Titles and/or Brief Descriptions of Psalm 7 (by various commentators)

C. Clemence: *The slandered saint appealing to his God.*¹⁶

Keil and Delitzsch: Appeal to the Judge of the Whole Earth Against Slander and Requiring Good with Evil.¹⁷

James Burton Coffman: *[A] plea for Jehovah's help.*¹⁸

¹⁶ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Psalm 7 (homilies).

¹⁷ From <https://www.gracenotes.info/psalms/psalms.pdf> (p. 73); accessed February 9, 2020.

¹⁸ From <https://www.studydrive.org/commentaries/bcc/psalms-7.html> accessed February 23, 2020.

Titles and/or Brief Descriptions of Psalm 7 (by various commentators)

The Cambridge Bible: *The Psalmist is assailed by ruthless enemies who are bent upon taking his life, charging him with heinous crimes. He solemnly protests entire innocence, and appeals to God as the supreme Judge to vindicate his cause.*¹⁹

The College Press Bible Study: *One Wrongfully Accused Commits his Vindication to the Righteous Judge of All the Earth.*²⁰

Dr. Thomas Constable: *David prayed for deliverance from his enemies on the ground that he was innocent, and he asked God to vindicate him by judging them.*²¹

Arno Gaebelein: *It has been suggested that over this Psalm should be written the sentence, “Shall not the judge of all the earth do right?”*²² (Gen. 18:25)

Robert Hawker: *The Psalmist is here appealing unto God, against the false accusations of his enemies. He expresses a well-grounded confidence that he shall be heard and just fled.*²³

Matthew Henry: *It appears by the title that this psalm was penned with a particular reference to the malicious imputations that David was unjustly laid under by some of his enemies.*²⁴

Charles Haddon Spurgeon: *This may be called the Song of the Slandered Saint.*²⁵

Guzik: *The Psalm contains both David’s cry of anguish and confidence in God’s deliverance.*²⁶

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 7—A Plea for Help (a graphic); from [Spread Jesus](#); accessed February 23, 2020.

This is another good title for this chapter.

David’s plea for help is directed towards God. In this psalm, David is dependent upon God’s justice.

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.



¹⁹ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 7 (chapter comments).

²⁰ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Psalm 7:1.

²¹ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Psalm 7:1.

²² Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, Psalm 7:1.

²³ Robert Hawker *The Poor Man’s Commentary*; ©1805; from e-sword, Psalm 7:1 (slightly edited).

²⁴ Matthew Henry, *Matthew Henry’s Commentary on the Whole Bible*; from e-Sword, Psalm 7 (chapter comments).

²⁵ Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 7 (chapter comments).

²⁶ *David Guzik’s Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 7.

Brief, but insightful observations of Psalm 7 (various commentators)

Kukis: What we are studying here reveals that we can pray to God for justice here on earth, in the here and now. God's essence will support this.

The Cambridge Bible: *The energy and vigour of the Psalm correspond to the circumstances. Pressing danger, the rankling sense of injustice, a strong faith in the judicial righteousness of God, are its inspiring motives.*²⁷

The Cambridge Bible: *Ancient Jewish tradition prescribes it for use on the feast of Purim.*²⁸

C. Clemence: *There is nothing like the trials of life to constrain to prayer; and no prayers are so full of deep meaning as those forced out by such trials.*²⁹

H. A. Ironsides: *In the seventh Psalm we have the Psalmist pleading for righteous judgment, and he says, "I am not conscious of deliberately and wilfully sinning against God."*³⁰

Whedon: *The animated style of this psalm accords well with the genius of David. It was written in a time of great peril, reproach, and suffering, and is commonly referred to his persecution by Saul, chiefly because the allusion of Psalm 7:4 seems to point to the scenes of 1 Samuel 24, 26, where David spared Saul's life.*³¹

From C. Clemence:

[David brings] burden of the moment before God, and leaves it there. His petitions are fivefold.

1. Arise, O Lord! (Psalm 7:6.)
2. Save me! (Psalm 7:1.)
3. Vindicate me! (Psalm 7:8.)
4. Bring wickedness to an end! (Psalm 7:9.)
5. Establish the just! (Psalm 7:9.)

When the heart is overweighted with sorrow and anxiety, let us always tell our God exactly the state of the case. We need not go over all points of religion or theology in every prayer; let us just tell God the matter of immediate pressure (cf. Psalm 142:2 34:4, 6 Philip. 4:6–7). Such petitions as are forced out by sorrow may be sent up in all loving confidence to our Father in heaven. He will excuse all their mistakes, and answer them in the fulness of love.³²

Dr. Thomas Constable: *Elements of an individual lament (Psalm 7:1-2), an oath (Psalm 7:3-5), a psalm of Yahweh's kingship (Psalm 7:6-12), and a thanksgiving hymn (Psalm 7:17) make designating this psalm's genre very difficult.*³³

Chapter Outline

Charts, Maps and Short Doctrines

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

²⁷ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 7 (chapter comments).

²⁸ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 7 (chapter comments).

²⁹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Psalm 7 (homilies).

³⁰ From <http://www.plymouthbrethren.org/article/6476> accessed February 23, 2020.

³¹ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 7 (chapter comments). This is not Whedon's final disposition on this matter.

³² *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Psalm 7 (homilies).

³³ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Psalm 7:1.

Fundamental Questions About Psalm 7

1. What does shiggaion mean?
2. Who is Cush the Benjamite?
3. Why exactly does God favor David over Saul?
4. Can David expect to receive justice in this world?
5. Can this psalm be about two separate topics?

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It is important to understand what has gone before.

The Prequel of Psalm 7

The Preacher's Complete Homiletical Commentary: *There can be but little doubt that this psalm was uttered by David when he was slandered by the courtiers of Saul, and when he was pursued by that deluded monarch. The situation of David is a picture of the situation in which all saints often find themselves.*³⁴

Gary Everett: *[This] Psalm [is] Seen is one of several psalms that refer to David's flight from King Saul.*³⁵

Keil and Delitzsch: *[Psalm 7 is] a prominent example taken from the time of persecution under Saul... One need only read 1Sam 24-26 to see how this Psalm abounds in unmistakable references to this portion of David's life.*³⁶

Bridgeway Bible Commentary: *During the reign of Saul, David won much fame for himself. Saul became jealous and attempted to murder David. When David escaped, Saul pursued him cruelly, being urged on by a group of zealous courtiers (probably from Saul's tribe of Benjamin), who accused David of plotting to overthrow the king (1Sam. 18:22-26; 1Sam. 22:7; 1Sam. 24:9; 1Sam. 26:19; cf. 2Sam. 16:5; 2Sam. 20:1).*

Bridgeway Bible Commentary continues: *The time was one of considerable suffering and temptation for David, but he remained guiltless throughout. He refused to do anything against Saul, whom he still acknowledged as God's anointed king. All he wanted was to save his own life (1Sam. 20:1; 1Sam. 24:11; 1Sam. 26:9). Cush, the Benjamite against whom David wrote this psalm, was probably one of those who falsely accused David and urged Saul to destroy him.*³⁷

Psalm 7 will begin with David expressing concern for his life.

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We need to know who the people are who populate this chapter.

The Principals of Psalm 7

Characters	Commentary
David	This appears to be a time when David was out in the Judæan hills, trying to avoid being captured and killed by Saul and his army.
God	David appeals his case to God.

³⁴ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Psalm7:1-2.

³⁵ Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Psalm 7.

³⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 7 (chapter comments).

³⁷ Don Fleming, *Bridgeway Bible Commentary*; ©1988, 1994, 2005; from e-Sword, Psalm 7.

The Principals of Psalm 7

Characters	Commentary
Cush (Saul?)	This psalm is occasioned on the <i>words of Cush the Benjamite</i> . The two most common identifications for Cush are: (1) Saul and (2) Some unnamed confidant of Saul, who feeds him false information.
David's enemies	This appears to be Saul's army.

Of the principals named, only God is important. The others provide us with a time and place and some context; and this psalm stands on its own without the context. We can make application, even without having all of this information.

Discussion of who is Cush is found in the [inscription](#).

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By the Numbers

Item	Duration; size
Y ^e howah	Mentioned 7 times.
God	Mentioned 5 times.
Righteous	Mentioned 3 times.
Righteousness	Mentioned twice.
Judge, judging	Mentioned 3 times total.

This can be seen visually in the [WordCloud](#).

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Here is what to expect from Psalm 7:

A Synopsis of Psalm 7 (various commentators)

Bridgeway Bible Commentary: *Unjustly pursued by fierce enemies, David turns to God for protection (1-2). In a strongly worded statement he boldly declares his innocence (3-5). He appeals to the judge of heaven and earth also to declare his innocence, and in addition to condemn his enemies (6-9). David's confidence is that God always acts justly (10-11). Therefore, those who are evil should turn from their sin, otherwise they will be overtaken by God's judgment (12-13).*

Bridgeway Bible Commentary continues: *Since evil deeds sooner or later bring about the downfall of those who practise them, David need have no fear of his enemies. His confidence in God's overruling justice strengthens him in his present distress (14-17).*³⁸

³⁸ Don Fleming, *Bridgeway Bible Commentary*; ©1988, 1994, 2005; from e-Sword, Psalm 7.

A Synopsis of Psalm 7 (various commentators)

James Burton Coffman divides this psalm into 3 parts. There is the introduction of the enemies of the slandered man (David) in vv. 1–5. Then there appears, to Coffman, to be a separate psalm in vv. 6–11 where the psalm morphs into a treatise of Israel in the last days, calling for God's deliverance. At the end of the psalm, in vv. 12–17, God's judgment of these evil men is reviewed.³⁹

I liked Coffman's approach so much that I revised my outline. Coffman was one of the few commentators to see that there is more going on than just David's plea for justice before God.

Lange: *The structure of the strophes is very uneven, and not very complete, hence they have been very differently divided. In my opinion, after the introductory cry for help which the threatened Psalmist makes, Psalm 7:1-2, there follows a strong protestation of his innocence with respect to the accusations raised against him, Psalm 7:3-5. On this he bases his invocation of Jehovah to begin and carry on his judgment, Psalm 7:6-7. The Psalmist then, with a good conscience, claims this judicial activity of God especially for himself, Psalm 7:8-9, expresses his trust in Divine protection, as well as his confidence in the punishment of the unconverted by God, Psalm 7:10-13, sees the ruin of his enemies already before his eyes, Psalm 7:14-16, and closes with the assurance of his joyful gratitude, Psalm 7:17.*⁴⁰

Morgan G. Campbell: *This is a song of the singer's confidence and appeal in circumstances of the most trying description. He is persecuted by enemies, some among them being violent and cruel. The basis of their attack would seem to be some charge of wrongdoing they make against him. He vehemently denies the charge and cries to Jehovah for vindication, which he firmly believes the God who tries the hearts of men will surely grant.*

Campbell continues: *In the first part of the psalm the story of personal need is told. The ruthlessness of the foe is the reason for his appeal. The declaration of personal innocence follows. If the charges were true, then would the heaviest judgments be just. They are untrue, as God is witness. Then let Jehovah appear on behalf of the innocent against the guilty.*

Campbell concludes: *Then follows the general affirmation of the equity of God on which the singer builds his confidence. God is righteous. The way of wickedness cannot prosper. It creates its own destruction. The pit digged is the grave of the man who digs it. The mischief and violence meditated return as retribution on the evildoer. The psalm is a song of confidence in the reign of God in equity over all men, and the consequent certainty that innocence will be vindicated in this particular case. Thanksgiving is according to Jehovah's righteousness.*⁴¹

Dr. Peter Pett: *In this psalm David prays for deliverance from his pursuers (1-2), declares his innocence of what he is accused of (3-5), prays for another worldwide judgment like the Flood which will purify the earth and establish righteousness (6-10), reveals that God is a man of war against unrepentant sinners (11-13), declares God's law of retribution on those who seek to harm their fellows (14-16), and finally gives praise to YHWH Most High for His goodness (17).*⁴²

Matthew Poole: *The psalmist prayeth for deliverance from his persecuting enemies, Psalm 7:1,2, and maketh a solemn profession of his innocency, Psalm 7:3-7. By faith he seeth his defence, Psalm 7:8-11, and the destruction of his enemies, Psalm 7:12-17.*⁴³

³⁹ From <https://www.studydrive.org/commentaries/bcc/psalms-7.html> accessed February 23, 2020.

⁴⁰ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; Psalm 7 (Exegetical and Critical).

⁴¹ Morgan G Campbell, *Exposition on Bible*; from e-Sword, Psalm 7.

⁴² Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Psalm 7 (chapter comments).

⁴³ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 7:1.

A Synopsis of Psalm 7 (various commentators)

The Preacher's Complete Homiletical Commentary summarizes this chapter in this way:

I. That God's equity may be obscured in the beginning, but it shall be vindicated in the end.

II. That the sinner's beginning may be grand, but his end shall be disaster.

*III. That the saints may have beginnings of sorrow, but the end shall be triumphant.*⁴⁴

Whedon: *The divisions of the psalm are as follows: Psalm 7:1-2, an earnest prayer for instant help; Psalm 7:3-5, a solemn protestation of innocence, being his reply to the accusations of his enemies who had distressed him, and were the occasion of the psalm. Thus far may be taken as an introduction to the matter of the psalm, which may be resolved into the following strophic divisions: Psalm 7:6-8, a call upon Jehovah, as the righteous Judge of all, to vindicate his cause on the ground of his integrity and innocence, and for the public effect upon the congregation; Psalm 7:9-10, his profession of confidence in God's justice, and of his own consequent vindication; Psalm 7:11-13, a warning of the imminence of the ruin of the wicked from the already prepared instruments of death; Psalm 7:14-16, the wicked, personified in his Cushite enemy, taken by their own devices, become victims of the destruction they had prepared for others; Psalm 7:17 seems an independent ejaculation of praise to God for his righteousness.*⁴⁵

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

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Arno Clemens Gaebelein (August 27, 1861 – December, 1945) was a Methodist minister in the United States.⁴⁶

A Summary of Psalm 7 (Arno Gaebelein)

Psalm 7:1-2. It has been suggested that over this Psalm should be written the sentence, "Shall not the judge of all the earth do right?" David appealed to God to judge His cause, that a righteous God cannot but save the righteous and judge the wicked. David sang this unto the Lord concerning the words of Cush, the Benjamite. Who Cush was we do not know. He must be a type of the man of sin. David appeals to God who is his refuge, to save and rescue him. The lion stands ready to tear him to pieces.

Psalm 7:3-5. He knows it is unjust persecution he is suffering. If he had done evil to others he might well be treated in this way.

Psalm 7:6-10. Then follows the appeal to Jehovah to arise in His anger, and to awake for him the judgment He has commanded, when the peoples are assembled for judgment. This appeal from the lips of the remnant will be answered by the manifestation of the Lord.

Psalm 7:11-16. God's judgments in righteousness will overtake the wicked. It is a prophetic description of that day when the wickedness of the wicked comes to an end and the righteous are established. Psalm 7:14-16 are another description of the man of sin, the wicked one.

Psalm 7:17. A word of praise closes this series of Psalms in which the millennial name of Jehovah is given: "The Most High." We see that the overthrow of the wicked brings the praise of Jehovah, as it will be heard on earth when He has come back. In reviewing these Psalms, beginning with the Third, we have a morning hymn (3), followed by an evening hymn (4); then a night experience (5), followed by the deepest night (6) and the breaking of the morning, when the Judge ariseth and the wickedness of the wicked comes to an end (7).

⁴⁴ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Psalm 7.

⁴⁵ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 7 (chapter comments).

⁴⁶ From https://en.wikipedia.org/wiki/Arno_C._Gaebelein accessed February 29, 2020.

Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, Psalm 7:1.

Chapter Outline

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Hamilton Smith (1862 - 1943) was...probably best known for his character studies of Abraham, Elijah, Elisha, Joseph, and Ruth.⁴⁷

A Summary of Psalm 7 (Hamilton Smith)

(vv. 1-2) The confidence of the soul in God when persecuted by an enemy that, blinded by hatred, acts in violence, without mercy and reason, like a lion.

(vv. 3-5) The expression of the soul's conscious integrity, and more, the consciousness of going beyond the requirements of righteousness by showing kindness to those who, without cause, were his enemies.

(vv. 6-7) Basing his appeal on the knowledge that God has commanded judgment for the wicked, the soul pleads that the time is ripe for God to act against the raging of His enemies, and for the sake of God's persecuted people. In result Jehovah would dwell in the midst of a praising people.

(vv. 8-9) The judgment of evil will establish the reign of righteousness among a people who will not be merely outwardly righteous, but morally in accord with the righteous God who "trieth the hearts and reins." The soul longs for the reign of the wicked to come to an end, and that the righteous man may be established.

(vv. 10-16) While waiting in the midst of abounding evil for the intervention of God, the godly soul is sustained by the knowledge of the character of God and His governmental dealings. God saves the upright in heart; God is a righteous judge; so far from being indifferent to evil, God is angry with the wicked every day. God gives space for repentance, but if the wicked "turn not," the sword of judgment is ready for its work in regard to the one who labours with iniquity, who conceives mischief, and utters that which is false. In the government of God the one that devises mischief will fall into the pit that he has dug for others.

(v. 17) The intervention of God in judgment upon the wicked will turn the prayer of the godly into praise.

Chapter Outline

Charts, Maps and Short Doctrines

Outlines of Psalm 7 (Various Commentators)

Barnes.⁴⁸

- I. A prayer of the psalmist for deliverance from his enemies, and especially from this particular foe that threatened his destruction, Psalm 7:1-2. This is the general subject of the psalm.
- II. He offers this prayer on the ground that he is innocent of the charges that are brought against him; relying thus on the fact that his was a righteous cause, and appealing to God on this ground, and declaring his willingness to suffer all that his enemy attempted to bring upon him if he was guilty, Psalm 7:3-5.
- III. He prays for the interposition of divine justice on his enemies, on the ground of the general justice of God, and as a part of his general administration over men, Psalm 7:6-9.
- IV. In his own hopes, he trusts in the divine discrimination between innocence and guilt, assured that God would interpose on behalf of the righteous, and that the principles of the divine administration were opposed to the wicked, Psalm 7:10-11.
- V. He speaks confidently of the ultimate destruction of the ungodly and of the manner in which it would be

⁴⁷ From <https://www.studydrive.org/commentaries/hsw.html> accessed February 29, 2020.

⁴⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7 (chapter comments).

Outlines of Psalm 7 (Various Commentators)

brought about, Psalm 7:12-16. If they did not turn, they must be certainly destroyed, for God was preparing the instruments of their destruction; and the means which he would use would be the very plans of the wicked themselves.

- VI. The psalmist says that, as for himself, he would praise the Lord according to his righteousness; that is, would adore and praise him as a righteous God, Psalm 7:17.

Benson:⁴⁹

David, being maliciously aspersed and calumniated, expresses his trust in God, and prays for deliverance from his enemies, Psalm 7:1-2.

Appeals to God for his innocence, Psalm 7:3-5.

Prays to him to judge his cause, Psalm 7:6-8.

And to abolish sin and establish righteousness, Psalm 7:9-10.

Bears witness to God's wrath against sinners, and resolution to punish them, Psalm 7:11-13.

Describes the progress and end of sin, with the joy and triumph of the faithful, Psalm 7:14-17.

The Cambridge Bible:⁵⁰

The Psalm falls into two principal divisions, the first mainly personal, the second general:

- i. David's prayer for God's intervention on his behalf, Psalm 7:1-10.
After an appeal setting forth the urgency of his need (Psalm 7:1-2) and a solemn protestation of his innocence of the crimes laid to his charge (Psalm 7:3-5), David prays God to appear as Judge, and publicly do him justice (Psa 67:6-8). A prayer for the triumph of righteousness, and a confident expression of trust in God, (Psalm 7:9-10) close the first part, and form the transition to the second part.
- ii. The judicial activity of God, Psalm 7:11-17.
God unceasingly executes vengeance on the wicked (Psalm 7:11-13); and wickedness works its own punishment (Psalm 7:14-16). Concluding ascription of praise to Jehovah for this manifestation of His righteousness (Psalm 7:17).

The College Press Bible Study:⁵¹

Stanza I., Psalm 7:1-2, Appeal to Jehovah for Safety.

Stanza II., Psalm 7:3-5, False Accusations Indignantly Denied.

Stanza III., Psalm 7:6-11, The Interposition of Jehovah as Judge Invoked.

Stanza IV., Psalm 7:12-13, The Divine Pursuer Lying in Wait for the Human Pursuer.

Stanza V., Psalm 7:14-16, The Author of Trouble brings it back on his Own Head.

Stanza VI., Psalm 7:17, A Refrain Couplet, Promising Praise.

The Expositor's Bible Commentary:⁵²

Thus we have the appeal of innocence for help (Psalm 7:1-5), the cry for more than help—namely, definite judgment (Psalm 7:6-10)—and the vision of judgment (Psalm 7:11-17).

David Guzik:⁵³

⁴⁹ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 7 (chapter comments).

⁵⁰ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 7 (chapter comments).

⁵¹ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Psalm 7:1.

⁵² *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, Psalm 7.

⁵³ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 7.

Outlines of Psalm 7 (Various Commentators)

- A. David pleads for deliverance.
 - 1. (Psalm 7:1-2) A trust-filled plea.
 - 2. (Psalm 7:3-5) The plea of innocence.
- B. The righteous judgment of God.
 - 1. (Psalm 7:6-7) A plea for God's righteous intervention.
 - 2. (Psalm 7:8-10) David's defense.
 - 3. (Psalm 7:11-13) God, the just judge.
- C. The resolution of the matter.
 - 1. (Psalm 7:14) The wickedness of the wicked.
 - 2. (Psalm 7:15-16) God deals with the wicked.
 - 3. (Psalm 7:17) The response of praise.

Matthew Henry:⁵⁴

Being thus wronged,

- I. He [David] applies to God for favour (Psalm 7:1-2).
- II. He appeals to God concerning his innocency as to those things whereof he was accused (Psalm 7:3-5).
- III. He prays to God to plead his cause and judge for him against his persecutors (Psalm 7:6-9).
- IV. He expresses his confidence in God that he would do so, and would return the mischief upon the head of those that designed it against him (Psalm 7:10-16).
- V. He promises to give God the glory of his deliverance (Psalm 7:17). In this David was a type of Christ, who was himself, and still is in his members, thus injured, but will certainly be righted at last

Matthew Henry concise:⁵⁵

- (Psalm 7:1-9) The psalmist prays to God to plead his cause, and judge for him.
- (Psalm 7:10-17) He expresses confidence in God, and will give him the glory of his deliverance.

Thomas Wilcocks:⁵⁶

This Psalm consists principally of three parts. In the first part he prays for deliverance from his enemies, setting out his innocence and upright dealing toward them (Psalm 7:1-5). In the second he prays against his enemies, declaring what good will come to his children by the overthrow of the wicked (Psalm 7:6-10). In the third he pronounces God's judgment against the ungodly, which, being once manifested, he promises to yield hearty thanks unto the Lord (Psalm 7:11-17).

Bear in mind, that the divisions above probably adhere to the Greek and English Bibles rather than to the Hebrew. The Hebrew Bible is 18 verses long.

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929 Synopsis of Psalm 7 (Rabbi Dr. David Z. Moster)

Psalm 7 – “Petition for God to Judge Fairly”

- I. Summary

The psalmist proclaims his innocence, condemns his enemies, and asks God to judge accordingly.

⁵⁴ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Psalm 7 (chapter comments).

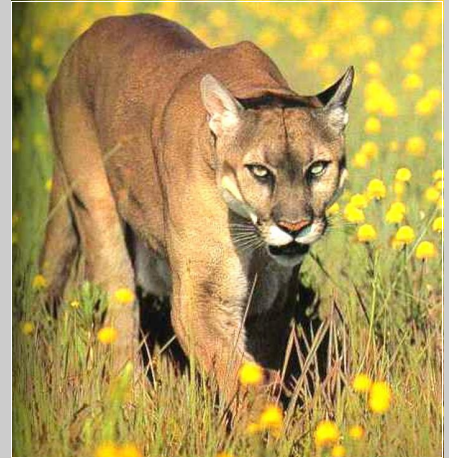
⁵⁵ Matthew Henry, *Matthew Henry's Concise Commentary on the Whole Bible*; from e-Sword, Psalm 7 (chapter comments).

⁵⁶ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Psalm 7:1 (slightly edited).

929 Synopsis of Psalm 7 (Rabbi Dr. David Z. Moster)

II. **Lion** (Photo) from **929 Chapters**, accessed February 9, 2020.

The psalmist petitions God: “Deliver me from all my pursuers and save me, lest they tear me apart like a lion” (vv. 2b-3a)



III. Select Verses

- 1: Shiggaion of David, which he sang to the LORD, concerning Cush, a Benjaminite.
- 2-6: O LORD, my God, in You I seek refuge; deliver me from all my pursuers and save me, lest, like a lion, they tear me apart, rending in pieces, and no one save me. O LORD, my God, if I have done such things, if my hands bear the guilt of wrongdoing, if I have dealt evil to my ally, — I who rescued my foe without reward — then let the enemy pursue and overtake me; let him trample my life to the ground, and lay my body in the dust. Selah.
- 9-10: The LORD judges the peoples; vindicate me, O LORD, for the righteousness and blamelessness that are mine. Let the evil of the wicked come to an end, but establish the righteous; he who probes the mind and conscience is God the righteous.
- 16-17: He has dug a pit and deepened it, and will fall into the trap he made. His mischief will recoil upon his own head; his lawlessness will come down upon his skull.

IV. Outline

1. Historical superscription
- 2-3. Invocation, petition, rationale
- 4-6. Proclamation of innocence
- 7-10. Petition for all people to be judged fairly
11. Statement of trust
- 12-17. God judges and attacks the wicked
18. Vow

V. Comment

Psalm 7 has most of the elements of the Complaint/Petition genre: invocation (v. 2a), complaint (description of enemies in vv. 2-3, 10-17), assertion of innocence (vv. 4-6, 9, 11), affirmation of confidence (v. 11), petition (vv. 2-3, 7-10), imprecation (vv. 7, 10), vow (v. 18), and hymnic elements (10b-12a). However, not all complaints/petitions are the same. As Gerstenberger notes, “We should distinguish between prayers to be recited by people without blemish and those to be spoken by admitted culprits in offices of complaint and petition. The professional liturgist probably had to decide which kind could be used in a particular prayer ceremony. Psalm 7 definitely was designed for persons whose guiltlessness was beyond doubt; we may therefore call it a Protestation of Innocence.” (65)

Verse 1 begins with a historical connection: “Shiggaion of David, which he sang to the Lord, concerning Cush, a Benjaminite.” Who was Cush the Benjaminite? The historical books of the Bible do not mention him, and it is possible that his story was recorded in the books described in 1 Chron 29:28-29: “The acts of King David, early and late, are recorded in the history of Samuel the seer, the history of Nathan the prophet, and the history of Gad the seer, together with all the mighty deeds of his kingship and the events that befell him and Israel and all the kingdoms of the earth.” Also, while the book of Samuel records David’s conflicts with the tribe of Benjamin, it is possible that Cush is the Cushite messenger from 2 Sam 18:31-32: “Just then the Cushite came up; and the Cushite said, “Let my lord the king be informed that the LORD has vindicated you today against all who rebelled against you!” The king asked the Cushite, “Is my boy Absalom safe?” And the Cushite replied, “May the enemies of my lord the king and all who rose against you to do you harm fare like that young man!”” Whatever the case, it should be noted that v. 1 is not the only historical superscription; Psalm 3 is attributed to

929 Synopsis of Psalm 7 (Rabbi Dr. David Z. Moster)

David when he fled from Absalom, and Psalm 34 is attributed to David when he feigned madness in front of Abimelech.

Kukis comment: The suggestion above is incorrect. The Cushite does not have the name Cush; nor is he from the tribe of Benjamin. Furthermore, he gave David correct information; he was not spreading lies and deception about. Besides, David's interaction with the Cushite messenger is nothing like what is discussed in this psalm.

From [929chapters](#); accessed February 9, 2020.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A Synopsis of Psalm 7 from the Summarized Bible

Contents: David prays for deliverance from persecutors.
Characters: God, David. [Brooks should have included Cush the Benjamite.]
Conclusion: When the believer is slandered he has the court of heaven to fly to and a righteous Judge who is the patron of oppressed innocency. He will be our defense and will return upon the wicked their shame. Self vindication is not judicious or serviceable.
Key Word: Persecutors, Psalm 7:1.
Strong Verses: Psalm 7:9, Psalm 7:10, Psalm 7:16.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ex. 7.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The first chapter heading sometimes does double duty, giving an overall view of the chapter and/or telling what the first section is about. I make an attempt to find 5 translations with very different divisions. Here, that was not possible.

Paragraph Divisions of Modern Translations for Psalm 7

NASB	NKJV	ISV	NRSV	TLV
The Lord Implored to Defend the Psalmist against the Wicked.	Prayer and Praise for Deliverance from Enemies	A Prayer for Vindication	Plea for Help against Persecutors	Adonai Magen
vv. 1–2	vv. 1–2	vv. 1–2	vv. 1–2	
vv. 3–5	vv. 3–5	vv. 3–5	vv. 3–5	vv. 1–6
	vv. 6–8	vv. 6–8	vv. 6–8	
vv. 6–11				
	vv. 9–10	vv. 9–11	vv. 9–11	vv. 7–12
	vv. 11–13	vv. 12–13		
vv. 12–16			vv. 12–16	vv. 13–17
	vv. 14–16	vv. 14–17		
v. 17	v. 17		v. 17	v. 18

Being a relatively short psalm, there were no additional subtitles and every verse was indented twice (in most cases; there may have been some occasions to indent it 3x).

The TLV follows the Hebrew verses.

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Chapter Outline

Charts, Graphics and Short Doctrines

Changes—additions and subtractions (for Psalm 7): Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

I have begun to include a larger number of translations when I do my first exegetical study of a chapter.

When it comes to commentaries, I often do some minor editing. For instance, I will remove the *thees and thou's* from the text. Also, now and again, I will change a single word. At least two commentators used the term *assize*; and in today's culture, that might be a very misunderstood term. So, I replaced it with the word *court*, which is something most of us can understand. On all similar changes, I make the note in the footnote *slightly edited*.

Since the last studies I did in the Psalms was 2007 and 2012, what I do here and what I did back then will be like night and day when it comes to detail. There are far too many changes to list them all here. I will be going back and updating a few psalms to match.

As I have done previously, since this chapters is what God is saying to Moses, I will begin and end the chapter with quotation marks. I will not insert a new set of quotation marks for each new paragraph.

Chapter Outline

Charts, Graphics and Short Doctrines

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

The entire translation (the moderately literal and not-so literal paraphrase) may be found at the **end** of this study.

Title and Occasion of Psalm 7

Kukis slavishly literal:

**A shiggaion to David,
which he sang to Y^ehowah upon words of** ^{Psalm}
Cush a Benjamite. ^{7 inscription}

Kukis moderately literal:

**A shiggaion [written] by David,
which he sang to Y^ehowah regarding the words
of Cush, a Benjamite.**

Kukis not-so-literal paraphrase:

**A Transgression, authored by David.
This is a song which he sang to Jehovah about what Cush [Saul] the Benjamite has said.**

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation⁵⁷; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The comparisons which I do are primarily between the English translations which are taken from the ancient tongues. For the most part, the variances are so minor that I rarely investigate them any further than that.

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From http://www.becomingjewish.org/texts/targum/onkelos_Psalm.html and first published in 1862.

⁵⁷ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Occasionally, there is an obvious error in the English translation, and I correct those without additional mention or footnoting. For instance, the online version of the Targum of Onkelos which I use has *gorund* in Ex. 4:9; I simply corrected the text. This may occur once or twice in a chapter.

I attempt to include translations which are different in their vocabulary and phrasing. On many occasions, I may include a translation which is not substantially different than another listed translation.

Most of the translations can be found [here](#).

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

Ancient texts:

Masoretic Text (Hebrew)	<i>A shiggaion to David, which he sang to Y^ehowah upon words of Cush a Benjamite.</i>
Dead Sea Scrolls	Only a very small portion of a few verses near the end of this psalm remain.
Targum (Trans. E. Cook)	<i>A rendition of the thanksgiving of David, who gave praise to the Lord; for he spoke a song about the ruin of Saul son of Kish, from the tribe of Benjamin.</i>
Updated Douay-Rheims ⁵⁸	The psalm of David, which he sung to the Lord, for the words of Chusi, the son of Jemini. [2 Kings 16.]
Updated Brenton (Greek) ⁵⁹	A Psalm of David, which he sang to the Lord because of the words of Cush the Benjamite.
Significant differences:	Son of Jemini (Latin) = Benjamin. The Latin has <i>psalm</i> rather than some sort of interpretation or transliteration of <i>shiggaion</i> . The targum, as is often the case, interprets the words which it finds and adds in additional text.

Limited Vocabulary Translations:⁶⁰

Bible in Basic English	<Shiggaion of David; a song which he made to the Lord, about the words of Cush the Benjamite.>
Easy English	A song with music that David wrote. He sang this song to the Lord about Benjamin's descendant Cush.
Easy-to-Read Version—2006	A song^[a] of David that he sang to the Lord about Cush from the tribe of Benjamin. [a] Psalm 7 <i>song</i> Hebrew, “ <i>shiggayon</i> ,” which may mean a special kind of song, perhaps one that is sad or full of emotion.
God's Word™	A shiggaion [Unknown musical term.] by David; he sang it to Yahweh about the slanderous words of Cush, a descendant of Benjamin.

⁵⁸ I have simply taken the 1899 American version and updated the thee's and the thou's.

⁵⁹ I am using the Complete Apostles Bible, available through e-sword.

⁶⁰ Many of these Bibles fall into 2 or more categories. The CEV, for instance, is [approved](#) by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

NIRV ***A shiggaion of David. He sang it to the Lord about Cush, who was from the tribe of Benjamin.***

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V. (Written by David. He sang this to the LORD because of Cush from the tribe of Benjamin.)

New Berkeley Version *Prayer for Deliverance*
A Shiggaion^y of David, Which He Sang to the LORD concerning the Words of Cush,^z a Benjamite.
 y) Possibly an irregular song.
 z) There is no mention of a Cush in David's biography as we have it. Possibly he was one of Saul's company in the attack on David.

New Living Translation ***A psalm^[a] of David, which he sang to the Lord concerning Cush of the tribe of Benjamin.***
 [a] Hebrew *A shiggaion*, probably indicating a musical setting for the psalm

Unfolding Bible (simplified)⁶¹ ***A psalm that David sang to Yahweh because of a Benjamite named Cush.***

Partially literal and partially paraphrased translations:

American English Bible *A Psalm of David that he sang to Jehovah because of the things that were said by Cush [of the tribe] of Benjamin.*

Beck's American Translation *Trust in a Righteous God*
A complaint DAVID SANG TO THE Lord about Cush, a descendant of Benjamin. (A lament of David's, which he sang to the Lord because of Chus, the Benjamite.)

New Advent (Knox) Bible Translation for Translators ***A psalm that David sang to Yahweh because of David's enemy, Cush.***

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible *A Lament of David, When he Appealed to the EVER-LIVING Against the Accusation of Rush the Benjamite.*

HCSB ***A Shiggaion^[a] of David, which he sang to the Lord concerning the words of Cush,^[b] a Benjamite.***
 [a] Psalm 7:1 Perhaps a passionate song with rapid changes of rhythm, or a dirge
 [b] Psalm 7:1 LXX, Aq, Sym, Theod, Jer read of the Cushite

International Standard V ***A Davidic psalm, [7:T Heb. Shiggaion] which he sang to the Lord, because of the words of Cush the descendant of Benjamin.***
A Prayer for Vindication

Lexham English Bible ***A Shiggaion of David which he sang to Yahweh on account of Cush, a Benjaminite.***

Unlocked Literal Bible *A musical composition of David, which he sang to Yahweh concerning the words of Cush the Benjamite.*

Wikipedia Bible Project *A Shiggayon for David: who sang to Yahweh on the words of Cush a Benjaminite.*

Catholic Bibles (those having the imprimatur):

The Heritage Bible *A Hymn of David, which he sang to Jehovah concerning the speech of Cush, the Benjamite*

New American Bible(2011)⁶² *A plaintive song of David, which he sang to the LORD concerning Cush, the Benjaminite.*

⁶¹ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

⁶² Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

* [Psalm 7] An individual lament. The psalmist flees to God's presence in the sanctuary for justice and protection (Ps 7:2–3) and takes an oath that only the innocent can swear (Ps 7:4–6). The innocent psalmist can thus hope for the just God's protection (Ps 7:7–14) and be confident that the actions of the wicked will come back upon their own heads (Ps 7:15–17). The justice of God leads the psalmist to praise (Ps 7:18).

New Jerusalem Bible [\[Lament Of David Which he sang to Yahweh about Cush the Benjamite\]](#)

Jewish/Hebrew Names Bibles:

Complete Jewish Bible [A shiggayon of David, which he sang to ADONAI because of Kush the Ben-Y'mini: Lyric Poem, by David, which he sang to Yah Veh, concerning the words of Kush the Ben Yaminii.](#) of historic rabbinic opinions.
 exeGeses companion Bible
 Tree of Life Version **ADONAI Magen**
[A passionate song of David, which he sang to Adonai concerning Cush, a Benjamite.](#)

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible [A PSALM OF DAVID, WHICH HE SANG TO JESUS BECAUSE OF THE WORDS OF CHUSI THE BENJAMITE.](#)
 Concordant Literal Version [Davidic Which he sang unto Yahweh concerning the words of Cush, a Benjamite. Shiggayon of Dovid which he sang unto Hashem regarding Kush of Binyamin.](#)
 Orthodox Jewish Bible
 Third Millennium Bible (None) Some translations simply leave the inscription out, even though it is a part of Scripture. Some others without the inscription: the Christian Community Bible, NRSV

Expanded/Embellished Bibles:

The Amplified Bible The Lord Implored to Defend the Psalmist against the Wicked.
An ^[a]Ode of David, [perhaps in a wild, irregular, enthusiastic strain,] **which he sang to the Lord concerning the words of Cush, a Benjamite.**
 [a] Meaning uncertain, perhaps a wild, enthusiastic song. The ancient rabbis connected the Hebrew word to another word of similar spelling meaning "inadvertent sin" or "error," and maintained that God called David to account for what he said in 6:10. He had in essence cursed his enemies, and God supposedly pointed out that Saul was David's enemy, so David thereby had cursed Saul in violation of Ex 22:28. David pleaded with God to count this a sin of error on his part, and thereafter composed Ps 7. The rabbis also maintained that Cush was a reference to Saul (cf 1 Sam 9:1).

The Expanded Bible **A Prayer for Fairness**
A shiggaion [^ca musical or literary term of uncertain meaning] **of David which he sang to the Lord about Cush, from the tribe of Benjamin** [^can unknown person, but the tribe of Benjamin, Saul's tribe, resisted David's kingship at first; 2 Sam. 3–4].

Kretzmann's Commentary **Verses 1-7**
Supplication of a Believer against Slander.
 The Petition.
Shiggaion of David, a plaintive song, or elegy, full of emotion, which is apparent it both in the structure and in the accompanying music, **which he sang unto the Lord concerning the words of Cush, the Benjamite**, one of his detractors at the court of Saul. David prays for the establishment of his innocence, because he knows himself to be guiltless and because Jehovah will be glorified in his vindication.

Syndein/Thieme

{David's Psalm about Saul the Reversionist}
 {It was written in the period between I Samuel 26 and the opening of I Samuel 27}
 {Title} **A 'dithyramb of madness' {shiggayown} by David which he composed to the Jehovah/God concerning the {false} doctrines of 'Kush the Benjamite' {referring to King Saul}.**

{Note: Shiggayown means to wander around or to go mad in a psychotic condition. RBT says a good meaning for its use here is a 'dithyramb of madness'. A dithyramb is from the Greek. It means an unusually short poem in an inspired wild irregular strain or a statement or writing in an exalted or enthusiastic vein.}

{Note: King Saul was from the tribe of Benjamin. Per RBT Saul was a believer who went negative to the Lord and His doctrine. In doing so, he allows doctrines of demons to enter his soul causing a 'black heart' or 'darkness of the soul'. This could be why David used 'Kush' here which literally means an Ethiopian, black, and terror. It probably refers to the black darkness in the soul of Saul in reversionism.}

The Voice

A song^[a] of David to the Eternal regarding Cush, the Benjamite.

[a] Hebrew, *shiggaion*, meaning is uncertain.

Bible Translations with Many Footnotes:

College Press Bible Study

A Discursive Song—By David—

Which he sang to Jehovah over the words of Cush the Benjamite.^[48]

^[48] Prob. a courtier in the court of Saul: incident otherwise unknown.

The Complete Tanach⁶³

A shiggayon of David, which he sang to the Lord concerning Cush the Benjamite.

A shiggayon of David: Menachem says (p. 170) that this, too, is one of the names of a melody named for the instrument, and so he explained “on shigyonoth,” [in Habakkuk 3:1]. But our Sages (Mid. Ps. 7:18) explained it as an expression of error, that he confessed and prayed about the error that he had [committed by] reciting a song upon Saul’s downfall, as it is stated (in II Sam. 22:1): “And David spoke to the Lord, etc.” The contents of the psalm, however, do not indicate this, because it speaks of the nations (in verse 9): “May the Lord judge the peoples.” I, therefore, say that he recited it concerning Ishbi in Nob (II Sam. 21:16), who came upon him as a punishment for Saul; as our Rabbis explained, that the Holy One, blessed be He, said to him, “Through you, Doeg the Edomite was banished; through you, Saul and his sons were slain, etc.” as is stated in “Chelek” (Sanh. 95a). The errors that David asked of the Holy One, blessed be He, [were] that he [himself] be delivered into the hands of his enemies and that his descendants should not be destroyed. (The last sentence does not appear in all editions.) [Therefore, because his life was endangered,] David reversed his prayer and prayed that he should not fall into the hands of his enemies. Now this is its meaning: An error that David sang to the Lord because he had erred in saying to the Holy One, blessed be He, to deliver him into the hands of his enemies on account of Saul, who was slain because of him. Another explanation: Concerning the error of the skirt of Saul’s coat, which he had severed.

Cush: Just as a Cushite has unusual skin, so did Saul have unusual deeds.

NET Bible®

*Psalms 7*¹

A musical composition² by David, which he sang to the Lord concerning³ a Benjamite named Cush.⁴

^{1sn} Psalm 7. The psalmist asks the Lord to intervene and deliver him from his enemies. He protests his innocence and declares his confidence in God’s justice.

^{2tn} The precise meaning of the Hebrew term שִׁגְיָוִן (*shiggayon*; translated here “musical composition”) is uncertain. Some derive the noun from the verbal root שָׁגָה (*shagah*, “swerve, reel”) and understand it as referring to a “wild, passionate song, with rapid changes of

⁶³ Also known as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi’s Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).

rhythm” (see BDB 993 s.v. שִׁגְגָּאִין). But this proposal is purely speculative. The only other appearance of the noun is in Hab 3:1, where it occurs in the plural.

^{3tn} Or “on account of.”

^{4sn} Apparently this individual named Cush was one of David's enemies.

Literal, almost word-for-word, renderings:

Charles Thompson OT	A Psalm by David which he sung to the Lord respecting the words of Chousi the Jeminite.
Context Group Version	Soulful Dirge of David, which he sang to YHWH, concerning the words of Cush a Benjamite.
English Standard Version	In You Do I Take Refuge A Shiggaion [Probably a musical or liturgical term] of David, which he sang to the Lord concerning the words of Cush, a Benjamite.
New American Standard B.	The LORD Implored to Defend the Psalmist against the Wicked. A ^[a]Shiggaion of David, which he sang to the Lord ^[b]concerning Cush, a Benjamite. [a] Psalm 7:1 I.e. Dithyrambic rhythm; or wild passionate song [b] Psalm 7:1 Or <i>concerning the words of</i>
New King James Version	Prayer and Praise for Deliverance from Enemies A Meditation [Heb. <i>Shiggaion</i>] of David, which he sang to the Lord concerning the words of Cush, a Benjamite.
Niobi Study Bible	Prayer and Praise for Deliverance from Enemies; A Meditation of David, which he sang to the LORD concerning the words of Cush, a Benjamite.
World English Bible	A meditation by David, which he sang to Yahweh, concerning the words of Cush, the Benjamite.
Young's Literal Translation	‘The Erring One,’ by David, that he sung to Jehovah concerning the words of Cush a Benjamite.

The gist of this passage: David sings a song about Cush the Benjamite (probably a reference to King Saul), whom he also calls *the one who goes astray*.

Nearly every psalm with an inscription ends up being out of synch with the Greek and English by a verse. In the Greek and English versions, this is verse 1 and it includes the first few words of the psalm. In the Hebrew, this is v. 1, even though it is not the psalm itself. It is a part of the inspired text.

Psalm 7 inscription a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shiggâyôwn (שִׁגְגָּאִין) [pronounced <i>shig-gaw-YOHN</i>]	<i>going astray, reeling; an error, transgression, an aberration; transliterated Shiggaion</i>	Possibly a noun	Strong's #7692 BDB #993

BDB calls this a *doubtful word*. It is found in Psalm 7 inscription and Habak. 3:1 (title). It appears to be built upon the verb shâgâh (שָׁגָה) [pronounced *shaw-GAWH*], which means, *to wander, to go astray; to err, to transgress; to commit a sin unknowingly; to reel through wine, to be intoxicated*. Strong's #7686 BDB #993.

This may be a reference to a wild, passionate song. Strong calls it a rambling poem. BDB calls it a *song?* (Yes, with the question mark.)

Psalm 7 inscription a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning</i>	directional/relational preposition	No Strong's # BDB #510
Sometimes, when the lâmed preposition is associated with a noun, there is ownership indicated—that is, the noun owns or has something named in the passage.			
Dâvid (דָּוִד); also Dâvîyd (דְּוִי) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: A shiggaion [written] by David,...

This word probably means *transgression* or *error*; and it is a reference to the actions of Cush, spoken of below. So, we might best understand the name of this psalm to be, *A Transgression*; or *The Error of Cush*.

As noted, the word shiggaion means *transgression, error*; and probably refers to the life actions of Saul (or the person being spoken of in the psalm).

The Meaning of Shiggaion (various translators and commentators)

Dr. Thomas Constable: "*shiggaion*" probably means a poem with intense feeling.⁶⁴

The Amplified Bible: *Meaning uncertain, perhaps a wild, enthusiastic song. The ancient rabbis connected the Hebrew word to another word of similar spelling meaning "inadvertent sin" or "error," and maintained that God called David to account for what he said in 6:10. He had in essence cursed his enemies, and God supposedly pointed out that Saul was David's enemy, so David thereby had cursed Saul in violation of Ex 22:28. David pleaded with God to count this a sin of error on his part, and thereafter composed Ps 7. The rabbis also maintained that Cush was a reference to Saul (cf 1 Sam 9:1).*⁶⁵

Barnes: *The word "Shiggaion" - שִׁגְיֹון shiggâyôn - occurs only in this place in the singular number, and in Hab. 3:1 in the plural. "A prayer of Habakkuk upon Shigionoth." It properly means a "song, psalm, hymn" (Gesenius). Prof. Alexander renders it "wandering, error," as if the word were derived from שָׁגַהּ shâgâh, to walk, to go astray; and he supposes that it refers to the fact that David was "wandering" or unsettled at the time when the psalm was composed. This reason, however, will not apply to the use of the word in Habakkuk. Solomon Van Til. (Ugolin, Thesau. Sac. Ant., vol. xxxii. pp. 294, 295), supposes that it refers to "a certain inadvertence or oblivion of himself on the part of the author, or powerful seizure of the mind," "animi abreptio." He says that it is commonly supposed to indicate a poem, in which the poet is impelled by his feelings, and drawn along with little regard to the regularity of the numbers or the meter, but in which he pours out his emotions in an erratic or irregular manner from the overflowing of his soul.*

⁶⁴ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Psalm 7:1.

⁶⁵ From <https://www.biblegateway.com/passage/?search=Psalm+7&version=AMP> accessed February 7, 2020.

The Meaning of Shiggaion (various translators and commentators)

Barnes continues: *This seems to me to have been the probable origin of this title, and to have denoted the kind of poetry to which it was applicable. Julius Bartoloccius (Ugolin, xxxii. 484) supposes that it refers to a certain "tone" (the "fifth tone") as especially "sweet" and "soft," and that this kind of poetry was thus applicable to hymns of joy; and that the term is used here because this psalm is especially sweet and pleasant. There is nothing in the psalm, however, which would indicate that this is the origin of the title; and the former supposition better meets the case than either this or the opinion of Prof. Alexander. I would regard it, therefore, as applicable to a psalm where there was an overflow of feeling or emotion that poured itself out without much regard to regular rhythm, or the laws of meter. It is a psalm of a "wandering" or "irregular meter." It may not be easy, however, to determine why it is particularly applied to this psalm; it is more easy to see why it should be applied to the hymn in Habakkuk. The Latin Vulgate and the Septuagint render it simply "A psalm."*⁶⁶

Benson: *Shiggaion is rendered by Houbigant, cantio erratica, a wandering song, or song of wanderings, so Parkhurst after Fenwick. It was probably composed by David in his wanderings, when persecuted by Saul and his servants: "in which," says Dr. Dodd, "the psalmist stands as a type of Christ and his church, persecuted by Satan and his adherents." Which he sang unto the Lord — Which he not only composed, but which he himself sang, in a devout and religious manner, unto the Lord.*⁶⁷

The Cambridge Bible: *Shiggaion (see Introd. p. xx) probably denotes a poem of passionate ecstatic character, written under the influence of strong emotion, and reflecting its origin in its form.*⁶⁸

Delitzsch: *Painful unrest, of defiant self confidence, triumphant ecstasy, calm trust, prophetic certainty, all these states of mind find expression in the irregular arrangement of the strophes of this Davidic dithyramb, the ancient customary psalm for the feast of Purim.*⁶⁹

The Expositor's Bible Commentary: *THIS is the only psalm with the title "Shiggaion." The word occurs only here and in Hab. 3:1, where it stands in the plural, and with the preposition "upon," as if it designated instruments. The meaning is unknown, and commentators, who do not like to say so, have much ado to find one. The root is a verb, "to wander," and the explanation is common that the word describes the disconnected character of the psalm, which is full of swiftly succeeding emotions rather than of sequent thoughts. But there is no such exceptional discontinuity as to explain the title.*

The Expositor's Bible Commentary continues: *[This title] may refer to the character of the musical accompaniment rather than to that of the words. The authorities are all at sea, the LXX shirking the difficulty by rendering "psalm," others giving "error" or "ignorance," with allusion to David's repentance after cutting off Saul's skirt or to Saul's repentance of his persecuting David. The later Jewish writers quoted by Neubauer ("Studia Biblic," 2:36, sq.) guess at most various meanings, such as "love and pleasure," "occupation with music," "affliction," "humility," while others, again, explain it as the name of a musical instrument. Clearly the antiquity of the title is proved by this unintelligibility.*⁷⁰

The final line above is worth rereading: *Clearly the antiquity of the title is proved by this unintelligibility.* Because of the prophetic nature of the Bible, many argue that it was not written when it claims to have been written; but there are words like these which have been, for the most part, lost to history. At best, we can guess at what it refers to.

⁶⁶ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7 (chapter comments).

⁶⁷ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 7 (chapter comments).

⁶⁸ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 7 (chapter comments).

⁶⁹ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 7 (chapter comments).

⁷⁰ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, Psalm 7.

The Meaning of Shiggaion (various translators and commentators)

Dr. John Gill: *The name of this psalm, "Shiggaion", either respects the music or the matter of the psalm. Some take it to be the name of the musical instrument to which the psalm was set: so Habakkuk's prayer is said to be "upon shigionoth"; which is the same word with this, only of the plural number, Hab. 3:1. Others say it was the first word of a song, to the tune of which this was sung (o) And others understand it of a certain kind of a song: and the Targum renders it, "the interpretation of the ode of David"; which Ainsworth renders, "David's interpretation of the law"; leading אֲתִירוֹא instead of אֲתִידוֹא, as does also the king of Spain's Bible. And certain it is that it is the name of a song; since it follows, "which he sang unto the Lord"; in his presence, before him, and to the glory of his name.*

Gill continues: *But the question is, of what sort it is? and why it should be so called? since its root שָׁגַג signifies "to err" or "wander": it is more generally rendered, "an erratic" or "wandering ode"; a song or psalm, which consisted of various kind of metre: it was sung with various notes, and all kind of music, which made it very pleasant. Hence some render it, "David's delight", as R. Obadiah Gaon; and the verb from whence it is derived is translated "ravished" in Prov. 5:19; and Ben Melech says, the word signifies תוהרצו החמש, "joy and pleasure"; and Aben Ezra observes that some interpret it גִּוְנָצַת, "delight".*

Gill concludes: *But others are of opinion that this word regards the subject matter of the psalm, and may be rendered, "David's ignorance" or "error"; his sin of ignorance; and respects his mistaken conduct with regard to his enemies, particularly Saul, in making imprecations upon them, Psalm 6:10; in cursing them, and especially King Saul; when a king is not to be cursed, Eccles. 10:20; and in cutting off the skirt of his garment, for which his heart smote him, 1Sam. 24:4. Some render it, "the care of David", as Cocceius; which he wrote in deep meditation, when he had forgot himself, and was as it were in an ecstasy; setting forth "the sum of his cares", as Ainsworth expresses it, when he was harassed and greatly afflicted by his enemies.⁷¹*

HCSB: *Perhaps [Shiggaion refers to] a passionate song with rapid changes of rhythm, or a dirge.⁷²*

Horseley defines this word as: *A wandering ode, in different parts taking up different subjects in different styles of composition.⁷³*

Jebb: *It may be understood of an ode composed in various measures, and consequently adapted to different modes of recitation and accompaniment.⁷⁴*

Keil and Delitzsch: *Now since שָׁגַג means to go astray, wander, reel, and is cognate with שָׁגַג (whence comes שִׁגְגוֹן madness, a word formed in the same manner) שִׁגְגוֹן may mean in the language of prosody a reeling poem, i.e., one composed in a most excited movement and with a rapid change of the strongest emotions, therefore a dithyrambic poem, and שִׁגְגוֹןִים dithyrambic rhythms, variously and violently mixed together.*

The NET Bible: *The precise meaning of the Hebrew term שִׁגְגוֹן (shiggayon; translated here "musical composition") is uncertain. Some derive the noun from the verbal root שָׁגַג (shagah, "swerve, reel") and understand it as referring to a "wild, passionate song, with rapid changes of rhythm" (see BDB 993 s.v. שִׁגְגוֹן). But this proposal is purely speculative. The only other appearance of the noun is in Hab 3:1, where it occurs in the plural.⁷⁵*

Sutcliffe's Commentary: *Whether Shiggaion designates a musical instrument, or a mode of music, as the air, the symphony or melody, is uncertain.⁷⁶*

⁷¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Gen. 7 (chapter comments).

⁷² From <https://www.biblegateway.com/passage/?search=Psalm+7&version=HCSB> accessed February 7, 2020.

⁷³ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 7 (chapter comments).

⁷⁴ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 7 (chapter comments).

⁷⁵ From <https://bible.org/netbible/index.htm?psa7.htm> (footnote); accessed February 7, 2020.

⁷⁶ From <https://www.studydrive.org/commentaries/jsc/psalms-7.html> accessed February 23, 2020.

The Meaning of Shiggaion (various translators and commentators)

Syndein/Thieme: *Shiggayown means to wander around or to go mad in a psychotic condition. RBT says a good meaning for its use here is a 'dithyramb of madness'. A dithyramb is from the Greek. It means an unusually short poem in an inspired wild irregular strain or a statement or writing in an exalted or enthusiastic vein.*⁷⁷

John Trapp: *This Shiggaion of David is David's delight or solace, say some; his mixed song, or synodee, say others.*⁷⁸

Whedon: *From שגה, (shagah,) to wander, to reel, is supposed to signify a dithyrambic ode; that is, one irregular in metre and of impetuous performance.*⁷⁹

Some of the quoted writers are also citing other authors. Often the citation will lead to their citations.

Since the verbal cognate means *to walk, to go astray*, it is not much of a jump to suggest that the title means *wandering, error*. This fits the psalm very well in several ways: (1) The psalm itself has a variety of components which make it up;⁸⁰ (2) David is off wandering about, trying to avoid Saul; and (3) the persecution of David is an error. If David varied the music considerably within the song—and he was a musical genius—that would be a 4th component which fits the name. Understanding all of this make this a brilliant title.

Chapter Outline

Charts, Maps and Short Doctrines

The lâmed preposition when found in the inscription in a psalm generally points to the person who wrote the psalm who is, most of the time, David.

The Expositor's Bible Commentary: *[T]here is really no reason of weight for denying the Davidic authorship, as Ewald, Hitzig, Hupfeld, and Riehm allow; and there is much in 1Sam. 24:1-22; 1Sam. 25:1-44; 1Sam. 26:1-25, correspondent with the situation and emotions of the psalmist here, such as, e.g., the protestations of innocence, the calumnies launched at him, and the call on God to judge.*⁸¹

Recall, that the lâmed preposition here means that, although David is the human author of these psalms, they are also for him; that is, he gets instruction and guidance from them as well. You see, there was limited revelation during the time of David; and we don't know if he had access to any portion of the Law at the time of his evading Saul. However, David did have access to God the Holy Spirit, Who guided him faithfully and who inspired the writing of psalms. His writing of these psalms instructed him just as they instruct us today. A pastor teacher examines Scripture and he is also benefitted by this examination in much the same way.

This is a psalm about Saul's persecution of David (which will be justified in the third portion of this inscription). Saul began as a good and decent king, and he has gone astray; therefore, this is a psalm about his going astray and how David will pray for God to take him out (provided that he does not back off his persecution of David).

⁷⁷ From http://syndein.com/Psalms_07.html accessed February 7, 2020.

⁷⁸ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, Psalm 7:1 (slightly edited).

⁷⁹ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 7 (chapter comments).

⁸⁰ Earlier, I quote Dr. Thomas Constable, who said that this psalm had the *Elements of an individual lament (Psalm 7:1-2), an oath (Psalm 7:3-5), a psalm of Yahweh's kingship (Psalm 7:6-12), and a thanksgiving hymn (Psalm 7:17) make designating this psalm's genre very difficult*. Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Psalm 7. So, the psalm in its makeup sort of wanders all over the place.

⁸¹ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, Psalm 7.

Psalm 7 inscription b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
shîyr (שִׁיר) [pronounced sheer]	<i>to sing</i>	3 rd person masculine singular, Qal perfect	Strong's #7891 BDB #1010
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/ possessive preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...which he sang to Y^ehowah...

Interestingly enough, David sang this song principally to God. Whether he performed this for anyone else, we do not know.

If I were to make an educated guess, this was a very early psalm written by David, when he was on the run from Saul.

Psalm 7 inscription c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿal (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
d ^e bârîym (דְּבָרִים) [pronounced daw ^b -vawr-EEM]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural construct	Strong's #1697 BDB #182
Kûwsh (כּוּשׁ) [pronounced koosh]	This word is translated variously as <i>Ethiopia, Cush, Cush</i> and <i>Cushite</i> (it is all the same word)	Proper masculine noun/location	Strong's #3568 BDB #468
BDB suggests that the meaning of this word is <i>Black</i> .			
Ben y ^e mîynîy (בֶּן יְמִינִי) [pronounced ben-y ^e mee-NEE]	<i>son of [my] right hand</i> and is rendered <i>Benjamite</i>	gentilic adjective	Strong's #1145 BDB #122

Translation: ...regarding the words of Cush, a Benjamite.

Matthew Poole: *Concerning the words; the false and slanderous reports raised or fomented by him. This was the occasion of this Psalm.*⁸²

I do not believe that there is a person actually named *Cush* who is a Benjamite. What Israelite would name his child this name, being that these people were often antagonistic towards the Hebrew people (as they were descended from Ham—specifically from his son Cush).

I believe that this is a thinly veiled reference to Saul, calling him this name possibly because his soul is black. The other point of similarity between *Cush* and Saul is, Saul is son of *Kish*, which, although it is not spelled like *Cush*, the two words sound quite similar. This being poetry, similar sounding words could reasonably be used here. Cush is also a disgraced line of humanity (although, quite obviously, not everyone in that line).

I don't think that David is afraid to use Saul's name; I think that he does not want to specifically use Saul's name, even though everyone knows who he is speaking of.

Saul began as a pretty good king; but he went bad due to mental attitude sins which he failed to regulate. He was no longer the man that he once was; and I believe that this is the reason that David used this name.

Charles Haddon Spurgeon: *It appears probable that Cush the Benjamite had accused David to Saul of treasonable conspiracy against his royal authority. This the king would be ready enough to credit, both from his jealousy of David, and from the relation which most probably existed between himself, the son of Kish, and this Cush, or Kish, the Benjamite. He who is near the throne can do more injury to a subject than an ordinary slanderer.*⁸³

Whedon gives sort of a mini-doctrine of the word *Cush*: *The word means black, dark coloured; and applied to countries means Arabia, Ethiopia, and the parts of Northern Africa. The Cushites were a dark skinned race. The word here is manifestly not a proper name, but an epithet, figuratively used to denote character. "Cush the Benjamite," is the black hearted, or barbarian Benjamite. So the word is used figuratively, Jer. 13:23, "Can the Cushite change his skin?" Amos 9:7, "Are ye not as the children of the Cushites unto me, O children of Israel?" So David said he "dwelt in Meshech and Kedar—Moschica=Scythia and Arabia—(compare "Gog and Magog," Rev. 20:8; and Scythian, Col. 3:11;) meaning only the wildest barbarians. The title, dark souled, fitted Shimei, the Benjamite. 2Sam. 16:7-8.*⁸⁴

Dr. Thomas Constable: *The Benjamites were, of course, King Saul's relatives who were hostile to David before and after David became king.*⁸⁵

Does it really matter exactly who Cush is?

Before I cut loose a variety of theories on *who is Cush the Benjamite?*, we might want to take a breath. Certainly, knowing the history behind a particular Psalm can be helpful, and sometimes fill in some missing information. However, if it is impossible to identify this Cush, that does not mean that we cannot learn a great deal from this psalm. You are going to be exposed to a plethora of applications as we go through this psalm, and I don't know that there is a single one of them which depends upon knowing exactly who Cush is. So, although I will expose you to far more about this topic than might be necessary, always keep in the back of your mind that, this is not something that you necessarily need to know or make a final determination of.

⁸² Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 7:1.

⁸³ Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 7 (chapter comments).

⁸⁴ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 7 (chapter comments).

⁸⁵ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Psalm 7:1.

Now, there is no one contemporary to David named Cush. Although *Cush* usually refers to the land of Ethiopia, it can also refer to the first son of Ham, the father of Nimrod. This is a reference to the *fallen* line, so to speak; the line which gets off the track; the line which actively stands in opposition to God. There is no one man named Cush who figures into the life of David in any way. No one by that name is ever mentioned in Samuel or in the Chronicles during David's era.

My feeling is that this is a reference to Saul, before David felt comfortable writing a psalm which reference Saul the king of Israel. However, this theory would necessitate for there to be no references to Saul in the psalms of David; or for these to be later references.

Who is Cush the Benjamite? (Various commentators and translators)

The Expanded Bible: *[Cush is] an unknown person, but the tribe of Benjamin, Saul's tribe, resisted David's kingship at first; 2 Sam. 3–4.*⁸⁶

A very strong reason to support this point of view is what we read in 1Sam. 24:9 *And David said to Saul, "Why do you listen to the words of men who say, 'Behold, David seeks your harm'?"* Clearly, there are men telling Saul lies about David—perhaps to earn Saul's favor. It would be my educated guess that Saul's interaction with his men would be a two-way street. That is, Saul would tell lies about David and his men would tell him lies about David. This allowed them to behave abominably towards David; they felt some justification in their own minds.

Gary Everett: *Is the Hebrew name "Cush" (שׁוּכ) (H3568) a reference to Kish (שִׁיָּק) (H7027), the father of King Saul? The names are similar in the Hebrew.*⁸⁷

Paul Kretzmann: *Cush, the Benjamite [is] one of [David's] detractors at the court of Saul. David prays for the establishment of his innocence, because he knows himself to be guiltless and because Jehovah will be glorified in his vindication.*⁸⁸

The NET Bible: *Apparently this individual named Cush was one of David's enemies.*⁸⁹

Matthew Henry: *David [wrote this psalm]...concerning the words or affairs of Cush the Benjamite, that is, of Saul himself, whose barbarous usage of David bespoke him rather a Cushite, or Ethiopian, than a true-born Israelite. Or, more likely, it was some kinsman of Saul named Cush, who was an inveterate enemy to David, misrepresented him to Saul as a traitor, and (which was very needless) exasperated Saul against him, one of those children of men, children of Belial indeed, whom David complains of (1Sam. 26:19), that made mischief between him and Saul.*⁹⁰

Barnes: *There have been three opinions in regard to the "Cush" here referred to:*

(1) According to the first, "Saul" is the person intended; and it has been supposed that the name "Cush" is given to him as a reproach, and to denote the blackness of his character, as the word "Cush" would denote an Ethiopian, or black man. So it was understood by the author of the Targum or Aramaic Paraphrase, in which it is rendered "an ode which David sang before the Lord on the death of Saul, the son of Kish, of the tribe of Benjamin." But this opinion has no probability. It is not certain that this term "Cush" would, in the time of David, denote one of black complexion; nor is there any probability that it would be used as a term of reproach at all; and as little probability is there that it would be applied by David to Saul if it had been. If the psalm referred to Saul, it is probable, from all that we know of the feelings of David toward the reigning prince, that he would not designate him, in the title of a psalm, in enigmatical and reproachful language. Besides, the injurious treatment of Saul toward David was rather manifested in deeds than in words.

⁸⁶ From <https://www.biblegateway.com/passage/?search=Psalm+7&version=EXB> accessed February 7, 2020.

⁸⁷ Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Psalm 7.

⁸⁸ From <https://www.studydrive.org/commentaries/kpc/psalms-7.html> accessed February 7, 2020 (slightly edited).

⁸⁹ From <https://bible.org/netbible/index.htm?psa7.htm> (footnote); accessed February 7, 2020.

⁹⁰ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Psalm 7:1–9.

Who is Cush the Benjamite? (Various commentators and translators)

Barnes continues: (2) a second opinion is, that it refers to Shimei, who was of the house of Saul, and who reproached and cursed David as he was flying from Jerusalem on occasion of the rebellion of Absalom, 2Sam. 16:5 ff. It is supposed by those who maintain this opinion that the name was given to him because he was a calumniator and reviler - or, as we would say, a "blackhearted" man. But the same objection exists to this opinion as to that before-mentioned; and besides this, there are several things in the psalm which do not agree with such a supposition. In fact there is no reason for such a supposition, except that Shimei was a calumniator, and that the psalm refers to some such person.

Barnes concludes: (3) a third opinion is, that it refers to some one of the name Cush, of the tribe of Benjamin, who reproached David on some occasion that is now unknown. This opinion has every degree of probability, and is undoubtedly the correct opinion. David was often reproached and calumniated in his life, and it would seem that, on some occasion now to us unknown, when he was violently reproached in this manner, he gave vent to his feelings in this impassioned ode. No other record was made of the transaction, and the occasion on which it occurred is not known. At the time when it occurred it would be easily understood who was referred to, and the design of the composition was accomplished by the record of the feelings of the author on all occasion that greatly tried his spirit. It is thus of permanent value to the church and the world, for there are few persons that are not on some occasions bitterly reproached, and few who are not disposed to vent their feelings in expressions similar to those in this psalm. One great design of the collection of poems in the Psalms was to show the workings of human nature in a great variety of situations; and hence, such a psalm as this has a permanent and general value; and so far as this general use is concerned, it matters little on what occasion, or in reference to what individual, the psalm was composed.⁹¹

Benson: Who this Cush was we are nowhere told. Some think he was the same with Shimei, because he appears, from the third and fourth verses, to have reproached David, in the same manner as Shimei did, with his ingratitude to Saul. Some again are rather of opinion that Saul himself, the son of Cis, is meant by Cush, to which conjecture the Chaldee title of the Psalm gives some countenance, terming it "a song of David, which he sang before the Lord when he delivered a poem upon the death of Saul, the son of Cis." But as this opinion seems to be formed on the supposed resemblance of the two names, Cush and Cis, it must be observed, that in the original they bear no resemblance whatever; קיש, kish, the name of Saul's father, differing totally in two of its radical letters, from כוש, Cush, here spoken of. It seems more likely, therefore, that not Saul, but, as Bishop Patrick has observed, one of his courtiers, captains, or kinsmen, is intended.⁹²

The Cambridge Bible: Cush is not mentioned elsewhere. It is plain however that he was one of those fellow tribesmen and close adherents of Saul, who insinuated that David was intriguing against the king's life (1Sam. 22:8) and by their baseless calumnies further inflamed his already irritated mind. Of such slanderers David complains in 1Sam. 24:9; 1Sam. 26:19. Cush is simply a proper name not otherwise known to us. There is no reason for taking it to mean a Cushite or Ethiopian (super verba Aethiopis, Jerome); or as a by-name for Saul himself as a black-hearted man (though the identification of Cush with Saul is as old as the Targum); still less for identifying Cush with Shimei.⁹³

The Expositor's Bible Commentary: Apparently "the words of Cush" were calumnies poisoning Saul's suspicious nature, such as David refers to in 1Sam. 24:9b: *"Why do you listen to the words of men who say, 'Behold, David seeks your harm'?"*⁹⁴ This argues for Cush to be a man close to Saul, but not Saul himself.

⁹¹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7 (chapter comments).

⁹² Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 7 (chapter comments).

⁹³ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 7 (chapter comments).

⁹⁴ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, Psalm 7 (slightly edited; ESV quoted instead of the KJV).

Who is Cush the Benjamite? (Various commentators and translators)

Dr. John Gill: *The occasion of it is, "the words of Cush the Benjamite"; which some understand of Shimei the Benjamite, who came out and cursed David as he went along, when he fled from Absalom, 1Sam. 16:5. Theodoret thinks Hushai is meant, who persuaded Absalom not to follow the counsel of Ahithophel; on which account David penned this psalm. Others interpret it of one of Saul's courtiers, who was of the tribe of Benjamin, and whose name was Cush; and which is very likely, since it is evident that some of Saul's courtiers accused David to him, and charged him with seeking his harm, not only to take away his crown and kingdom, but his life, 1Sam. 24:9.*

Gill continues: *Though the generality of the Jewish writers interpret it of Saul himself, who is called Cush, in allusion to his father's name Kish, who was a man of Benjamin, 1Sam. 9:1; or else because Cush signifies "an Ethiopian", to which he may be compared, as the children of Israel in Amos 9:7. For as the Ethiopian is various in his skin, so was Saul in his actions, as Jarchi observes; or rather because, as Kimchi and Ben Melech express it, as the Ethiopian does not change his skin, Jer. 13:23; so Saul did not change his hatred to David. Though the same writers observe, that he may be called so by the rule of contraries, because he was a very goodly and beautiful man; the words referred to are supposed to be those in 1Sam. 22:7.⁹⁵*

Matthew Poole offers two possibilities: *1. Saul; whom he thought it indecent to express by his proper name, for which he might at this time have divers reasons, and therefore he deciphers him enigmatically, which is not unusual in Holy Scripture; where Babylon is called Sheshach, Jer. 25:26 51:41, and Rome is called Egypt, and Sodom, and Babylon in the Revelation; and John the Baptist is called Elias. And he might call him Cush. partly by a tacit allusion to his father's name Kish, and partly with respect to his black and wicked disposition planted and firmly rooted in him. Compare Jer. 13:23 Amos 9:7. Or, 2. Some eminent and potent commander or courtier under Saul called Cush, though he be not elsewhere named; it being the lot of many other persons to be named but once in Scripture. And he is called the Benjamite, because he was one of that tribe, in which Saul put most confidence. See 1Sam. 22:7.⁹⁶*

Sutcliffe's Commentary: *But who is Cush? We find no such name in Saul's court; the word is always the name of a country or of its black inhabitants, who were often servants to the Israelites. But here Cush is like a lion, who would tear David to pieces: Psalms 7:2. Therefore Cush is but a disguised name for Saul himself. It was a métonymy: the wise man says, "Curse not the king, no not in thy thought." Ecclesiastes 10:20. This figure is then a full but delicate appeal of injured innocence, to the bar of a righteous God.⁹⁷*

John Trapp: *Which some take to be some cousin and courtier of Saul's, who had falsely accused good David (far from any such thought, Psalm 131:1) of affecting the kingdom, and seeking Saul's life. See 1Sam. 24:10. But I rather understand, with the Chaldee paraphrast, Saul's self, who was of Kish, and of Jemini, 1Sam. 9:1, and that, by a disguise of name, he is called Cush the Benjamite, that is, an Ethiopian, because of his obstinate impenitence, according to Jer. 13:23.⁹⁸*

All of these opinions matter little when it comes to the application of this psalm. Whether Cush is Saul specifically, a close associate of Saul's who lies to him about David, or some other person entirely outside of that realm, it makes little difference. The application of this psalm to our own lives remains the same.

⁹⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7 (chapter comments).

⁹⁶ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 7:1.

⁹⁷ From <https://www.studylight.org/commentaries/jsc/psalms-7.html> accessed February 23, 2020.

⁹⁸ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, Psalm 7:1.

Application: For us today, many of us have our very own *Cush*; a co-worker, a relative, a false friend—someone who looks to overtly or covertly screw up our lives. I have worked with two guys who did not like me, and one of them intentionally screwed up something that I was working on, and then blamed me for what he had done. I have had other occasions where I have had co-workers speak very poorly of me in a very public place (sometimes daily). I have heard absolutely absurd rumors⁹⁹ about me from people in a neighborhood association. I don't give these examples because I need anyone's sympathy; but so that you recognize that, there will be times when you have a Cush in your life as well. There are people which God allows in our lives to test us. Bear in mind, it is not your job to go around explaining yourself to everyone else or to make sure everyone has your side of the story. There are not enough hours in the day.

Application: Just so there is no misunderstanding, God is going to put many Cush's into our lives and part of spiritual growth is learning how to deal with them. Much as you may want to, killing those people is not the solution to your problems with them. Spiritual growth is the solution.

Chapter Outline

Charts, Maps and Short Doctrines

Since I believe this to be a thinly veiled reference to Saul, it would be a good idea to see if David has referenced Saul elsewhere in the psalms.

Therefore, we need to examine....

References to Saul in the Psalms of David		
Psalm	Scripture	Commentary
Psalm 18:inscription	To the Overseer. By a servant of Jehovah, by David, who has spoken to Jehovah the words of this song in the day Jehovah delivered him from the hand of all his enemies, and from the hand of Saul, and he says:...	This appears to be a psalm written after the fact; after David had been delivered from Saul and all of his enemies. It is likely that this was written after Saul was killed in battle; a theory further supported by the fact that this psalm is almost identical to 2Sam. 22.
Psalm 52:inscription	To the Overseer. An instruction, by David, in the coming in of Doeg the Edomite, and he declares to Saul, and says to him, "David came in unto the house of Abimelech."	Nothing derogatory here is said about Saul; David's problem is with Doeg, the Edomite, one of Saul's chief officers. Doeg was a cruel and vicious man.
Psalm 54:inscription	To the Overseer with stringed instruments. An instruction, by David, in the coming in of the Ziphim, and they say to Saul, "Is not David hiding himself with us?"	Again, David does not speak negatively of Saul; he indicates that his problem is with the Ziphim.
Psalm 57:inscription	To the Overseer. "Destroy not." A secret treasure of David, in his fleeing from the face of Saul into a cave.	David refers to the incident when he spared Saul's life. However, there is no negative connotation of Saul in the title of this psalm.

⁹⁹ A neighbor had at risk children which he kept at his home—something the association disapproved of. During the same time, I added a second story to my home. The rumor was, my neighbor was bankrolling the addition to my house, so that I could bring at-risk children into my home as well.

References to Saul in the Psalms of David		
Psalm	Scripture	Commentary
Psalm 59:inscription	To the Overseer. “Destroy not,” by David. —A secret treasure, in Saul's sending, and they watch the house to put him to death.	This is one of David’s earliest psalms, and this also has the most negative reference to Saul. However, Saul’s clear actions are named in the title; nothing else about Saul of a derogatory nature is said. Deliverance in this psalm is from the men whom Saul sent.

As an addendum, I need to add the following: as I study the Word of God, I occasionally come up with this theory or that; then I pursue the theory further, as I did here. In this case, I listed every place where David named Saul in the preface to a psalm. If I came up with one instance of a psalm where David called for God’s vengeance to be taken on Saul directly, either in the inscription or in the body of the psalm, and if this instance occurred prior to Psalm 7, then most assuredly, this theory of mine, that Cush the Benjamite is Saul, would be unsupportable and at best, just a theory.

When I begin these theories, I often have no idea how it will turn out. There are theories that I have had in the past which did not yield evidence in their favor. If I mention such a theory, then I also mention the Scripture which does not support it as well. You see, it is not my intention to get you to follow some specific set of doctrines because I want you to like me, revere me or to send me money. I do not need any of those things. My only intention is to best and most accurately explain God’s Word and then let you do with it what you want.

Nevertheless, I do not see a better interpretation. Therefore, I will present this view with some hesitation. Now, *why* would David not use Saul’s name here? There are going to be things which David says in this psalm which could be interpreted as being seditious (see [vv. 12–13](#)). David would be willing to return to Saul, to the way that things were before—even though that is no longer a real option.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Now, let me restate the assertion: I believe that David, in this psalm, refers to Saul, and there is a very negative connotation from the very beginning. In v. 2, Cush is said to tear David’s soul like a lion. Cush is called his enemy in v. 5. David calls for an end to come to the evil one in v. 9 (after asking for revenge upon his enemies in the previous few verses). From vv. 12–17, David refers to this enemy (in the masculine singular throughout), his evil ways, and how God will judge him. Therefore, David does not want to specifically name Saul in the title. Such a psalm could be seen as subversive, even though David is clearly asking for God to deliver him from this evil man (rather than asking God for the strength to destroy his enemy).

The Cambridge Bible: *The fact that Cush is not elsewhere mentioned shews that the title is of great antiquity. It comes, if not from David himself, at least from an editor who possessed fuller information about David’s history, either in still living tradition, or in writings such as those mentioned in 1Chron. 29:29.*

The Psalm belongs then to that period of David’s life, when he was hunted from place to place by Saul; and it strikingly reflects the characteristic feelings of that time as they are portrayed in the Book of Samuel. 1 Samuel 21-26, especially 24 and 26, should be read in illustration of it. Compare particularly the reference to slanders in the title with 1Sam. 24:9; 1Sam. 26:19: the virulence of persecution described in Psalm 7:1-2 with 1Sam. 20:1; 1Sam. 20:31; 1Sam. 23:15, &c.: the protestations of innocence in Psalm 7:3-4 with 1Sam. 20:1; 1Sam. 24:10-11; 1Sam. 24:17;

1Sam. 26:18; 1Sam. 26:23-24: the appeal to God as Judge in Psalm 7:6; Psalm 7:8 with 1Sam. 24:12; 1Sam. 24:15.¹⁰⁰

Psalm 7 inscription A shiggaion [written] by David, which he sang to Y^ehowah regarding the words of Cush, a Benjamite.

The inscriptions are an actual part of the inspired text.

Psalm 7 inscription A Transgression, authored by David. This is a song which he sang to Jehovah about what Cush [Saul] the Benjamite has said.

Throughout this psalm, I will refer to Saul specifically as the accuser and pursuer. Sometimes, Saul would just send his army after David. Therefore, when we find the plural word *pursuers*, I will, when the occasion calls for it, refer to Saul's army.

Chapter Outline

Charts, Graphics and Short Doctrines

David Prays to God About Being Persecuted

Although there is some general agreement on how to divide this psalm up, it is by no means universal. I have divided it up pretty much the way most have done it.

**O Y^ehowah, my Elohim;
in You I have sought refuge.
Deliver me from all those pursuing me
and rescue me.
Lest he tear [in pieces],
like a lion, my soul, tearing [me] apart,
and [there is] none rescuing [me].**

Psalm
7:1–2

**O Y^ehowah, my Elohim—
I have sought refuge in You.
Deliver me from all those pursuing me;
rescue me!
Lest he tear my soul [into pieces],
like a lion, crushing [my bones],
and [there is] no [one] rescuing [me].**

**O Jehovah my God—I look to find safety in You.
Deliver me from all of those who are chasing after me! Rescue me!
Deliver me, so that he will not tear my body into pieces as a lion would, crushing my bones,
when there is no one able to rescue me!**

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	O Y ^e howah, my Elohim; in You I have sought refuge. Deliver me from all those pursuing me and rescue me. Lest he tear [in pieces], like a lion, my soul, tearing [me] apart, and [there is] none rescuing [me].
Targum (Trans. E. Cook)	O Lord my God, I have trusted <u>in your word</u> ; deliver me from all my persecutors and save me. Lest he crush my soul like a lion; he will tear and there is no one who will deliver <i>me</i> .
Revised Douay-Rheims	O Lord, my God, in thee have I put my trust; save me from all them that persecute me, and deliver me. Lest at any time he <u>seize</u> upon my soul like a lion, while there is no one to redeem me, nor to save.

¹⁰⁰ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 7 (chapter comments).

Plain English Aramaic Bible	Lord Jehovah, my God, in you I have <u>hoped</u> ; redeem me and save me from all my persecutors. Lest they tear my soul apart like a lion and there is none who saves and delivers.
Lamsa's Peshitta (Syriac)	O LORD my God, in thee do I put my trust; save me; from all them that persecute me, deliver me, Lest my soul be torn as by a lion, and there is no one to save me and to deliver me. Lamsa appears to translate the Aramaic text more literally than does the Plain English Aramaic Bible.
Updated Brenton (Greek)	O Lord my God, in You have I trusted: save me from all them that persecute me, and deliver me, lest at any time the enemy <u>seize</u> my soul as a lion, while there is none to ransom, nor to save.

Significant differences: The Hebrew word used at the beginning means *to seek refuge*; but it can be understood to mean, *to trust*, *to place trust* (Latin, Syriac and Greek).

The targum adds the phrase *in Your word*; but then tracks the Hebrew text rather closely.

There are two different verbs meaning *to tear* in the Hebrew; there appears to be only one verb in the Latin, Syriac or Greek (that Greek verb appearing to mean *to seize*). They, instead, have two verbs at the end, *to save*, *to deliver*, *to redeem*; rather than a single verb that means, *to save*, *to deliver*.

Much is made by some of the textual problems of the Old Testament. However, when comparing the Hebrew text to other ancient texts (which were based upon the original Hebrew) we find almost no significant differences. That is, there is not a *Greek version* of the OT which favors various Greek religious traditions or philosophies; or a Latin translation (which came along hundreds of years later) which favors specific Latin religious traditions or philosophies. If I had nothing but the ancient Greek text (or Latin text) of the OT to work from, I would be teaching virtually the same thing. There would be some minor differences when it comes to interpreting some individual phrases; however, these differences would not change any set of doctrines or theological position.

Limited Vocabulary Translations:

Bible in Basic English	O Lord my God, I put my faith in you; take me out of the hands of him who is cruel to me, and make me free; So that he may not come rushing on my soul like a lion, wounding it, while there is no one to be my saviour.
Easy English	Cush was one of David's enemies, but we do not know who he was. He probably told lies about David. He said that David wanted to do something bad. This was not true. So, in this psalm, David asks God to say who is right. He knows that God will decide in a right way. Lord, my God, I come to you to keep me safe. Please save me from all those people who want to catch me. If you do not keep me safe, my enemies will tear me in pieces. They will attack me like lions do, and nobody will be able to save me.
Easy-to-Read Version–2006	LORD my God, I come to you for protection. Save me from those who are chasing me. If you don't help me, I will be torn apart like an animal caught by a lion. I will be carried away with no one to save me.
The Message	A David Psalm

God! God! I am running to you for dear life;
the chase is wild.
If they catch me, I'm finished:
ripped to shreds by foes fierce as lions,
dragged into the forest and left
unlooked for, unremembered.
NIRV LORD my God, I go to you for safety.
Help me. Save me from all those who are chasing me.
If you don't, they will tear me apart as if they were lions.
They will rip me to pieces so that no one can save me.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press paraphrase	I am depending on You, O Lord my God, to save me from my persecutors. Don't let them pounce upon me as a lion would and maul me and drag me away with no one to rescue me.
Contemporary English V.	You, LORD God, are my protector. Rescue me and keep me safe from all who chase me. Or else they will rip me apart like lions attacking a victim, and no one will save me.
The Living Bible	I am depending on you, O Lord my God, to save me from my persecutors. Don't let them pounce upon me as a lion would and maul me and drag me away with no one to rescue me.
New Life Version	Prayer for Help against the Sinful O Lord my God, in You I have put my trust. Save me from all those who come for me, and keep me safe. Or they will tear me like a lion, carrying me away where there is no one to help.
Unlocked Dynamic Bible	Yahweh my God, I come to you to protect me. Rescue me, save me from all those who are pursuing me in order to harm me. If you do not do that, they will tear me into pieces like a lion does when it attacks the animals it wants to kill; no one will save me from them.

Partially literal and partially paraphrased translations:

American English Bible	O Jehovah, my God; In You, I have put all my trust, So save me from those who pursue me. May those lions not snatch up my life... Those from whom I cannot be ransomed or saved!
Beck's American Translation	LORD, my God, You are my shelter [or, <i>shield</i>]. Save me from all who pursue me, and rescue me, or like a lion they will tear me to pieces, dragging me off with nobody to save me.
New Advent (Knox) Bible	O Lord my God, my confidence is in thee; save me from all my pursuers, and grant me deliverance: else must I fall a helpless prey to the lion, be torn in pieces, with none to bring me aid.
Translation for Translators	A psalm that David sang to Yahweh because of David's enemy, Cush Yahweh my God, I come to you to protect me. Rescue me, save me from all those who are pursuing me <i>in order to harm me</i> . If you do not do that, they will tear me into pieces like a lion does <i>when it attacks the animals it wants to kill</i> , and no one will save me <i>from them</i> .

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	STANZA 1. LIVING GOD! upon You is my trust, Save, and shelter from all who pursue. Lest they tear, like a lion, my life, And break me with none to defend.
God's Truth (Tyndale)	Lord my God, in you do I trust: save me from all them that persecute me, and deliver me. Lest he *hantche up my soul like a lion, and tear it in pieces, while there is none to help. *hantche = as food: thigh, as Abraham had hand put to his thigh (Gen 24), Jacob wrestled with God (Gen 34)
International Standard V	LORD, my God, I seek refuge in you. Deliver me from those who persecute me! Rescue me! Otherwise, they will rip me to shreds like a lion, tearing me [The Heb. lacks me] apart with no one to rescue me. [The Heb. lacks me].
Unfolding Bible Literal Text	Yahweh my God, I take refuge in you! Save me from all who chase me, and rescue me. Otherwise, they will rip me apart like a lion, tearing me in pieces with no one else able to bring me to safety.
Unlocked Literal Bible	Yahweh my God, I take refuge in you! Save me from all who chase me, and rescue me. Otherwise, they will rip me apart like a lion, tearing me in pieces with no one else able to bring me to safety.
Urim-Thummim Version	O YHWH Elohim, in you do I put my trust: save me from all them that persecute me, and deliver me: Unless they tear myself like a lion, tearing it in pieces while there is none to deliver.
Wikipedia Bible Project	Yahweh, my God, in you I shelter, save me from all my pursuers, and rescue me. Lest like a lion he devour my soul, dismember, and none to rescue.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	Oh Jehovah. my God, I flee to you for refuge; save me from all them who pursue me, and snatch me out, Lest he tear my soul in pieces like a lion, breaking it in pieces, while there is none to snatch <i>me</i> out.
New American Bible (2011)	I LORD my God, in you I trusted; save me; rescue me from all who pursue me, [Ps 6:5; 22:21] Lest someone maul me like a lion, tear my soul apart with no one to deliver.
New English Bible—1970	A Prayer for Justice. O LORD my God, in thee I find refuge; save me, rescue me from my pursuers, before they tear at my throat like a lion and carry me off beyond hope of rescue.
New Jerusalem Bible	Yahweh my God, I take refuge in you, save me from all my pursuers and rescue me, or he will savage me like a lion, carry me off with no one to rescue me.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	ADONAI my God, in you I take refuge. Save me from all my pursuers, and rescue me; otherwise, they will maul me like a lion and tear me apart, with no rescuer present.
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exeGeses companion Bible	O Yah Veh my Elohim, in you seek I refuge; save me from all my pursuers and rescue me: lest he tear my soul like a lion - craunching, while there is none to rescue.
The Scriptures 1998	O יהוה my Elohim, in You I have taken refuge; Save me from all my pursuers; And deliver me, Lest they tear at my throat like a lion, Rending in pieces, with no one to deliver.
Tree of Life Version	ADONAI my God, in You I have taken refuge. Save me from each of my persecutors, and deliver me. Otherwise he will rip me apart like a lion, with no one to rescue me.

Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

Alpha & Omega Bible	JESUS MY THEOS (<i>The Alpha & Omega</i>), IN YOU HAVE I TRUSTED: SAVE ME FROM ALL THEM THAT PERSECUTE ME, AND DELIVER ME. LEST AT ANY TIME THE ENEMY SEIZE MY SOUL AS A LION, WHILE THERE IS NONE TO RANSOM, NOR TO SAVE.
Awful Scroll Bible	Jehovah, He of mighty ones, I am to have confided in You, be delivering me from they pursuing me, surely be snatching me away from them - was he to rend my breath as a lion is to be tearing apart? - is there to be he rescuing?
Concordant Literal Version	O Yahweh my Elohim, I take refuge in You; Save me from all those pursuing me, and rescue me!" Lest he should tear my soul to pieces like a lion, Tearing it off while there is no rescuer.
Orthodox Jewish Bible	Hashem Elohai, in Thee do I seek refuge; hoshieini (save me) from all them that persecute me, and deliver me;...
Rotherham's <i>Emphasized B.</i>	O Yahweh my God, in thee, have I sought refuge,—Save me from all my pursuers, and deliver me: Lest he tear my nefesh like a lion, rending it in pieces, while there is none to rescue.

Expanded/Embellished Bibles:

The Expanded Bible	LORD my God, I ·trust in you for protection [find refuge in you]. ·Save [Rescue; ^T Deliver] me and rescue me from those who are ·chasing [pursuing] me. Otherwise, like a lion they will tear me apart. They will ·rip me to pieces [or drag me away], and no one can ·save [rescue; ^T deliver] me.
Kretzmann's Commentary	O Lord, my God, his Creator and the Guide of his pathway, in Thee do I put my trust, this word of faith, love, and hope stating the motive for his confident approach to the Throne of Grace; save me from all them that persecute me, during the time when he was never sure of his life, 1 Samuel 24-26, and deliver me, lest he tear my soul like a lion, a ravenous beast, rending it in pieces, while there is none to deliver. So eager are his enemies to take his life, and so hopeless seems his case. But David makes his appeal for help in the consciousness of his innocence of any deliberate wrong-doing.
The Pulpit Commentary	O Lord my God, in thee do I put my trust (compare the openings of Psalm 11:1-7; Psalm 31:1-24; Psalm 71:1-24.). When David is most sorely pressed by persecution and danger, then is his faith and trust in God mast plainly apparent. Save me from all them that persecute me, and deliver me. The Revised Version has, "from all them that pursue me;" but "persecute" is better. Hengstenberg and Kay have, "from all my persecutors." So also French and Skinner. The persecutors are such men as

the Ziphites and others, who encouraged Saul in his attempts to take David's life (1Sam. 26:1, 1Sam. 26:19).

Lest he tear my soul like a lion (comp. Psalm 5:6, where there is a similar abrupt transition from the plural to the singular number). On both occasions David fears one special enemy—then probably Ahithophel, now Saul. The simile of the lion is one frequent in the Psalms (see Psalm 10:9; Psalm 17:12; Psalm 22:13, Psalm 22:21; Psalm 35:17; Psalm 54:4, etc.). **Rending it in pieces.** As the lion does a sheep. **While there is none to deliver.** No human helper, at once willing and able to give deliverance.

Syndein/Thieme

O Jehovah/God my Elohim/Godhead, in You I {David} have taken refuge. Cause me to be delivered from all them that pursue and/or persecute {radaph} me, also cause me to be rescued/snatch from danger {natsal}.

{Note: The name David means 'lover' not 'lover boy! Haha David will ask God to judge the case between him and Saul. Side Note: God will judge for David, but the judgment is delayed for a year when David goes into reversionism himself after marrying a second wife. With so much activity going on, David neglected doctrine and that causes reversionism - but that is discussed later not here.}

{David is Tired of Running - He envisions Saul Ripping up his Very Soul}

Lest he {King Saul} tear into little pieces my soul {nephesh} like a lion attacking with great violence, and there is no one rescuing/snatching me from danger.

The Voice

O Eternal my God, in You I seek refuge.

**Save me from those who are chasing me. Rescue me,
Or else they will tear me to pieces as a lion devours his prey;
they will carry me off with no one to snatch me from their jaws.**

Bible Translations with Many Footnotes:

The Complete Tanach

O Lord, my God, I have taken refuge in You; save me from all my pursuers and deliver me.

Lest he tear my soul like a lion, rending it to pieces with no one to save [me].

rending it to pieces: Heb. קרפ, an expression of (Exod. 32:2): "Break off (וקרפ) the golden rings."

NET Bible®

O Lord my God, in you I have taken shelter.⁵

Deliver me from all who chase me! Rescue me!

Otherwise they will rip⁶ me⁷ to shreds like a lion;

they will tear me to bits and no one will be able to rescue me.⁸

^{5tn} The Hebrew perfect verbal form probably refers here to a completed action with continuing results.

^{6tn} The verb is singular in the Hebrew text, even though "all who chase me" in v. 1 refers to a whole group of enemies. The singular is also used in vv. 4-5, but the psalmist returns to the plural in v. 6. The singular is probably collective, emphasizing the united front that the psalmist's enemies present. This same alternation between a collective singular and a plural referring to enemies appears in Pss 9:3, 6; 13:4; 31:4, 8; 41:6, 10-11; 42:9-10; 55:3; 64:1-2; 74:3-4; 89:22-23; 106:10-11; 143:3, 6, 9.

^{7tn} Heb "my life." The pronominal suffix attached to נפש (nephesh) is equivalent to a personal pronoun. See Ps 6:3.

^{8tn} Heb "tearing and there is no one rescuing." The verbal form translated "tearing" is a singular active participle.

Literal, almost word-for-word, renderings:

C. Thompson (updated) OT

Lord, my God, in you I have put my trust: save me from all my persecutors and deliver me:

perhaps he like a lion may tear my soul; if there be none to redeem; none to deliver.

Context Group Version	O YHWH my God, in you I take refuge: Rescue me from all those that pursue me, and deliver me, Or else they will tear my life like a lion, tearing it in pieces, while there is none to deliver.
New American Standard B.	O LORD my God, in You I have taken refuge; Save me from all those who pursue me, and deliver me, Or he will tear my soul [Or <i>me</i>] like a lion, Dragging me away [Or <i>Rending it in pieces, while</i>], while there is none to deliver.
Niobi Study Bible	O LORD my God, in You do I put my trust. Save me from all them that persecute me; and deliver me, lest they tear my soul like a lion, rending it in pieces while there is none to deliver.
A Voice in the Wilderness	O Jehovah my God, in You I put my trust; deliver me from all those who pursue me, and rescue me, lest they tear my soul like a lion, tearing it in pieces, and there is no one to rescue.
Webster's Bible Translation	O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me: Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver.
World English Bible	Yahweh, my God, I take refuge in you. Save me from all those who pursue me, and deliver me, lest they tear apart my soul like a lion, ripping it in pieces, while there is no one to deliver.
Young's Updated LT	O Jehovah, my God, in You I have trusted, Save me from all my pursuers, and deliver me. Lest he tear as a lion my soul, Rending, and there is no deliverer.

The gist of this passage: David asks God for deliverance from those pursuing him; he takes his refuge in God. David speaks to God, telling Him that he trusts in Him, therefore he asks that God deliver him, as his enemy wants to tear his soul apart.

Psalm 7:1a (This is Psalm 7:2a in the Hebrew Bible; and so throughout this psalm)			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 st person singular suffix	Strong's #430 BDB #43

Translation: O Y^ehowah, my Elohim—....

David calls out to God the Almighty, God the Creator, God the personal God.

I was listening to the radio the other day, and one broadcaster spoke of the 300,000+ refugees who left Cambodia for Thailand when Pol Pot was massacring a million people. He pointed out that what was interesting was that the relief camps on the Cambodia-Thailand borders were run by Christians. Even though these were Buddhists refugees escaping to a 99% Buddhist country, no Buddhists were involved in helping out these refugees. Their philosophy was, these people are suffering because of what they did in a past life, and there is no reason to get involved. This does not mean that Thailand is not a religious country, nor does this mean that the people of Thailand are cold people. There are temples all over, and people worshiping at these temples all the time. Several Buddhists who I talked to go to these temples 6 and 7 times every week. The broadcaster reported also

that there were no Muslims or Hindus there either. Of these major religions, only Christianity saw these people as created by God, as creations of value and worth, as people to be loved and helped. Therefore, only Christians were there to help. Christianity believes in a personal God, in a God who works through His Own; in a God Who does not forsake His people. It is to this God that David appeals.

Application: Regarding these Christians who went to serve the Buddhist refugees from Cambodia: this is *not* every believer's calling. Furthermore, those who are called to such a mission field may have a great variety of work responsibilities. Some may be there to serve food, some help to organize all that is going on, some perform janitorial duties, and some teach the Word of God.

Application: If you believe that you are being called to a mission field like this, then you make yourself available; and you prepare your soul with Bible doctrine. If you do not believe that you are being called, then you should not feel somehow inferior to the Christians who go to these things. God has a place for every believer throughout all that believer's life. Some pray, some give, some are involved in missionary activity, some proclaim the Word of God, some are evangelists, some write. *Many* Christians lead very normal lives (meaning, they marry, they have children, they have non-Christian jobs, and they live their lives from day-to-day). Such believers need Bible doctrine each and every day; but not every believer is called into a *Christian-type* profession; and the believer should not feel guilty if they do not believe that they are so called. For many believers, they are called to this normal life, to work at whatever job God has provided for them, and to deal with the day-to-day life that the thousands around them deal with. However, what is key is, such a believer has Bible doctrine in his soul and is able and ready to apply that doctrine to his own life.

Psalm 7:1b (This is Psalm 7:2b; and so throughout this psalm)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 2 nd person masculine singular suffix	No Strong's # BDB #88
châçâh (חָצָאָה) [pronounced khaw-SAW]	<i>to take (seek) refuge; to flee for protection; and hence to trust [put confidence, have hope] [in]</i>	1 st person singular, Qal perfect	Strong's #2620 BDB #340

When followed by the bêt^h preposition, the place of refuge is then noted.

Barnes: *The word rendered trust - חָצָאָה - means "to flee;" to flee to a place; to take shelter; and is applied to taking shelter under the shadow or protection of one Judges 9:15; Isa. 30:2; Psalm 57:1; Psalm 61:4.*¹⁰¹

Translation: ...I have sought refuge in You.

Recall that David is out in the desert wilderness being pursued by King Saul and an army of 3000. David soon learns that his only safety and security is in Jesus Christ. David is going to learn time after time while Saul pursues him that he—David—can trust in and depend upon God.

This is a key difference between David and Saul—when under great pressure, and there is no human solution, David takes refuge in God. At this time, Saul was not a man to take refuge in God.

Psalm 7:1a-b O Y^ehowah, my Elohim—I have sought refuge in You.

This can also mean, *In You I trust...*

¹⁰¹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:1.

Psalm 7:1a-b David Trusts in God (various commentators)

Dr. John Gill: *God is to be trusted in at all times; in times of affliction, temptation, and desertion; and these the psalmist premises to his petition, which follows, as an encouragement to him to hope for success, since God was his God, and none that ever trusted in him were confounded.*¹⁰²

Guzik: *When David was under attack from Cush the Benjamite, all he could trust was God. Every other support was gone, but he needed no other support.*¹⁰³

Dr. Peter Pett: *[David's appeal] appeal is to the covenant God, YHWH, on the ground of His covenant promises. 'In you do I put my trust (take refuge)' is a constant theme in psalms (Psalm 11:1; Psalm 16:1; Psalm 31:1; Psalm 57:1; Psalm 71:1; Psalm 141:8). It expresses his confidence in God and his sense of insecurity in the present situation.*¹⁰⁴

John Trapp: *David found it always best to run to the old rock, Isa. 26:4, and to cry, "O Lord my God," pleading the covenant. This no wicked man can do; but, being beaten out of earthly comforts, he is as a naked man in a storm, and an unarmed man in the field, or as a ship tossed in the sea without an anchor, which presently dasheth on the rocks, or falleth upon the quicksands. Saul, for instance, who, being in distress, and forsaken by God, ran first to the witch, and then to the sword's point.*¹⁰⁵

There are many Scriptures which allude to taking refuge in God: Psalm 2:12; Psalm 5:11; Psalm 7:1; Psalm 11:1; Psalm 16:1; Psalm 17:7; Psalm 18:2; Psalm 18:30; Psalm 25:20; Psalm 31:1; Psalm 31:19; Psalm 34:8; Psalm 34:22; Psalm 36:7; Psalm 37:40; Psalm 57:1; Psalm 61:4; Psalm 64:10; Psalm 71:1; Psalm 118:8-9; Psalm 141:8; Psalm 144:2. Scripture list from Bob Utley.

Dr. Bob Utley states: *YHWH is the only true place of protection and rest!*¹⁰⁶

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Psalm 7:1a-b [O Y^ehowah, my Elohim—I have sought refuge in You.](#)

It appears, in this psalm, that David is on the run, based upon this verse primarily. This helps to set up the time and place of this psalm. There are two times when David is on the run: (1) when he is young and Saul is king and (2) when David is old and Absalom, his son, has organized a revolution against him. Given that Saul is from the tribe of Benjamin, I believe that it is safe to say that David is speaking about his own life when Saul pursued him to kill him.

David, in writing these psalms, sets up universal truths which may be understood, despite there being a specific set of circumstances which cause him to write the psalm. So, even though we may have our understanding of this psalm enhanced by knowing some of the historical foundations for it; we must also be able to take from this psalm spiritual principles which we may apply to our own lives.

Psalm 7:1a-b [O Y^ehowah, my Elohim—I have sought refuge in You.](#)

David, rather than saying, "I am taking refuge in the Judæan mountains;" or "I am going far into the Judæan southern desert region;" he says that he takes his refuge in God. All of us will receive attacks of various sorts throughout our lives. It is more unusual that we are worried for the loss of our lives—apart from those who have made it their job to protect us, like the police and the armed forces—but many of us will not face the extreme concerns which David has.

¹⁰² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:1.

¹⁰³ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 7.

¹⁰⁴ Dr. Peter Pett, *Commentary Series on the Bible*; from e-sword, Psalm 7:1–2.

¹⁰⁵ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, Psalm 7:1.

¹⁰⁶ Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Psalm 7:1.

Application: God can be trusted far more than a particular place of safety. However, bear in mind that God, through various means, may lead you to a place of safety. If that is the case, then use what God has placed in front of you.

Application: Furthermore, along these same lines, God has given us many personal resources. There is a balance to be found between trusting in the power and protection of God, and taking positive action to achieve these things. The illustration that R. B. Thieme, Jr. often gave was, of the Christian who needed a job, so he went out to a park and sat on the park bench with a sandwich, knowing that God would provide him a job. When you need a job, then you work to find a job. You update your resume, put on a suit and tie, and you go to places which would presumably hire you. You do not put on your shorts and tee shirt and go sit on a park bench. Applying for a job when you need one, taking medicine or going to a doctor when you are sick—these are normal things that you do, and they do not indicate a lack of trust in God.

Application: This point is easy to prove. Where is David? He is off in the Judæan hill country, hiding from Saul who is pursuing him. David does not pack a sandwich, put on his shorts, and go down to the local park to take in some sun and relaxation, knowing that God will protect him from Saul.

King Saul wants to pursue David and to actually kill him, despite David being an honorable underling. So David's life is literally on the line. Nevertheless, even though David's life is actually on the line, David depends first and foremost upon God for his escape. Again, as explained, this does not mean that David does nothing.

Psalm 7:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâsha' (עָשָׂא) [pronounced yaw-SHAHQ]	<i>deliver, save; set free, preserve; aid, give relief, give help to</i>	2 nd person masculine singular, Hiphil imperative; with the 1 st person singular suffix	Strong's #3467 BDB #446
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
râdaph (רָדַף) [pronounced raw-DAHf]	<i>those pursuing, the ones persecuting; pursuers, persecutors</i>	masculine plural, Qal active participle with the 1 st person singular suffix	Strong's #7291 BDB #922

Translation: [Deliver me from all those pursuing me;...](#)

Saul was relentless. Even though he would occasionally be persuaded not to pursue David, a few days or so later and his irrational hatred would flare up again. Saul pursued David and his 600 men with a crack army of 3000 hand-picked men (1Sam. 13:2 14:52). David's very life was in danger.

Saul periodically would gather up an army and go out with them and pursue David; at other times, he would send out a very mobile force to track David to kill him. David calls for God to deliver him away from those who are pursuing after him.

Application: As believers in Jesus Christ, we are thrown into the middle of the **Angelic Conflict**. Therefore, we are going to face troubles and difficulties in our lives. This does not mean that we will be pursued specifically for our faith nor does this mean that we do not bring on some of our problems ourselves (sometimes, we bring on

most of life's problems). But, despite our own situation being, for the most part, less dire than David's, we may still depend upon God in the same way.

Application: There are those who will read this, and your life is, from time to time, actually in danger. You will face enemies capable of killing you with the motivation to kill you. God is the same refuge for you as He is for David.

Application: However, most of the time, for the vast majority of believers, your enemies are irritants. They will try to drive you from your job, they will try to remove your wealth or possessions from you, they will try to separate you from your friends and acquaintances. We will face people throughout our lives who will be filled with mental attitude sins against us, who will talking behind our backs, who will berate us, who will make up stories about us, who will sue us. They do whatever they can to make our lives miserable.

Dr. John Gill: *Every one that will live godly in Christ Jesus must expect persecution in one shape or another; and there is none can save and deliver from it but God, and he can and will in his own time,* 2Cor. 1:10.¹⁰⁷

Whatever we have faced in life, Jesus faced the same but with more intensity and more in general. As we read in John 15:23–25 [Jesus is speaking] “Whoever hates Me hates My Father also. If I had not done among them the works that no one else did, they would not be guilty of sin, but now they have seen and hated both Me and My Father. But the word that is written in their Law must be fulfilled: ‘They hated Me without a cause.’” (Psalm 69:4) (ESV; capitalized) Jesus did not do anything wrong; He did not commit any act of evil. He always spoke the truth and He healed many people; and He was hated for that. There is no question that the anger and hatred which Jesus was subject to was undeserved.

Even today, there are unbelievers who hate Jesus and will curse His name. This is not true of all unbelievers; but in my own personal experience, I was surprised as to how common this was.

David speaks of an individual in the title (Cush the Benjamite) and here of those who are pursuing him (a masculine plural, Qal active participle verb). Given the circumstance, there is no contradiction, nor do we have to agree with the Expositor's Bible Commentary, which states, *The many enemies are, as it were, embodied in one, on whom the psalmist concentrates his thoughts as the most formidable and fierce.*¹⁰⁸ Cush stands for Saul; and Saul sends out many men to pursue David. This change of number actually gives more credence to the generally accepted view of who this psalm is about. However, this psalm has multiple applications to our own lives, where we sometimes face a singular antagonist; and sometimes a group.

Application: As an aside, do not panic as a believer. You will face opposition from time to time, and this opposition is good for your spiritual growth. In other words, difficulties and opposition are good for you, even though most of us are not thrilled when they take place. However, God will also give you time off from this as well (for most believers, anyway). Recognize when God has given you a breather and embrace that time and exploit it. If God gives you time, then take in His Word.

Psalm 7:1d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wāw conjunction	No Strong's # BDB #251

¹⁰⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:1.

¹⁰⁸ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, Psalm 7.

Psalm 7:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâtsal (נָצַל) [pronounced naw-TSAHL]	<i>snatch away, deliver, rescue, snatch out of danger, preserve, recover</i>	2 nd person masculine singular, Hiphil imperative with the 1 st person singular suffix	Strong's #5337 BDB #664

Translation: ...rescue me!

David calls out to God, "Rescue me! Snatch me away from danger! Preserve me!"

David asks God to deliver him, to rescue him, to remove him from danger. As we have seen, at any time, David could run into Saul. And no matter what David did, there was always someone willing to give him up.

Psalm 7:1c-d **Deliver me from all those pursuing me; rescue me!**

I may want to distinguish between v. 1c and 1d.

Psalm 7:1c-d "Save me; Deliver me; Rescue me, O God" (various commentators)

Clarke: *Shield me from my persecutors; abate their pride, assuage their malice, and confound their devices!*¹⁰⁹

Clarke: *Deliver me from the counsels which they have devised, and from the snares and gins they have laid in my path.*¹¹⁰

Dr. Thomas Constable: *On the basis of God's protection of those who trust in Him, David asked for protection from those who were pursuing him, perhaps Saul's men (cf. 1Sam. 22:8; 1Sam. 24:9; 1Sam. 26:19).*¹¹¹

Dr. Peter Pett: *The prayer is a trusting cry to YHWH in the face of false accusations made against him that he was seeking Saul's life, and the resulting need to flee for safety. He prays for deliverance from those who are seeking to hunt him down, and especially from his chief enemy, who, as a lion does to his prey, wants to tear him in pieces. He had often seen sheep torn to pieces by lions, and had himself outfaced them. He knew precisely what they were capable of. And he knew that God had delivered him from the mouth of lions (1Sam. 17:34-37). Thus he knew that He was also able to deliver from these adversaries as well.*¹¹²

John Trapp: *Save me from all them that persecute me] Where the prince is a persecutor (as in the primitive times, and here in the Marian days) many will be very active against God's people. O sancta simplicitas, said John Huss, martyr, when at the stake he observed a plain country fellow busier than the rest in fetching faggots.*¹¹³

I don't really know what John Trapp is talking about, but any commentary which mentions *fetching faggots* should be heard.

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¹⁰⁹ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 7:1.

¹¹⁰ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 7:1.

¹¹¹ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Psalm 7:1.

¹¹² Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Psalm 7:1–2.

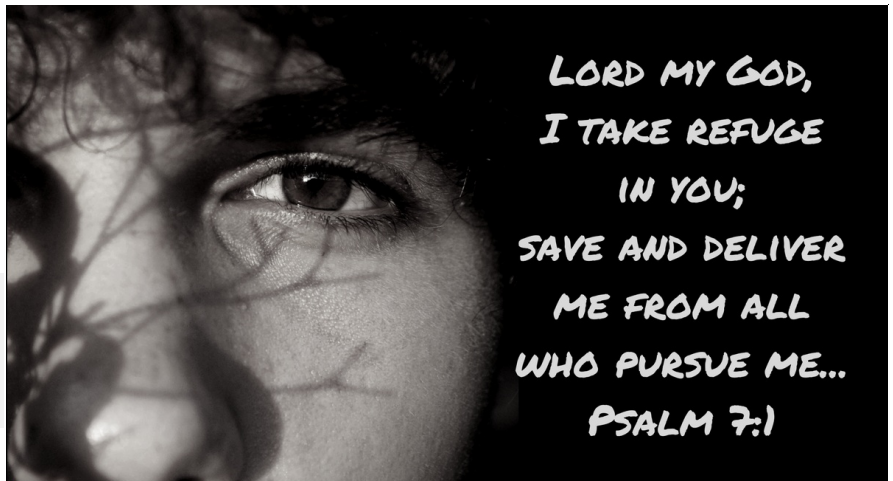
¹¹³ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, Psalm 7:1.

Psalm 7:1 O Y^ehowah, my Elohim—I have sought refuge in You. Deliver me from all those pursuing me; rescue me!

Psalm 7:1 (a graphic); from Blogog.org; accessed February 23, 2020.

Chapter Outline

Charts, Graphics and Short Doctrines



David is facing difficulties; those which are difficult for him to overcome on his own. Therefore, he appeals directly to God.

Psalm 7:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pen (פֶּן) [pronounced pen]	<i>lest, peradventure, or else, in order to prevent, or, so that [plus a negative]</i>	conjunction	Strong's #6435 BDB #814
t̄raph (טָרַף) [pronounced taw-RAHF]	<i>to pull, to tear, to tear in pieces [like a wild animal]; to rend, to pluck off</i>	3 rd person masculine singular, Qal imperfect	Strong's #2963 BDB #382
kaph or k ^e (כִּי) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'ārîy (אֲרִי) [pronounced uh-REE]	<i>lion</i>	masculine singular noun	Strong's #738 BDB #71
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun with the 1 st person singular suffix	Strong's #5315 BDB #659

Translation: *Lest he tear my soul [into pieces], like a lion,...*

In the previous verse, there were a number of people in pursuit of David, but in this verse, there is one who desires to tear David apart, as a lion would. There is no contradiction here. Saul, as king, has command of the royal army. Those pursuing David would be the royal army; but the one behind them—the one issuing the orders—is Saul. Therefore a sudden switch from plural to singular (or back again) just follows David and his thinking regarding his enemies.

David clearly fears for his life here. There is no exaggeration of his situation. Saul and the men who are under him are violent predators, and they would literally tear David's body apart, just as a lion would.

Psalm 7:2a *Lest he tear my soul [into pieces], like a lion,...*

David uses the metaphor of a lion here, one that would grab its prey in its jaws and shake it and chew on it, until its life is violently taken from it. I don't believe that *nephesh* here refers technically to the *soul*; but more to the *life* of David. Saul, with his power as king, has the desire to remove David's life from him.

David says that he takes his refuge in God, and asks for deliverance, so that *he* (a veiled reference to Saul) does not tear his soul into pieces. Notice, the greatest fear is for David's soul here—his mentality, his emotions, his human life. Saul can tear David apart just as a lion would.

Also recall that David does not name Saul directly in this psalm; this psalm might be seen as evidence of treason. One could also make a case that David is attempting to incite others against Saul. However, that is not the case if Saul is never named.

Psalm 7:2a [Lest he tear my soul \[into pieces\], like a lion,...](#)

Psalm 7:2a The Metaphor of the Lion (various commentators)

Clarke: *These words seem to answer well to Saul. As the lion is king in the forest; so was Saul king over the land. As the lion, in his fierceness, seizes at once, and tears his prey in pieces; so David expected to be seized and suddenly destroyed by Saul. He had already, in his rage, thrown his javelin at him, intending to have pierced him to the wall with it. As from the power of the lion no beast in the forest could deliver any thing; so David knew that Saul's power was irresistible, and that none of his friends or well-wishers could save or deliver him out of such hands. "Lest he tear my soul (my life) like a lion, rending it in pieces, while there is none to deliver." All this answers to Saul, and to none else.*¹¹⁴

Guzik: *David believed there would be grave consequences if he were not delivered from these lion-like enemies.*¹¹⁵

The Expositor's Bible Commentary: *The metaphor of the lion is common in the psalms attributed to David, and is, at all events, natural in the mouth of a shepherd king, who had taken a lion by the beard. He is quite aware of his peril, if God does not help him, but he is so sure of his safety, since he trusts, that he can contemplate the enemy's power unmoved, like a man standing within arm's length of the lion's open jaws, but with a strong grating between. This is the blessing of true faith, not the oblivion of dangers, but the calm fronting of them because our refuge is in God.*¹¹⁶

Dr. Peter Pett: *The singular of lion demonstrates that he had one particular person in mind, probably Saul, for he knew how merciless he could be in his mad rages. But it may have been Cush who was leading the search for him.*¹¹⁷

Dr. John Gill: *[Similarly] Homer compares Polyphemus to a mountain lion, which devours and leaves nothing, neither the intestines, nor flesh, nor bones; and represents it first taking hold of the creature with its strong teeth, and breaking its neck, and drawing out its blood and all its inwards.*¹¹⁸

Whedon: *David compares his enemies to lions for their power and ferocity.*¹¹⁹

The lion image is used a number of times in the psalms: Psalm 10:9 17:12 22:13, 21 35:17 57:4 58:6.¹²⁰

¹¹⁴ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 7:2.

¹¹⁵ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 7.

¹¹⁶ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, Psalm 7.

¹¹⁷ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Psalm 7:1-2.

¹¹⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:2.

¹¹⁹ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874-1909; from E-sword; Psalm 7:2.

¹²⁰ Passages from *Dr. John Constable The Expository Notes of Dr. Constable*; ©2012; from e-sword, Psalm 7:2.

Dr. John Gill: [T]he Apostle Paul calls the Roman governor, before whom he was, and from whose hands he was delivered, a lion, for his power and fierceness, 2Tim. 4:17. And so our adversary the devil, the chief of all persecutors, and who instigates others against the saints, is by Peter said to go about like a roaring lion, 1Peter 5:8.¹²¹

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 7:2a **Lest he tear my soul [into pieces], like a lion,...**

Lions in the Old Testament (The Free Bible Commentary)

Often an individual's or nation's power is described as being like a lion, the king of the predators.

1. Judah, Gen. 49:9; Micah 5:8
2. YHWH on Israel's behalf, Num. 24:9; Isa. 31:4; 35:9; Hos. 11:10
3. Israel as a defeated lion, Ezekiel 19
4. Tribe of Dan, Deut. 33:22
5. David's power over lions, 1 Sam. 17:34-37
6. Saul and Jonathan, 2 Sam. 1:23
7. Symbolic protectors of the throne of Solomon, 1 Kgs. 10:19-20
8. God uses lions as punishment, 1 Kgs. 13:20-28; 20:36; 2 Kgs. 17:25-26; Isa. 15:9; metaphor in Job 4:10 and Jer. 2:30; 49:19; 50:44; Lam. 3:10; Amos 3:4,8,12; 5:19; Hos. 5:14; 13:7-8; Nah. 2:11-12
9. Describe David's enemies from whom God will deliver him, Ps. 7:2; 10:9; 17:12; 22:13,21
10. A metaphor for unknown evil, Pro. 22:13; 26:13; 28:15
11. Used to describe Babylon's military, Jer. 4:7; 49:19-22; 51:38
12. The military of the nations against God's people, Jer. 5:6; 25:32-38; 50:17; Joel 1:6
13. How God's people treat Him, Jer. 12:8
14. How God's leaders treat the people, Ezek. 22:25; Zeph. 3:3
15. Metaphor for king's anger, Pro. 19:12; 20:2
16. Metaphor for the godly, Pro. 28:1
17. Metaphor for the Messiah, Gen. 49:9; Rev. 5:5
18. In light of usage #11 and 12 in Jeremiah, Daniel's metaphor of the Babylonian military as a fast moving lion is obvious. Empires of the Fertile Crescent often used lions to symbolize the nation (e.g., the winged lions on the Ishtar Gate of the city of Babylon).

From http://www.freebiblecommentary.org/special_topics/lions.html accessed February 14, 2020 (the link was from Dr. Bob Utley's commentary) (slightly edited).

Chapter Outline

Charts, Graphics and Short Doctrines

Psalm 7:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pâraq (פָּרַק) [pronounced paw-RAHK]	<i>tearing apart (away), separating, breaking (off, away), breaking [crushing] bones; liberating, rescuing; redeeming</i>	Qal active participle	Strong's #6561 BDB #830

Translation: ...crushing [my bones],...

¹²¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:2.

The infliction of pain and suffering is primarily upon David's soul. It is David's soul which is being torn apart, being in the situation that he is in. However, it is Saul who fantasizes about taking David's life from him.

I believe that the crushing of David's bones, is more metaphorical than actual. However, some military men can become quite jaded; and taking David's life in a way that is painful might be something those in Saul's army would enjoy doing.

Jamieson, Fausset and Brown: *Though [David has] many enemies set upon him, one is singled out as prominent, and compared to a wild beast tearing his prey to pieces (compare 1Sam. 20:1; 1Sam. 23:23; 1Sam. 26:19).*¹²²

The Geneva Bible: *[Quite obviously, David] desires God to deliver him from the rage of cruel Saul.*¹²³

Psalm 7:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êyn (אין) [pronounced <i>AYH-yihn/ān</i>]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
nâtsal (נצח) [pronounced <i>naw-TSAHL</i>]	<i>snatching away (out of danger), delivering, rescuing, preserving, recovering</i>	Hiphil participle	Strong's #5337 BDB #664

Translation: ...and [there is] no [one] rescuing [me].

This is a bit confusing. David asks for God to deliver him; and here suggests that there is no one to deliver him. The idea is, there is no human deliverance that David can depend upon.

There is no human deliverer; there is no actual person to whom David could go to for safety. Therefore, his dependence must be completely upon God.

David is describing a hopeless situation, something over which he has no control and no one else can be depended upon to secure his safety.

When we are in trouble and fear for our lives, most often, we appeal to those here to protect us, like the police. However, when it comes to David's situation, those in authority are the ones who are looking to kill him.

Psalm 7:2c ...and [there is] no [one] rescuing [me].

¹²² Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Psalm 7:1–2.

¹²³ Geneva Bible Translation Notes; courtesy of e-sword; 1599; Psalm 7:2.

There is no one to rescue David (Psalm 7:2c) (Various commentators)

Barnes: *[This verse paints a picture] of a solitary man seized by a powerful lion, with no one at hand to rescue him. So David felt that if God did not interfere, he would fall into the hands of this fierce and wrathful enemy.*¹²⁴

Benson has an interesting take here, speaking from David's point of view: *While I have no power to defend myself, but am forced to flee to mountains, and caves, and woods, for my safety.*¹²⁵ The idea being, David is constrained by who Saul is. Of course, David has the right to defend himself; but how can he kill the Lord's anointed, even in defense?

Dr. John Gill: *[I]f God does not save and deliver his people out of the hands of their persecutors, none can; especially out of the hands of such an one as is here described tearing and rending in pieces. As there is no God besides the Lord, there is no saviour besides him: there is no temporal nor spiritual saviour but he: salvation is not to be expected from any other; and were it not for him, saints must fall a prey to their enemies.*¹²⁶

E. W. Bullinger: *Septuagint, Syriac, and Vulg, read "and there be no deliverer to rescue". Better, no sign of a rescuer. Compare Lam. 5:8 (Slaves rule over us; there is none to deliver us from their hand.—ESV).*¹²⁷

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 7:2 Lest he tear my soul [into pieces], like a lion, crushing [my bones], and [there is] no [one] rescuing [me].

David is speaking of a very serious enemy; one who would crush him, given the chance. Compared to David's enemies, most of our enemies are quite laid back and almost reasonable.

Psalm 7:1–2 O Jehovah my God—I look to find safety in You. Deliver me from all of those who are chasing after me! Rescue me! Deliver me, so that he will not tear my body into pieces as a lion would, crushing my bones, when there is no one able to rescue me!

David finds himself in a hopeless situation. The king, the ruler of the land, is using his own army to pursue David, with the intention of killing him. Saul's army would have performed well if matched against the army of a nearby country. Quite obviously, if they are pursuing one man—even if that one man has a personal army of 600—the odds are clearly overwhelming in Saul's favor (looking at this from a human perspective). However, the big difference is, David has God on his side.

Dr. Thomas Constable: *[David] felt like a helpless lamb that a powerful, ferocious lion was about to tear apart (cf. Psalm 10:9; Psalm 17:12; Psalm 22:13; Psalm 22:21; Psalm 35:17; Psalm 57:4; Psalm 58:6). He believed no one but God could rescue him. The idea of God rescuing His own is a common one in the psalms.*¹²⁸

¹²⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:2.

¹²⁵ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 7:2.

¹²⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:2.

¹²⁷ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, Psalm 7:2 (verse text added).

¹²⁸ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Psalm 7:1.

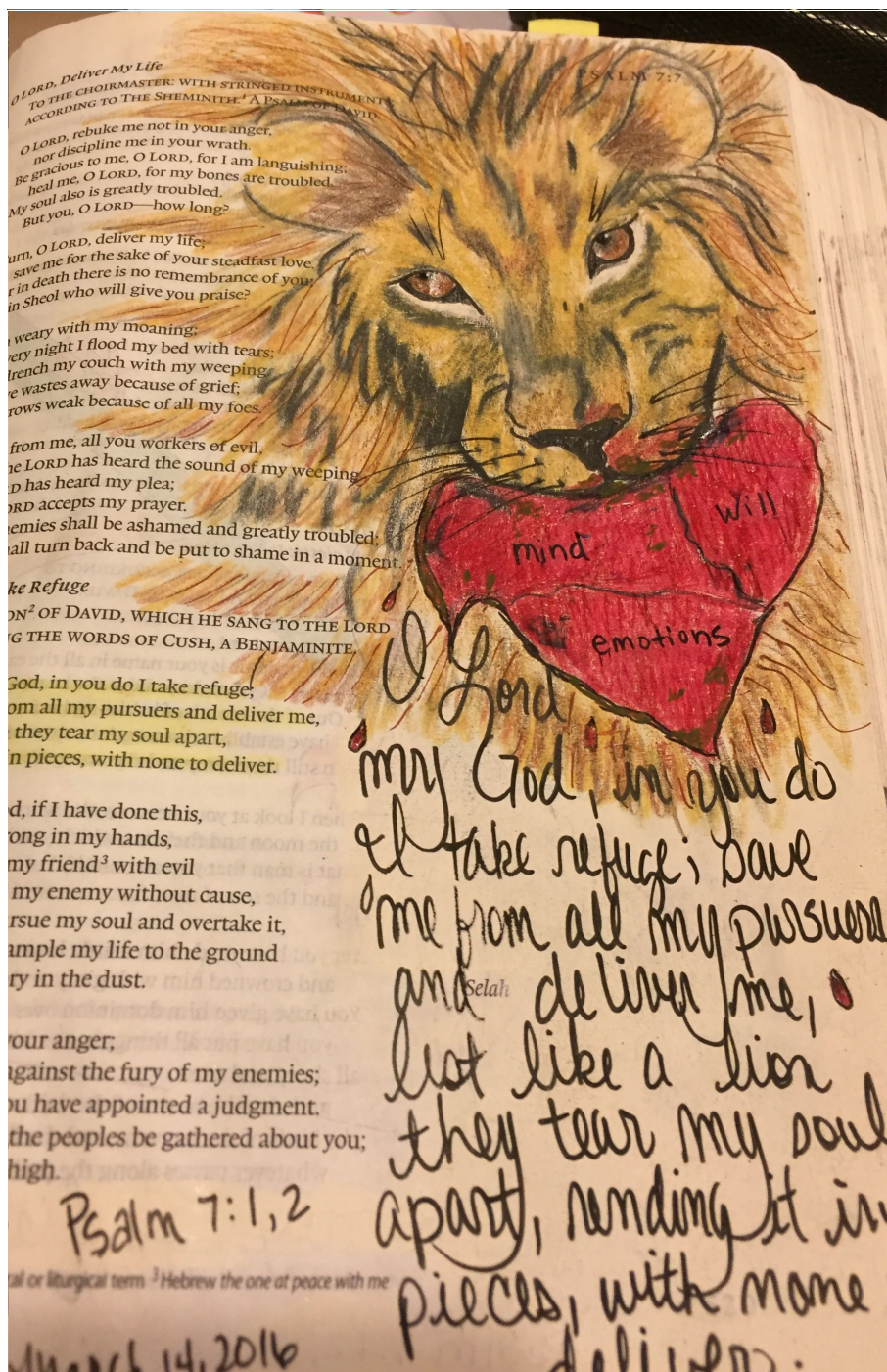
Psalm 1–2 (Bible Journaling) (a graphic); from [Pinterest](#); accessed February 23, 2020.

If you will notice, the heart in the mouth of the lion is labeled, *mind, will, emotions*. David's enemies were out to destroy him completely.

The lion suggests viciousness and real life-threatening danger.

James Burton Coffman: *It was Saul, or course, who vigorously pursued David with the purpose of putting him to death; and the language here is exactly what we should have expected from David, who himself, was familiar with the way a lion tore in pieces his prey, for he himself had fought and slain a lion when he was tending his father Jesse's sheep. Here he expressed fear that Saul would tear him to pieces unless he should be granted a special deliverance from the Lord.*¹²⁹

In what appears to be a hopeless situation, David turns toward God. There is nothing like a difficult situation or circumstance to cause us to refocus on our Maker.



¹²⁹ From <https://www.studylight.org/commentaries/bcc/psalms-7.html> accessed February 23, 2020.

Y^ehowah, my Elohim,
 if I have done this;
 if there [is] unrighteousness in my palms;
 if I have recompensed my friend [with] evil
 and so I plunder my enemy without cause;
 pursues an enemy my soul
 and he overtakes [me];
 and he tramples to the earth my life
 and my honor to the dust he lays down.
 Selah!

Psalm
 7:3–5

O Y^ehowah, my Elohim—
 if I have done this [thing];
 if there is unrighteousness in my hands;
 if I have paid back my friend [with] evil;
 and [if] I have plundered [even] my enemy
 without a cause;
 [then let my] enemy pursue my soul
 and [let him] overtake [me].
 [Let him] trample my life to the earth
 and lay my honor in the dust!
 Selah [or, *musical interlude*]!

O Jehovah my God, look at my life and if I have done the things I am accused of.
 Consider, if I have done unrighteousness;
 if I pay back my friends with evil; if I have plundered my enemies without cause.
 If I have done those things, then let my enemy pursue me and let him overtake me.
 Let him stomp me into the earth; let my honor be left lying in the dust!
 (Musical interlude).

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Y ^e howah, my Elohim, if I have done this; if there [is] unrighteousness in my palms; if I have recompensed my friend [with] evil and so I plunder my enemy without cause; pursues an enemy my soul and he overtakes [me]; and he tramples to the earth my life and my honor to the dust he lays down. Selah!
Targum (Trans. E. Cook)	O Lord my God, if I have made this <u>song with evil intent</u> , if there is oppression in my hand, If I have repaid my ally with evil, or thrust away my oppressor for nothing, May the enemy pursue my soul, and may he overtake and trample my life to the ground, and may my honor rest in the dust forever.
Douay-Rheims 1899 (Amer.)	O Lord, my God, if I have done this thing, if there be iniquity in my hands: If I have rendered to them that repaid me evils, <u>let me</u> deservedly fall empty before my enemies. <u>Let</u> the enemy pursue my soul, and take it, and tread down my life, on the earth, and bring down my glory to the dust.
Plain English Aramaic Bible	Lord Jehovah, my God, if I have done this and if there is evil in my hands, And if I paid him who <u>did evil to me</u> and if I have afflicted my enemies for nothing, <u>May</u> the enemy persecute my soul, and let him seize it and tread my life into the ground, and destroy my honor into the dust.
Lamsa's Peshitta (Syriac)	O LORD my God, if I have done this thing and if there be iniquity in my hands, If I have been vengeful to him that has <u>done me evil</u> , and if I have oppressed my enemies without a cause; <u>Let</u> the enemy pursue me and overtake me, yea, let him tread down my life upon the earth and lay my honor in the dust.
Updated Brenton (Greek)	O Lord my God, if I have done this; (if there is unrighteousness in my hands) if I have requited with evil those who requited me with good; may I <u>then</u> perish empty by means of my enemies. <u>Let</u> the enemy persecute my soul, and take it; and let him trample my life on the ground, and lay my glory in the dust. Pause.
Significant differences:	The targum has additional material in it. In the Hebrew, the second <i>if</i> is repaying a friend with evil; but the Aramaic has repaying one who has done David evil. This

is somewhat unclear in the Latin. The 3rd *if* appears to be a *then* statement in the Latin and Greek.

The *then* portion of this verse appears to be implied in the Hebrew, but stated outright in the Greek, Aramaic and Latin.

The Latin and Aramaic leave out the musical pause at the end.

Limited Vocabulary Translations:

Bible in Basic English	O Lord my God, if I have done this; if my hands have done any wrong; If I have given back evil to him who did evil to me, or have taken anything from him who was against me without cause; Let my hater go after my soul and take it; let my life be crushed to the earth, and my honour into the dust. (Selah.).
Easy English	Lord, my God, if I have done a wrong thing, then let my enemies chase me and catch me. If I have done a bad thing against a friend, or I helped his enemies who wanted to hurt him, then let my enemies catch me! They can knock me down to the ground, They can leave me there, as a dead person in the dirt.
Easy-to-Read Version–2001	<i>Selah</i> Lord my God, I did nothing wrong. I promise, I did nothing wrong! I did not do bad things to my friend. And I did not help my friend's enemies. {If that is not true, then punish me.} Let an enemy chase me, catch me, and kill me. Let him trample my life into the ground and push my soul into the dirt.
Easy-to-Read Version–2006	LORD my God, I have done nothing wrong. I have done nothing to hurt a friend or to help his enemies. If that is not the truth, then punish me. Let an enemy chase me, catch me, and kill me. Let him grind me into the dirt and put me in my grave. <i>Selah</i>
Good News Bible (TEV)	O LORD, my God, if I have wronged anyone, if I have betrayed a friend or without cause done violence to my enemy [or shown mercy to someone who wronged me unjustly.]— if I have done any of these things— then let my enemies pursue me and catch me, let them cut me down and kill me and leave me lifeless on the ground!
The Message	GOD, if I've done what they say— betrayed my friends, ripped off my enemies— If my hands are really that dirty, let them get me, walk all over me, leave me flat on my face in the dirt.
Names of God Bible	O Yahweh my Elohim , if I have done this— if my hands are stained with injustice, if I have paid back my friend with evil or rescued someone who has no reason to attack me—[b] then let the enemy chase me and catch me. Let him trample my life into the ground. Let him lay my honor in the dust. <i>Selah</i>

NIRV	<p>LORD my God, suppose I have done something wrong. Suppose I am guilty. Or I have done evil to my friend. Or I have robbed my enemy without any reason. Then let my enemy chase me and catch me. Let him stomp me into the ground. Let him bury me in the dust.</p>
New Simplified Bible	<p>O Jehovah my God, if I have done this, if there is wrong in my hands, if I have repaid my ally with harm or plundered my foe without cause, then let the enemy pursue and overtake me, trample my life to the ground, and lay me in the dust.</p>

Thought-for-thought translations; dynamic translations; paraphrases:

College Press paraphrase	<p>It would be different, Lord, if I were doing evil things— If I were paying back evil for good or unjustly attacking those I dislike. Then it would be right for You to let my enemies destroy me, crush me to the ground, and trample my life in the dust.</p>
Contemporary English V.	<p>I am innocent, LORD God! I have not betrayed a friend or had pity on an enemy who attacks for no reason. If I have done any of this, then let my enemies chase and capture me. Let them stomp me to death and leave me in the dirt.</p>
The Living Bible	<p>It would be different, Lord, if I were doing evil things— if I were paying back evil for good or unjustly attacking those I dislike. Then it would be right for you to let my enemies destroy me, crush me to the ground, and trample my life in the dust.</p>
New Berkeley Version	<p>O LORD, my God, if I have done this, if there is injustice in my hands, If I have rendered evil to him who was at peace with me, or, without cause, have plundered him who was my enemy,^b let the enemy pursue and overtake my soul; let him trample my life to the ground and lay my honor in the dust. <i>Selah</i></p> <p>a) This enemy seems to have accused David unfairly, I and David knows that God is fair in His dealings</p> <p>b) From his own personal vindication, David looks forward to God's coming for the final judgement. David has indeed cut off the hem of Saul's robe in the cave (1Same. 24:4), but with ample justification and it could hardly be called "plundering."</p>
New Life Version	<p>O Lord my God, if I have done this, and there is guilt on my hands, if I have done wrong to him who was at peace with me, or without a reason have robbed him who worked against me, let him who hates me come for me and catch me. Let him break me under his feet until I die, and lay my honor in the dust.</p>
New Living Translation	<p>O Lord my God, if I have done wrong or am guilty of injustice, if I have betrayed a friend or plundered my enemy without cause, then let my enemies capture me. Let them trample me into the ground and drag my honor in the dust. <i>Interlude</i></p>
Unlocked Dynamic Bible	<p>Yahweh my God, suppose that I have done anything that is wrong, or that I have done evil to some friend, or that, for no good reason, I have harmed my enemies. Then allow my enemies to pursue me and capture me. Allow them to trample me into the ground and leave me lying dead in the dirt.</p>
Unfolding Bible Simplified	<p>Yahweh my God, suppose that I have done anything that is wrong, or that I have done evil to some friend, or that, for no good reason, I have harmed my enemies.</p>

Then allow my enemies to pursue me and capture me.
 Allow them to trample me into the ground
 and leave me lying dead in the dirt.

Partially literal and partially paraphrased translations:

American English Bible	<p>O Jehovah, my God; If I have done many bad things, Or if, in my hands, there's injustice... If I've repaid bad to those who've done good; Before my enemies, may I fall. May those who hate me, chase me and catch me, Then trample my soul to the ground, And may it thereafter camp in the dust.</p>
Beck's American Translation	<p>LORD my God, if I did this: if there's wrong in my hands, if I paid back my friend with evil or plundered anyone who opposed me without a reason, then may an enemy chase me and catch me, trample my life into the ground, and lay my honor in the dust. (Music).</p>
Common English Bible	<p>Lord, my God, if I have done this— if my hands have done anything wrong, if I have repaid a friend with evil or oppressed a foe for no reason— then let my enemy not only chase but catch me, trampling my life into the ground, laying my reputation in the dirt. <i>Selah</i></p>
New Advent (Knox) Bible	<p>O Lord my God, if I too have been at fault, if these hands are stained with guilt; if I have been a false friend, and not rather spared even those that wronged me, then indeed let some enemy overtake me with his relentless pursuit, trample me to earth, and level my pride with the dust!.</p>
Translation for Translators	<p>Yahweh my God, if I have done anything that is wrong, if I have done evil to some friend who did good things to me, or if, for no good reason, I have spared (OR, acted violently toward) those who were my enemies, allow my enemies to pursue me and capture me. Allow them to trample me into the ground and leave me [SYN] <i>lying dead</i> in the dirt. (Think about that!).</p>

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	<p>LIVING GOD! if I had done the thing, If there had been the crime in my hand, If I repaid kindness with hurt, And aimless assailed as my foe,— Let my enemies hunt for my breath, And tread my life down to the earth, And my honour fling down to the dust.</p>
God's Truth (Tyndale)	<p>O' Lord my God, if I have done any such thing, if there be any unrighteousness in my hands: If I have rewarded evil unto them that dealt friendly with me, or hurt them that without any cause are mine enemies:</p>

International Standard V	<p>Then let mine enemy persecute my soul, and take me: yes, let him tread my life down in the earth, and lay mine honor in the dust. Selah.</p> <p>LORD, my God, if I have done this thing, if there is injustice on my hands, if I have rewarded those who did me good with evil, if I have plundered my enemy without justification, then, let my enemy pursue me, let him overtake me, and let him trample my life to the ground.</p>
Jubilee Bible 2000	<p><i>Interlude</i></p> <p>O LORD my God, if I have done this: if there is iniquity in my hands, if I have rewarded evil unto him that was at peace with me, then let my persecutor escape without retribution.</p> <p>Let the enemy persecute my soul, and take it; let him tread down my life upon the earth and lay my honour in the dust. Selah.</p>
NIV, ©2011	<p>LORD my God, if I have done this and there is guilt on my hands— if I have repaid my ally with evil or without cause have robbed my foe— then let my enemy pursue and overtake me; let him trample my life to the ground and make me sleep in the dust. The Hebrew has Selah (a word of uncertain meaning) here.</p>
Unfolding Bible Literal Text	<p>Yahweh my God, if I have done this, and there is guilt on my hands— if I have done evil to him who was at peace with me, or senselessly harmed my enemy without cause, then hear my words. Then let my enemy pursue my life and overtake me; let him trample my life to the ground and lay my honor in the dust. Selah.</p>
Unlocked Literal Bible	<p>Yahweh my God, I never did what my enemies say I did; there is no injustice on my hands. I have never done wrong to anyone at peace with me, or senselessly harmed any who are against me. If I am not telling the truth then let my enemy pursue my life and overtake it; let him trample my living body on the ground and leave me lying dishonored in the dust. Selah</p>
Urim-Thummim Version	<p>O YHWH Elohim, if I have done this; if there is injustice in my hands; If I have done my well-wisher bad, and draw my adversary without cause, Let the enemy persecute me, and take my life; yes, let him tread down my life upon the ground and lay my honor in the dust. Selah.</p>
Wikipedia Bible Project	<p>Yahweh, my God, if I did this, if there is an iniquity in my palm, If I dealt my tenders badly, and I evade my opponents devoid them, My mortal enemy will chase, and gain, and trample my life to earth, and my honor flatten to the dust, Selah.</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>O Lord, my God, if my hands are stained with guilt - if with evil I have repaid good, if I have plundered unjustly my opponent, let the enemy hound me, let him crush me to the ground and lay down my glory in the dust.</p>
The Heritage Bible	<p>Oh Jehovah, my God, if I have done this, if there is evil in the palms of my hands,</p>

	<p>If I have rewarded evil to him who was at peace with me (I have even equipped him who without cause is my oppressor)</p> <p>Let him who hates me pursue my soul, and reach it, and let him tread down my life upon the earth, and let my heavy glory reside in the dust. Pause</p>
New American Bible (2011)	<p>II</p> <p>LORD my God, if I have done this,* if there is guilt on my hands, If I have maltreated someone treating me equitably— or even despoiled my oppressor without cause— Then let my enemy pursue and overtake my soul, trample my life to the ground, and lay my honor in the dust. Ps 17:3; 26:2; 35:24; 43:1; 139:23; Jer 17:10; 20:12. * [7:4] Have done this: in the accusation the enemies have made against the psalmist.</p>
New Jerusalem Bible	<p>Yahweh my God, if I have done this: if injustice has stained my hands, if I have repaid my ally with treachery or spared one who attacked me unprovoked, may an enemy hunt me down and catch me, may he trample my life into the ground and crush my vital parts into the dust.</p>
New RSV	<p>O Lord my God, if I have done this, if there is wrong in my hands, if I have repaid my ally with harm or plundered my foe without cause, then let the enemy pursue and overtake me, trample my life to the ground, and lay my soul in the dust. (Selah).</p>
Revised English Bible—1989	<p>LORD my God, if I have done any of these things -- if I have stained my hands with guilt, if I have repaid a friend evil for good or wantonly despoiled an adversary -- let an enemy come in pursuit and overtake me, let him trample my life to the ground and lay my honour in the dust! [Selah]</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p><i>ADONAI</i> my God, if I have caused this, if there is guilt on my hands, if I paid back evil to him who was at peace with me, 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; yes, let him lay my honor in the dust. (<i>Selah</i>)</p>
exeGesés companion Bible	<p>O Yah Veh my Elohim, If I worked this; if there is wickedness in my palms; if I dealt evil to him who shamed me; or rescued my tribulator in vain: may the enemy pursue and overtake my soul; yes, trample my life on the earth and tabernacle my honor in the dust. <i>Selah</i>.</p>
Hebraic Roots Bible	<p>O YAHWEH, my Elohim, if I have done this, if there is iniquity in my hands, if I have repaid evil to one at peace with me or I have plundered one oppressing me without cause, let the enemy pursue and overtake my soul; yea, trample down my life to earth, and lay my honor in the dust. <i>Selah</i>.</p>
Israeli Authorized Version	<p>O YY my Elohim, If I have done this; if there be iniquity in my hands; If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:)</p>

The Scriptures 1998	<p>Let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust. <i>Selah</i>.</p> <p>O יהוה my Elohim, if I have done this: If there is unrighteousness in my hands, If I have done evil to him who was at peace with me, Or have plundered my enemy without cause,</p>
Tree of Life Version	<p>Let the enemy pursue me and overtake my being, And trample my life to the ground, And lay my esteem in the dust. <i>Selah</i>.</p> <p>ADONAI my God, if I have done this—if there is guilt on my hands, if I have paid back evil to anyone at peace with me, or unjustly attacked my adversary,</p> <p>then let the enemy chase me, overtake me, and trample me into the ground, leaving my honor in the dirt! <i>Selah</i>.</p>

Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

Alpha & Omega Bible	<p>JESUS MY THEOS (<i>The Alpha & Omega</i>), IF I HAVE DONE THIS; (IF THERE IS UNRIGHTEOUSNESS IN MY HANDS;)</p> <p>IF I HAVE REQUITED WITH EVIL THOSE WHO REQUITED ME WITH GOOD; MAY I THEN PERISH EMPTY BY MEANS OF MY ENEMIES.</p> <p>LET THE ENEMY PERSECUTE MY SOUL, AN TAKE IT; AND LET HIM TRAMPLE MY LIFE ON THE GROUND, AND LAY MY GLORY IN THE DUST. PAUSE.</p>
Awful Scroll Bible	<p>Jehovah, He of mighty ones - am I to have done so, that there is to persist wrong in my hand? -</p> <p>am I to have repaid evil to he I am being in concord with? - was I to pull away without effect he being in distress? -</p> <p>Then he being my enemy, was to pursue my breath and was to over take it; he was to trample my life to the solid grounds, and was to lay down my honor in the dirt.</p>
Concordant Literal Version	<p>O Yahweh my Elohim, if I have done this, If there is iniquity in my palms, If I have requited evil to one at peace with me-- I, who pulled off valueless spoils from my foe--</p> <p>May the enemy pursue my soul and overtake it, May he tramp my life into the earth, And may he cause my glory to tabernacle in the soil. Interlude"</p>
Darby Translation	<p>Jehovah my God, if I have done this, if there be iniquity in my hands; If I have rewarded evil to him that was at peace with me; (indeed I have freed him that without cause oppressed me;)</p> <p>Let the enemy pursue after my soul, and take it , and let him tread down my life to the earth, and lay my glory in the dust. <i>Selah</i>.</p>
Orthodox Jewish Bible	<p>Hashem Elohai, if I have done this; if there be guilt in my hands; If I have recompensed with evil him that held out shalom unto me; or, without cause plundered my opposes,</p> <p>Then let the enemy persecute my nefesh, and take it; yea, let him tread down my life to the earth, and lay mine kavod to sleep in the dust. <i>Sela</i>.</p>
Rotherham's <i>Emphasized B.</i>	<p>O Yahweh my God, If I have done this, If there hath been perversity in my hands: If I have requited my friend with wrong,—or have oppressed mine adversary without need,</p> <p>Let an enemy pursue my soul, and overtake it, that he may tread down, to the earth, my life,—and, mine honour—in the dust, he may cause to dwell. <u><i>Selah</i></u>.</p>

Expanded/Embellished Bibles:

The Expanded Bible	<p>LORD my God, what have I done?</p> <p>Have my hands done something ·wrong [to make me guilty]?</p> <p>Have I done wrong to ·my friend [^Lthe one at peace with me]</p> <p>or stolen without reason from my enemy?</p>
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If I have, let my enemy ·chase [pursue] me and ·capture [overtake] me.

Let him trample ·me [^Lmy life] into the ·dust [earth]

and ·bury me [^Llay my honor] in the ground. ·Selah [Interlude].

Kretzmann's Commentary

O Lord, my God, here the mighty Ruler and Judge of the universe, if I have done this; if there be iniquity in my hands, namely, the crime charged to him by Cush; if I have rewarded evil unto him that was at peace with me, becoming guilty of treachery toward those who trusted him; (yea, I have delivered him that without cause is mine enemy, rather, plundered without reason, in pure wantonness, my adversary;)

let the enemy persecute my soul, in just retribution, and take it; yea, let him tread down my life upon the earth, trampling it into extinction, and lay mine honor, his personal and official dignity, in the dust, bringing it to the deepest humiliation. Selah. It is only the sense of his innocence which can give David the assurance expressed in this offer, which is now followed by a call to revenge his wrongs.

The Pulpit Commentary

O Lord my God, if I have done this; i.e. "this which is laid to my charge." The general charge against David in Saul's lifetime was that he "sought the king's hurt" (1Sam. 24:9). Afterwards he was accused of being "a bloody man" (2Sam. 16:8)—the death of Ishbosheth, and perhaps of others, being regarded as his work. If there be iniquity in my hands. If, i.e; I have committed any criminal act, if any definite offence can be charged against me. Human weakness and imperfection David does not mean to deny, but, like Job, he maintains in a certain qualified sense his righteousness.

If I have rewarded evil unto him that was at peace with me. This is probably the true meaning. David denies that he has wantonly attacked and injured any one with whom he was on friendly and peaceable terms. No doubt he was accused of having estranged Saul by plotting to take the crown from him. (Yea, I have delivered him that without cause is mine enemy.) This translation, which is retained by our Revisers, has the support also of Ewald, Hupfeld, Mr. Aglen, and the 'Speaker's Commentary.' If accepted, it must be considered as a reference to 1Sam. 24:7, or else to 1Sam. 26:9, or both, and as a sort of parenthetical protest, "Nay, not only have I not injured a friend, but I have gone so far as to let my enemy escape me." A different meaning is, however, given to the passage by many critics, as Rosenmuller, Hengstenberg, Bishop Horsley, Cheyne, etc; who regard the sense as running on without any parenthesis, and translate, "If I have oppressed him who without cause is mine enemy." David, according to this view, denies that he has either injured a friend or requited evil to a foe.

Let the enemy persecute my soul, and take it. "If I have been guilty of any of these acts, then let my enemy not only persecute my soul, as he is doing (Psalm 7:1, Psalm 7:2), but take it—make it his prey—obtain full power over it." Yea, let him tread down my life upon the earth; i.e. "utterly destroy me and bring me to ruin." And not only so, but also lay mine honour in the dust; i.e. "bring me down to the grave with shame."

Compare the imprecations of Job upon himself (Job 31:8, Job 31:10, Job 31:22, Job 31:40).

Syndein/Thieme

{Soul Fatigue Yet Innocence of David}

O Jehovah/God my Elohim/Godhead,

if I have 'manufactured this'/'caused this persecution' {'asah - make something out of something else} . . .

if 'I am guilty' {idiom: literally 'if iniquity clings to my hands'} . . .

if I have repaid evil to the one {Saul} being at peace with me . . .

or if, I have plundered him {Saul} without a cause . . . the one {Saul} who is my enemy

{'but I have not done these things' - equivalent to Greek's 2nd class condition}, {if they are true - but they are not - then}

let 'the one always hating me to the point of vindictiveness/ implacability' pursue/persecute {radaph} my soul and overtake it! {if they are true - but they are not - then}

let him {Saul} 'trample down' into the ground my life {like it were nothing}, and cause my honor to dwell in the dust. Selah/'musical rest'.

{Note: Saul in reversionism had 'advisors around him slandering David. They made up lies about David and Saul believed them. So, he continually pursued and persecuted David. If any of these things were true, they might justify Saul persecuting David - but David declares that none are true.}

{Note: This is the end of the 1st strophe (a strophe is a dividing line in poetry).}

{Note: A dithyramb is the name for the poetry that has wild and irregular strains. It has two kinds of meter indicating intoxication, instability, or madness. Here it paints a picture of the mental attitude of Saul.}

{Note: This psalm has two types of poetic meter:

a) Iambic meter (a metrical foot consisting of one short syllable followed by one long syllable or of one unstressed syllable followed by one stressed syllable). Iambic meter is used for 'satire' so David is using sanctified sarcasm.

b) Anapestic meter (a metrical foot consisting of three syllables: two short syllables followed by one long syllable or of two unstressed syllables followed by one stressed syllable).}

The Voice

O Eternal my God, if I have done anything wrong *to deserve this*,
if there is blood on my hands,

If I have mistreated a friend,
or if I have stolen from an adversary without *just* cause,

Then let my enemy come after me and catch me,
stomping me into the ground, ending my life,
and grinding my honor into the dirt.

[pause]. [Literally, selah, likely a musical direction from a Hebrew root meaning "to lift up"]

Bible Translations with Many Footnotes:

College Press Bible Study

Jehovah my God if I have done this,—
if there be iniquity in my hands,—
if I have requited my friend with evil,—
or despoiled^[51] him who was mine enemy without cause

^[51] So it should be (w. Aram, and Syr.).—Gn.

Let an enemy pursue my soul and overtake it,
and tread to the earth my life,
and my glory in the dust let him cause to dwell.

The Complete Tanach

O Lord, my God, if I have done this, if there is any injustice in my hands;...

if I have done this: What is delineated after it.

...if I repaid the one who did evil to me, and I stripped my adversary into emptiness,...

if I repaid the one who did evil to me: If I repaid him according to his deeds.

and I stripped my adversary into emptiness: I destroyed his garment when I severed the skirt of his coat. Did I do it to destroy and to strip him and cause him to stand empty, and [was it done] with hatred? Only to let him know that he was delivered into my hand to kill him, and I did not kill him. [The word] הצלה is an expression of stripping off clothing.

...may the enemy pursue my soul and overtake [me] and trample my life to the ground, and cause my soul to rest in the dust forever.

O LORD my God, if I have done what they say,⁹

or am guilty of unjust actions,¹⁰
 or have wronged my ally,¹¹
 or helped his lawless enemy,¹²
 may an enemy relentlessly chase¹³ me¹⁴ and catch me;¹⁵
 may he trample me to death¹⁶
 and leave me lying dishonored in the dust.¹⁷ (Selah)

^{9tn} Heb “if I have done this.”

^{10tn} Heb “if there is injustice in my hands.” The “hands” figuratively suggest deeds or actions.

^{11tn} Heb “if I have repaid the one at peace with me evil.” The form *יְמִלּוּנִי* (*sholymni*, “the one at peace with me”) probably refers to a close friend or ally, i.e., one with whom the psalmist has made a formal agreement. See BDB 1023 s.v. *שׁוֹלֵם* 4.a.

^{12tn} Heb “or rescued my enemy in vain.” The preterite with *vav* (ו) consecutive (the verb form is pseudo-cohortative; see IBHS 576-77 §34.5.3) carries on the hypothetical nuance of the perfect in the preceding line. Some regard the statement as a parenthetical assertion that the psalmist is kind to his enemies. Others define *קָלַח* (*khalats*) as “despoil” (cf. NASB, NRSV “plundered”; NIV “robbed”), an otherwise unattested nuance for this verb. Still others emend the verb to *לָקַח* (*lakhats*, “oppress”). Most construe the adverb *רֵקָם* (*reqam*, “emptily, vainly”) with “my enemy,” i.e., the one who is my enemy in vain.” The present translation (1) assumes an emendation of *יָרִיבִי* (*tsoryriy*, “my enemy”) to *יָרִיבֵי* (*tsoryro*, “his [i.e., the psalmist’s ally’s] enemy”) following J. Tigay, “Psalm 7:5 and Ancient Near Eastern Treaties,” JBL 89 (1970): 178-86, (2) understands the final *mem* (ם) on *רֵקָם* as enclitic, and (3) takes *קִיר* (*riq*) as an adjective modifying “his enemy.” (For other examples of a suffixed noun followed by an attributive adjective without the article, see Pss 18:17 (“my strong enemy”), 99:3 (“your great and awesome name”) and 143:10 (“your good spirit”). The adjective *קִיר* occurs with the sense “lawless” in Judg 9:4; 11:3; 2 Chr 13:7. In this case the psalmist affirms that he has not wronged his ally, nor has he given aid to his ally’s enemies. Ancient Near Eastern treaties typically included such clauses, with one or both parties agreeing not to lend aid to the treaty partner’s enemies.

^{13tn} The vocalization of the verb form seems to be a mixture of Qal and Piel (see GKC 168 §63.n). The translation assumes the Piel, which would emphasize the repetitive nature of the action. The translation assumes the prefixed verbal form is a jussive. The psalmist is so certain that he is innocent of the sins mentioned in vv. 3-4, he pronounces an imprecation on himself for rhetorical effect.

^{14tn} Heb “my life.” The pronominal suffix attached to *נַפְשִׁי* (*nefesh*) is equivalent to a personal pronoun. See Ps 6:3.

^{15tn} Heb “and may he overtake.” The prefixed verbal form is distinctly jussive. The object “me,” though unexpressed, is understood from the preceding statement.

^{16tn} Heb “and may he trample down to the earth my life.”

^{17tn} Heb “and my honor in the dust may he cause to dwell.” The prefixed verbal form is distinctly jussive. Some emend *יְדֹבֵכִי* (*khÿvodiyy*, “my honor”) to *יְדֹבֵכִי* (*khÿvediy*, “my liver” as the seat of life), but the term *יְדֹבֵכִי* (*khÿvodiyy*) is to be retained since it probably refers to the psalmist’s dignity or honor.

Literal, almost word-for-word, renderings:

Charles Thompson OT	Lord, my God, if I have done this; if there be iniquity in my hands: if I have requited them evil who did me wrong; let me fall by mine enemies as a Worthless man: let mine enemy pursue my soul and take it; let him tread down my life to the earth and lay my honour in the dust.
Context Group Version	O YHWH my God, if I have done this; If there is iniquity in my hands; If I have rewarded evil to him who was at peace with me; (Yes, I have delivered him who without cause was my adversary); Let the enemy pursue my life, and overtake it; Yes, let him tread my life down to the land, And lay my public honor in the dust. Selah.
Modern English Version	O LORD my God, if I have done this, if there is iniquity in the palms of my hands, if I have repaid evil to him who was at peace with me,

or have delivered my adversary without cause,
 then may the enemy pursue my life and overtake me;
 may my enemy trample my life to the ground,
 and lay my honor in the dust. Selah.

Young's Updated LT O Jehovah, my God, if I have done this,
 If there is iniquity in my hands,
 If I have done my well-wisher evil,
 And draw my adversary without cause,
 An enemy pursues my soul, and overtakes,
 And treads down to the earth my life,
 And my honour places in the dust. Selah.

The gist of this passage: David makes the argument that, it would be one thing if he brought these things on himself; but he has not caused his own problems here.

David prays to God, and says first, *if I have done this*; referring to the three things which will follow—three things which he has *not* done (vv. 3–4).

Psalm 7:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 st person singular suffix	Strong's #430 BDB #43

Translation: O Y^ehowah, my Elohim—...

We begin this verse like the first verse; David calls out to Jehovah God. David, throughout his life, found himself in difficult circumstances where there was no human solution. As a result, he would often appeal to God. It is my memory that David never saw a physical manifestation of God (which is true of 99.999% of all people who have lived on this planet); yet his trust in God was remarkable.

Similarly, it is not necessary that you see a few amazing things in order to exercise strong faith in God. Not seeing a miracle is the normal state of affairs for believers.

Barnes: *[David is making a] solemn appeal to God as to the sincerity and truth of what he was about to say.*¹³⁰

Whedon echos this comment: *A solemn appeal for the truth of what he is about to utter.*¹³¹

¹³⁰ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:3.

¹³¹ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 7:3.

Psalm 7:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
The particle ʾîm (אִם) can be used as a demonstrative (<i>lo, behold</i>), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (<i>if, though</i>); an indication of a wish or desire (<i>oh that, if only</i> ; this is a rare usage).			
ʿâsâh (עָשָׂה) [pronounced ʿaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	1 st person singular, Qal perfect	Strong's #6213 BDB #793
zô'th (זֹאת) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260

Translation: ...if I have done this [thing];...

In this verse and the next, he will set up a protasis—he will set up a few *if*'s. Saul has accused David of several crimes, including sedition. David begins with a general statement here. He will follow this general statement with a list of three things. The idea is, if he has done any of these dishonorable things, then God should allow Saul to pursue and overtake him. However, the idea is, David has *not* done any of these things.

James Burton Coffman: *Notice the triple "if" in Psalms 7:3-5. This format was typical of what was called The Oath of Clearance which is mentioned in 1 Kings 8:31-32. When one was accused, he could go to the temple and there take a solemn oath after the pattern noted here, asking that God would receive his affirmation as righteous and true, including also a curse upon his own head in case his oath was false. This oath was supposed to be taken in the Temple and administered by the priests; but it was sometimes taken elsewhere. Job is supposed to have had this Oath of Clearance in mind in the words of Job 31:5-40.*¹³²

This (or, this thing) is a reference to the charges which have been leveled against David. These are the lies which have come from Saul and possibly from some in his periphery who were eager to please the king. In **v. 14**, David will specifically call these things *lies*.

Psalm 7:3b ...if I have done this [thing];...

Psalm 7:3b Accusations made against David (various commentators)

Dr. John Gill: *"This." refers to the crime which Saul and his courtiers charged him with, and which was made so public that every body knew it; and therefore it was unnecessary to specify it.*¹³³

¹³² From <https://www.studydrive.org/commentaries/bcc/psalms-7.html> accessed February 23, 2020.

¹³³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:3 (edited and appended).

Psalm 7:3b Accusations made against David (various commentators)

Nevertheless, Gill specifies what he believes the accusation to be: *The crime which Saul and his courtiers charged him with, and which was made so public that every body knew it; and therefore it was needless particularly to mention it; namely, that he lay in wait for Saul, and sought his life to take it away, 1Sam. 24:9.*¹³⁴

Whedon: *If I have done this—The shedding of blood in revenge, or to open my way to the throne, of which his enemies accused him. See 2Sam. 16:5-8.*¹³⁵

Related Scripture from Treasury of Scriptural Knowledge: Psalm 59:3 Joshua 22:22 1Sam. 20:8 22:8, 13 24:9 26:18-19 2Sam. 16:7-8 Job 16:17-19.¹³⁶

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On the human level, there are several possible reasons why David did not specify the charges which were leveled against him: he found them embarrassing; they were so false as to make him angry; everyone knew what they were (Gill); or David simply did not want to give these rumors any oxygen (that is, David did not want to further spread the rumor himself).

I have had rumors spread about me; but one was so humorous, I shared it many times. A neighbor took in foster children, something for which he was paid (by the state or by the county); and the neighborhood association took legal action to force him out of the neighborhood (they considered this running a business in his home). About this same time, I began to add a second floor to my house (I had a flat roof and it needed to be replaced with a pitched roof). The rumor was, because the neighbor and I were friends, that he was paying for this addition so that I could take in foster children as well.

The accusations made against David were, no doubt, equally preposterous; yet certainly lacking in any sort of humor.

David appeals to God, as the ultimate Judge. God knows who David is and what he has done. Therefore, David can appeal to God. Furthermore, God can change what is going on.

Why should God consider David's request over Saul's approach to life?

W. Forsyth: *David is bold before men, but humble before God. Why? There is the sense that innocence is limited and imperfect. We may be free from particular sins, and yet be guilty in others. Besides, innocence is but comparative. Measured by the standard of men, we may be without offence, but tried by the holy, spiritual Law of God, we are convicted of innumerable sins, and behind all is a sinful heart.*¹³⁷

If we are all sinful, how exactly to we understand this? If David has a sin nature and commits sins; and Saul has a sin nature and commits sins, why should God judge in David's favor?

The fundamental difference between the men is this: God has a plan for Israel, and David is acting within the confines of that plan (he is not making any attempts to de-throne Saul), whereas, Saul is attempting to frustrate the plan of God by killing David (from whom the Greater Son will come).

¹³⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:3.

¹³⁵ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 7:3.

¹³⁶ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 7:3.

¹³⁷ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Psalm 7 (Homilies by W. Forsyth).

How does this happen that Saul and David make these different fundamental choices? Saul has rejected God's Word and God's authority (a study of Saul's life will reveal this) and David has not. Saul is spending an extended period of time out of fellowship—he is not regularly confessing his sins to God (there are a few times when he does, even in his later life). David remains in fellowship most of the time because he keeps up with his own sins (meaning, when he sins, he confesses those sins to God).

David's only extended time outside of God's plan was when he took and seduced Bathsheba; and David paid dearly for that mistake (and the many sins which followed after). This took place long after he wrote this psalm.

Understanding these distinctions between the lives and actions of Saul and David helps us to grasp what it means to live the Christian life (known, in the era of David, as *the spiritual life*). We grow from learning Bible doctrine; we confess our sins regularly to God to remain in fellowship; and we apply the Bible doctrine that we know to our everyday lives. Charley Brown, an acquaintance of ours, might be the most moral, honest person in the world, who often puts our own life to shame; and yet, we could reap great rewards at the Judgment Seat of Christ whereas Charley gets nothing (he might not even be there if he did not believe in Jesus Christ).

Barnes: *This thing charged upon me, for it is evident that "Cush," whoever he was, had accused him of some wrong thing - some wicked action. What that was can only be learned from what follows, and even this is not very specific. So far as appears, however, it would seem to be that he accused David of bringing evil, in some way, upon one who was at peace with him; that is, of wantonly and without provocation doing him wrong, and of so doing wrong that he had the avails of it in his own possession - some spoil, or plunder, or property, that he had taken from him. The charge would seem to be, that he had made a wanton and unprovoked attack on one who had not injured him, and that he had taken, and had still in his possession, something of value that properly belonged to another. Whether the accuser (Cush) in this referred to himself or to some other person, does not appear clear from the psalm; but as he was filled with rage, and as the life of David was endangered by him, it would seem most probable that the reference was to himself, and that he felt he had been personally wronged.*¹³⁸

Psalm 7:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾim (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
yêsh (יֵשׁ) [pronounced yaysh]	<i>being, substance, existence; used as a substitute for to be (without reference to number or tense); there [is, are]; to be present, to be ready, to exist</i>	substantive with a 3 rd person masculine singular suffix; the verb <i>to be</i> may be implied	Strong's #3426 BDB #441
ʾâvel (אָוֵל) [pronounced GAW-vel]	<i>unrighteousness, injustice, unjust; unjust violence; wickedness, depravity</i>	masculine singular substantive	Strong's #5766 BDB #732
bê (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

¹³⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:3.

Psalm 7:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph (כף) [pronounced kaf]	<i>palm, hollow or flat of the hand, sole of the foot; bowl, spoon</i>	feminine plural noun with the 1 st person singular suffix	Strong's #3709 BDB #496

These nouns are tied together because of the fact that they are concave.

Translation: ...if there is unrighteousness in my hands;...

David continues with the very long protasis. If he has committed any wrongdoing—if there is found any iniquity in his hands. This is the first of three things that David mentions. Here, it is a unspecified crime or act of iniquity which David has personally done. This is a reference to some overt sin; and one which is punishable by his government.

The hands represent what a person does. David is going to ask 4 questions about his own actions. He first says, “If I have done this [thing]; if I have done unrighteous things....”

We should note that David is not claiming to be sinless.

Psalm 7:3c ...if there is unrighteousness in my hands;...

Psalm 7:3c Unrighteousness in David's hands (various commentators)

Benson: *if there be iniquity in my hands* — *In my actions, the hand being often put for actions whereof it is a great instrument.*¹³⁹

Another way of viewing this is, there is something which David has taken, according to the accusation of Saul. Barnes: *The word “iniquity” here denotes an “unjust possession” - a property that had been unjustly taken from another; and, as remarked above, the slanderous charge would seem to have been, that he had taken that property from some one who was at peace with him, and that he retained it contrary to justice.*¹⁴⁰

I did not observe the same meaning that Barnes did here. BDB offered 3 sets of meanings: 1) *injustice, unrighteousness, wrong*; 1a) *violent deeds of injustice*; 1b) *injustice (of speech)*; 1c) *injustice (generally).*¹⁴¹ BDB understands this word to mean *something which someone has done or said*, rather than *something a person has taken*. This does not eliminate stealing from Saul's list of accusations; it simply means that *stealing* is not specified here.

Gill: *if there be iniquity in my hands; not that he was without sin, he had it in his heart; nor that he lived without the actual commission of sin: but his sense is, that there was no iniquity, as not in his heart, purpose, and design, so not in his hand, nor attempted by him, of the kind he was accused of, 1Sam. 24:11. Otherwise, we often hear him complaining of the depravity of his nature, and acknowledging his sins and transgressions, Psalm 32:5.*¹⁴²

Matthew Poole: *The hand is oft put for actions, whereof the hand is a great and common instrument, as Psalm 78:42 109:27 Jonah 3:8. If I design or have attempted to lay violent hands upon Saul.*¹⁴³

¹³⁹ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 7:3.

¹⁴⁰ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:3.

¹⁴¹ *The Brown-Driver-Briggs Hebrew and English Lexicon*; courtesy of e-sword; Strong's #5766.

¹⁴² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:3.

¹⁴³ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 7:3.

Psalm 7:3c Unrighteousness in David's hands (various commentators)

Trapp: *Heb. in the palms of my hands, where it may be concealed. If I have secretly acted against my sovereign.*¹⁴⁴

Compare: Psalm 66:18 1Sam. 24:11 Job 11:14.¹⁴⁵

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Psalm 7:3c ...if there is unrighteousness in my hands;...

Doctrine of How the Hand is Used in Scripture (Utle's Free Bible Commentary)

The word "hand" (BDB 388, KB 386) has several connotations and usages.

1. Literal (i.e., hand of a human)
 - a. As a literal hand, Ezek. 8:11; 12:7; 16:11; 37:17,19,20
2. Symbolic uses of the hand in Scripture:
 - a. As a symbol of the entire person, Ezek. 3:18; 18:8,17; 33:6,8
 - b. As a symbol of human weakness, Ezek. 7:17,27; 21:7; 22:14
 - c. As a symbol of foreign enemies, Ezek. 7:21; 11:9; 16:39; 21:31; 23:9,28; 28:10; 30:12; 34:27; 38:12;
 - d. As a symbol of false leaders' power, Ezek. 13:21,22,23; 34:10
 - e. As a symbol of a nation, Ezek. 23:31,37,42,45; 25:14; 27:15; 28:9; 30:10,22,24,25; 31:11; 39:3
3. Anthropomorphic of Deity
 - a. YHWH's giving of revelation, Ezek. 1:3; 3:14,22; 8:1; 33:22; 37:1; 40:1 (2:9 is other imagery of revelation – scroll on a hand)
 - b. YHWH's power in judgment, Ezek. 6:14; 13:9; 14:9,13; 16:27; 20:33; 25:7,13,16; 35:3; 39:21
 - c. YHWH Himself (His personal Presence), Ezek. 20:22
 - d. YHWH's power to deliver, 20:34 (possibly key usage from Exodus, cf. 3:20; 4:17; 6:1; 7:19; 13:3)
4. Also anthropomorphic of Cherubim, Ezek. 1:8; 8:3; 10:7,8,12,21
5. Also anthropomorphic of destroying angels, Ezek. 9:1-2; 21:11
6. Also anthropomorphic of an angel, Ezek. 40:3,5; 47:3
7. The hand may be used as a symbol of a pledge or oath, Ezek. 17:18; 20:5 (twice), 6,15,23,28; 36:7; 44:12; 47:14
8. The hand may be used as a symbol of joy, Ezek. 25:6

From http://www.freebiblecommentary.org/special_topics/hand.html accessed February 15, 2020 (edited).

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Psalm 7:3 O Y^ehowah, my Elohim—if I have done this [thing]; if there is unrighteousness in my hands;...

David's argument is going to be, "If I am guilty of doing these things, then I deserve what I am getting." But the implication is, "I have not done any of the things that I have listed here; therefore, I am being pursued without a cause."

It should be noted that we never find out exactly what David is accused of doing, although v. 4 will be somewhat more specific than v. 3. However, whatever wrong David is accused of doing, he is, in essence, denying that in vv. 3–4. This understanding is based upon the idea that David has been accused of something. That does make

¹⁴⁴ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, Psalm 7:3.

¹⁴⁵ Suggested by *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 7:3.

sense. People who are evil still often supply themselves with rationalizations for what they do (and often they provide these rationalizations for those they would like to see do their dirty work for them).

This further suggests that Saul, speaking to his army, has given them reasons why they should pursue David. He has no doubt told lies about David's past and his behavior. David does not specify what these lies are, possibly because he does not know what they are or possibly, he does not want to say what they are. God the Holy Spirit does not specify these accusations to make this psalm more universally applicable.

Psalm 7:3 O Y^ehowah, my Elohim—if I have done this [thing]; if there is unrighteousness in my hands;...

Psalm 7:3 David Responds to Accusations of Moral Failure (various commentators)

Guzik: *With these words, David did not claim sinless perfection. Instead, he simply rejected the idea of moral equivalence between himself and his enemies.*¹⁴⁶

Boice: *Although David expressing himself as perhaps we would not, his words do not mean that he is perfect, only that he is innocent of the crime of which he was charged. . . The question is not whether David was morally perfect but whether he was innocent of this particular slander.*¹⁴⁷

Barnes: *The design of David, in the passage now before us, is to deny this charge altogether. This he does in the most explicit manner, by saying that this was so far from being true, that he had, on the contrary, delivered the life of him that was his enemy, and by adding that, if this were so, he would be willing that the injured man should persecute and oppose him, and even trample his life down to the earth.*¹⁴⁸

We go to the book of Samuel to find the specific things which David was accused of.

Matthew Henry: *What the indictment is which he pleads not guilty to. He was charged with a traitorous design against Saul's crown and life, that he compassed and imagined to depose and murder him, and, in order to that, levied war against him. This he utterly denies. He never did this; there was no iniquity of this kind in his hand.*¹⁴⁹

Chapter Outline

Charts, Maps and Short Doctrines

The *if*'s of v. 3 and continued into v. 4:

Psalm 7:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾim (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
gâmal (גָּמַל) [pronounced gaw-MAHL]	<i>to produce [fruit]; to wean; to do, to make; to give, to recompense; to reward, to bestow [blessings as a result of a stage of growth; when followed by עַל]</i>	1 st person singular, Qal perfect	Strong's #1580 BDB #168

¹⁴⁶ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 7.

¹⁴⁷ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 7.

¹⁴⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:3.

¹⁴⁹ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Psalm 7:1–9.

Psalm 7:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shâlam (שָׁלַם) [pronounced shaw-LAHM]	<i>having peace with; being a friend with; being whole (sound or safe); being completed, being finished; being in a covenant of peace, having a peace treaty with, being at peace with; a friend, one in a covenant of peace</i>	masculine singular, Qal active participle	Strong's #7999 BDB #1023
The NET Bible: <i>The form שָׁלוֹם (sholymî, "the one at peace with me") probably refers to a close friend or ally, i.e., one with whom the psalmist has made a formal agreement.</i> ¹⁵⁰			
ra' (עָרָא) [pronounced rahg']	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, grievous, unhappy, unfortunate, sad]</i>	masculine singular adjective/noun	Strong's #7451 BDB #948

Translation: ...if I have paid back my friend [with] evil;...

David speaks of his treatment of friends and his treatment of enemies even. "Had I paid back a friend with evil..."

Matthew Poole: *Unto him that was at peace with me, i.e. to Saul, when he was peaceable and friendly towards me; for David was charged with evil designs against Saul before Saul broke out into open enmity against him.*¹⁵¹

David could have killed Saul in the cave of Engedi, but he did not. David then tried to reason with Saul. 1Sam. 24:9 **And David said to Saul, "Why do you listen to the words of men who say, 'Behold, David seeks your harm'?"** (ESV). So Saul heard these things from others; and the things which he heard were false. And here is David, who had the ability to kill Saul, and yet he chose not to. David, at the time, explained the inconsistency of his paranoia; and here in the psalm, says it in a different way.

At no time did David seek the life of Saul, even though some of his comrades suggested that he take his chance to kill Saul. Saul was in authority, and David made no moves to remove him from that position. Saul could have not asked for a more loyal subject. However, Saul allowed himself to be filled with mental attitude sins towards David.

Now, we do not know the exact time frame which has taken place, so we do not know if the incident at Engedi has taken place yet or not. However, David would have, at one time, considered Saul a friend; and David has not paid Saul back with evil. On the other hand, Saul has certainly paid back David with evil.

Repaying good with evil: Psalm 55:20 109:5 Gen. 44:4 Prov. 17:3 Jer. 18:20-21.¹⁵²

¹⁵⁰ From <https://bible.org/netbible/index.htm?psa7.htm> (footnote); accessed February 8, 2020.

¹⁵¹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 7:4.

¹⁵² *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 7:4.

Psalm 7:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
châlots (חָלַט) [pronounced khaw-LAHTS]	to draw out, to take away; to set free, to deliver; to spoil, to despoil, to plunder	1 st person singular, Piel imperfect	Strong's #2502 BDB #323
tsârar (רָצַר) [pronounced tsaw-AHR]	oppressor, enemy, persecutor, the one who is hostile, the one oppressing [me]	masculine singular, Qal active participle; with the 1 st person singular suffix	Strong's #6887 BDB #865
rêyqâm (רַקַּם) [pronounced ray-KAWM]	empty, empty-handed; in vain, to no purpose; without cause, without purpose, rashly	adverb	Strong's #7387 BDB #938

Translation: ...and [if] I have plundered [even] my enemy without a cause;...

And David even speaks of plundering an enemy without a cause.

The wâw consecutive is not used very often in poetry (it is primarily found in prose). The KJV translates this word *yea* here.

Matthew Poole: *Yea: this particle is here used by way of correction or opposition, as it is also Psalm 2:6 Prov. 6:16. So far have I been from doing this, that I have done the contrary.*¹⁵³

So David is saying, *if I plunder an enemy without having a reason to...*

The key to understanding what David is saying here and why this is a good thing is, the enemy spoken of is Saul. Saul is David's enemy, but David has not plundered him; David has not stolen from him.

This could be a reference to Saul, as David's personal enemy; where David may have withheld spoils from a military victory from him (David did not, but David is giving seemingly legitimate reasons why Saul might be after his life).

Morgan: *From the Psalm we learn the nature of the charges, which he made against David. They were: that he had appropriated spoils which rightly belonged to the king; that he had returned evil for good; and that he had taken toll for some generosity.*¹⁵⁴

On a national level, one nation would often exert its power over another nation or city (or set of cities). They were not allies, but the humbled nation would have to pay tribute to the greater power—essentially they were paying insurance, so that the greater power did not come in and destroy them. If the greater power came against them and plundered them, despite them paying tribute, that would be what is described here.

Psalm 7:4 ...if I have paid back my friend [with] evil; and [if] I have plundered [even] my enemy without a cause;...

As you have noticed, there are several ways that this verb can be understood and several different interpretations. The key could be the wâw consecutive, which is common in narrative but much less so in poetry. The wâw

¹⁵³ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 7:4.

¹⁵⁴ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 7.

consecutive ties these two phrases together into a poetical whole. David has those that he is at peace with, and he rewards them with evil; then there are his enemies, and he just sets them free (or, *plunders them*) without a reason, without a cause, rashly. What this means is, there is a nation or city which is paying tribute to David (or to Saul through David), and David comes in and destroys them anyway. In other words, David attacks and plunders his enemies without provocation. Now, realize that all of this is predicated upon an *if*. We have not come to the *then* part of this conditional.

To be clear, these are legitimate reasons why a king like Saul would seek David's life; but these are things which David has not done.

This is what we have so far: O Y^ehowah, my Elohim—if I have done this [thing]; if there is unrighteousness in my hands; if I have paid back my friend [with] evil; and [if] I have plundered [even] my enemy without a cause;...

These two lines must be taken together, hence the wâw consecutive. It is what pulls them together. David is saying *if he treats his friends like enemies and his enemies with great injustice...*

To sum up, this is what we have in the protasis...

Psalm 7:3–4 O Y^ehowah, my Elohim—if I have done this [thing]; if there is unrighteousness in my hands; if I have paid back my friend [with] evil; and [if] I have plundered [even] my enemy without a cause;...

A Summation of Psalm 7:3–4

1. The protasis of David's conditional is addressed to God. V. 3 begins with *O Jehovah my God*.
2. The protasis is based upon three *if* statements and one statement which begins with a wâw consecutive.
3. David is going to list some things that he could have done, and which would deserve retribution; however, he has not done any of these things.
4. The first *if* statement is *If I have done this...* What David is referring to will follow.
5. The first of the three things which David suggests that he has not done is, *If I have one something wrong* (or, *if I have committed iniquity*).
6. The second thing that David mentions is, *If I have repaid a friend with evil*; and this is the third *if*.
7. The third specific that David names is *...and [if] I have plundered an enemy without cause [or provocation]*. This is a statement which may surprise us. However, just because the Philistines (or others) were enemies, this does not give David or anyone else the right to just attack them without provocation. However, that is not the sense of this final statement.
8. The *friend* here is Saul; and the *enemy* here would also be Saul. No matter how you want to understand this—no matter how you want to define this relationship between Saul and David—David is blameless in their relationship.
9. We can understand that maybe it is a matter of opinion what the relationship is between Saul and David; or early on, Saul and David appeared to be friends; and now, they appear to be enemies.
 - a. In the beginning, David killed Goliath, the great foe of Israel; and he became Saul's great military leader. David married Saul's daughter. Given all this, they were close; they were friends.
 - b. However, Saul's jealousy of David began to grow, particularly when Saul would hear the newest song, "Saul has killed his hundreds and David has killed his thousands." Then Saul became jealousy and angry; and he sought David's life. Certainly, he would have been considered David's enemy at that point in time (which is when David is writing this psalm).
10. The idea here is, *Let's just suppose that I did any of these things; then Saul would have a reason to pursue my life; but, point in fact, I have not done any of these things.*
11. David has done nothing to deserve the treatment which he has received. He has done nothing to deserve persecution or death from Saul.

Bear in mind, all of this is a protasis, for what follows.

A Summation of Psalm 7:3–4

Interestingly enough, it does not matter whether we consider what David does when twice given the opportunity to kill Saul—these two incidents reveal David’s character, but his character is already defined, even before these things occur. So, this psalm means exactly the same thing, whether the mercy David showed Saul occurs before or after the psalm was inspired and written.

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Psalm 7:3–4 O Y^ehowah, my Elohim—if I have done this [thing]; if there is unrighteousness in my hands; if I have paid back my friend [with] evil; and [if] I have plundered [even] my enemy without a cause;...

Psalm 7:3–4 What David is accused of doing (various commentators)

Clarke: *David was accused by Saul of affecting the kingdom; and of waiting for an opportunity to take away the life of his king, his patron, and his friend.*¹⁵⁵

Matthew Poole: *If I have done this, i.e. that which Cush and others falsely lay to my charge. If I design or have endeavoured to take away Saul's crown and life by violence, as Saul's courtiers maliciously reported, 1Sam. 24:9,10 26:19.*¹⁵⁶

There was continued animosity of Saul towards David, and this came without a cause. 1Sam. 19:4-5 20:1 22:14 24:11-15, 17-19 25:28-29 26:21.¹⁵⁷

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Psalm 7:3–4 O Y^ehowah, my Elohim—if I have done this [thing]; if there is unrighteousness in my hands; if I have paid back my friend [with] evil; and [if] I have plundered [even] my enemy without a cause;...

Psalm 7:3–4 David’s Response to the Accusations Made Against Him (commentary)

Clarke: *In his application to God he refers to these charges; meets them with indignation; and clears himself of them by a strong appeal to his Judge; and an imprecation that, if he had meditated or designed any such thing, he might meet with nothing but curse and calamity either from God or man.*¹⁵⁸

College Press Bible Study: *Cush had, apparently, accused David of wrongfully retaining in his own hands spoils which belonged to the king; of returning evil for the good which Saul as his early friend had done him; and, in some way, of taking toll for his professed generosity in twice over sparing Saul's life. Not only were these accusations hard to bear, but in all probability David had no opportunity to defend himself, and was satisfied that he would now be heard even if admitted into Saul's presence. Under these circumstances his whole soul turns to Jehovah as his supreme Judge; and to him he pours out his complaint.*¹⁵⁹

Dr. Thomas Constable: *David couched his claim to be innocent of the offenses for which his enemies were pursuing him in terms of an oath ("If . . . if . . . then . . ."). This was a strong way to declare his freedom from guilt. Evidently his enemies had charged him with injustice, paying a friend back evil for good, and robbery.*¹⁶⁰

Matthew Henry says that we must go to the historical record for proof of David’s innocence (it is not really included within this psalm).

¹⁵⁵ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 7:3.

¹⁵⁶ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 7:3.

¹⁵⁷ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 7:4.

¹⁵⁸ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 7:3.

¹⁵⁹ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Psalm 7 (exposition).

¹⁶⁰ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Psalm 7:3–4.

Psalm 7:3–4 David's Response to the Accusations Made Against Him (commentary)

Matthew Henry: *What evidence he produces of his innocency. It is hard to prove a negative, and yet this was a negative which David could produce very good proof of: I have delivered him that without cause is my enemy, Psalm 7:4. By this it appeared, beyond contradiction, that David had no design against Saul's life - that, once and again, Providence so ordered it that Saul lay at his mercy, and there were those about him that would soon have dispatched him, but David generously and conscientiously prevented it, when he cut off his skirt (1Sam. 24:4) and afterwards when he took away his spear (1Sam. 26:12), to attest for him what he could have done. Saul himself owned both these to be undeniable proofs of David's integrity and good affection to him. If we render good for evil, and deny ourselves the gratifications of our passion, our so doing may turn to us for a testimony, more than we think of, another day.*¹⁶¹

Lange: *David, also at that time, as in this Psalm, asserts his innocence and appealing to the judgment of God, (1Sam. 24:12 sq., 1Sam. 24:16; 1Sam. 26:18; 1Sam. 26:23).*¹⁶²

Charles Haddon Spurgeon provides ample evidence for David's innocence: *The second part of this wandering hymn contains a protestation of innocence, and an invocation of wrath upon his own head, if he were not clear from the evil imputed to him. So far from hiding treasonable intentions in his hands, or ungratefully requiting the peaceful deeds of a friend, he had even suffered his enemy to escape when he had him completely in his power. Twice had he spared Saul's life; once in the cave of Adullam, and again when he found him sleeping in the midst of his slumbering camp; he could, therefore, with a clear conscience, make his appeal to heaven. He needs not fear the curse whose soul is clear of guilt.*¹⁶³

Dr. Peter Pett: *The psalm will be a comfort to all who are hard-pressed or falsely accused. For in the end the hard-pressed one is delivered through prayer.*¹⁶⁴

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Charts, Maps and Short Doctrines

Before we move on, I want to indicate one misgiving I have with my own interpretation (and Keil and Delitzsch may be able to shed some light here). Generally in an *if...then...* statement, the *wâw* consecutive (or the *wâw* conjunction) begins the *then* portion of a conditional. However, this *wâw* consecutive seems to continue the protasis. So, structurally, I would have expected the *wâw* consecutive here to begin the *then* portion of this conditional; however, the thoughts expressed are more in keeping with the *if* portion of this conditional.

On the other hand, it is possible that I am trying to intensely to make this follow the western way of reasoning. Our logic and language owes a great deal to the Greeks, and their way of thinking. Also, I am a mathematician, so I like the clean breaks given in an *if...then...* statement. There is something which is clear a protasis and something which is clearly an apodosis. This appeals to me on many different levels. But this may not be the way that David is reasoning here.

What we seem to have is three *if* statements followed by two *then* statements, with an interesting statement in between. Now, although this does not appeal to my way of thinking or reasoning, this might properly identify the structure of vv. 3–5 (which means, attempting to set this up as a simple apodosis/protasis statement would be misleading). Structure aside, still the meaning should clearly come out in the words. The intermediary statement, v. 4b-5a, sums up what David is accused of doing and what is actually occurring. David is accused of rebelling against Saul and Saul is in all actuality pursuing David.

If David has transgressed as he speaks of in the previous two verses, then David asks that his enemy overtake David while pursuing him. David calls for his enemy to sully David's reputation and grind his very life into the dirt.

¹⁶¹ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Psalm 7:1–9.

¹⁶² The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; Psalm 7 (slightly edited) (Exegetical and Critical).

¹⁶³ Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 7:3–5.

¹⁶⁴ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Psalm 7:1–2.

Psalm 7:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
râdaph (רָדַף) [pronounced raw-DAHf]	<i>to pursue, to follow after; to chase with hostile intent, to persecute</i>	3 rd person masculine singular, Qal imperfect	Strong's #7291 BDB #922
'âyab (אֵיֶב) [pronounced aw-YA ^B V]	<i>enemy, the one being at enmity with you; enmity, hostility</i>	Qal active participle	Strong's #340 & #341 BDB #33
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun with the 1 st person singular suffix	Strong's #5315 BDB #659

Translation: ...[then let my] enemy pursue my soul...

"If I was guilty of these things," David reasons, "then I would expect to be pursued. I would have been asking for it."

David's *soul* is a metonym for David himself (or for his life).

Keil and Delitzsch view the soul somewhat differently than I do: *According to the biblical conception the soul is capable of being killed (Num. 35:11), and mortal (Num. 23:10). It binds spirit and body together and this bond is cut asunder by death. David will submit willingly to death in case he has ever acted dishonourably.*¹⁶⁵ Whereas, this appears to be technically correct, it does not really define soul, which I believe is our immaterial being, that one which is specifically able to interact with other men.

Whedon: *Let the enemy persecute my soul*—Here is a direct and solemn appeal to God to judge and punish him if he were not upright and pure in the matters urged by his accuser. Here is the boldness of conscious righteousness before God, even before his judgment seat. Compare in the evangelical sense, Rom. 8:33-34; 1Jn. 3:19-21; 1Jn. 4:17.¹⁶⁶

The enemy that we are speaking of here is Saul. Saul is pursuing David as if David is some wild animal. The idea of *soul* here is David's very life. This is what Saul is after. As spoken of earlier, this is not a result of what David has possibly done wrong—this is occurring. It is a fact of his life. So, properly, this is not the *then* portion of the *if...then...* statement. This is part of an intermediary statement. The thought is, *and so I have plundered Saul (David's adversary) without a cause and he is pursuing me, then...* What will follow is two results which God should allow, *if* David has behaved without honor.

Obviously, I am of two minds on this phrase and how it relates to what has already come first.

Benson: *Of all sinners, persecutors are set up as the fairest marks of divine wrath. They set God at defiance, but cannot set themselves out of the reach of his judgments.*¹⁶⁷

¹⁶⁵ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 7:3–5.

¹⁶⁶ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 7:5.

¹⁶⁷ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 7:12–13.

Psalm 7:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
nâsag (נָסַג) [pronounced naw-SAHG]	to reach, to attain, to overtake; to cause to reach; to be able to be secure; to have enough	3 rd person masculine singular, Hiphil imperfect	Strong's #5381 BDB #673

Translation: ...and [let him] overtake [me].

David essentially is saying, "If I have done wrong, then let my enemies overtake me."

David Guzik: *[David] was so confident in his righteousness in comparison to his enemies that he was willing to be given over to their desire if they were in the right.*¹⁶⁸

Dr. John Gill: *Let the enemy persecute my soul, and take it,... That is, if the above things he was charged with could be proved against him; then he was content that Saul his enemy should pursue after him, and apprehend him, and bring him to justice, by taking away his life from him.*¹⁶⁹

Not only has Saul chased after David, which is the actual case, but he catches up to David here. The idea is, *if David has done wrong, and it is true that Saul is chasing him, then God should allow Saul to catch up to him.*

This portion of this psalm helps us to properly place it in time. Through this portion of v. 5 and the inscription, we know that this psalm was probably written after David's narrow escape from Saul at the end of 1Sam. 23. Given the more complex nature of the structure of vv. 3–5, however, I would not stake my life on this placement. However, I would dogmatically place this during the time that Saul was pursuing David (1Sam. 20–29).

Psalm 7:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
râmaç (רָמַח) [pronounced raw-MAHÇ]	to tread [with the feet], to trample, to walk over anything	3 rd person masculine singular, Qal imperfect	Strong's #7429 BDB #942
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to; belonging to	directional/relational/possessive preposition	No Strong's # BDB #510
'erets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun with the definite article	Strong's #776 BDB #75
chay (חַי) [pronounced KHAH-ee]	life	substantive; masculine singular noun; with the 1 st person singular suffix	Strong's #2416 BDB #311

¹⁶⁸ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 7.

¹⁶⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:5.

Translation: [Let him] trample my life to the earth...

“If I have done wrong,” David argues, “then let my enemies stomp my life into the ground.”

Saul chased after David for much of this time period. Saul would sit in the palace and stew about things, then gather his army and take off after David. David’s life was in danger almost all the time (from a human perspective).

What David is saying is, *if he [David] has behaved dishonorably, then let Saul actually catch up to him in his pursuit and stomp David’s life into the ground.* David is willing to take the heat for doing wrong—primarily because he has not done wrong. David first offers up his life.

Psalm 7:5c [Let him] trample my life to the earth...

Psalm 7:5c “Let him trample my life into the earth.” (Various commentators)

Barnes: *The allusion here is to the manner in which the vanquished were often treated in battle, when they were rode over by horses, or trampled by men into the dust. The idea of David is, that if he was guilty he would be willing that his enemy should triumph over him, should subdue him, should treat him with the utmost indignity and scorn.*¹⁷⁰

Dr. John Gill: *yea, let him tread down my life upon the earth; with the utmost indignation and contempt, without showing any mercy; as the lion treads down his prey, and tears it to pieces, Micah 5:8; or as the potter treads his clay under foot, Isa. 41:25.*¹⁷¹

Treading down one’s foes/the wicked. Psalm 44:5, Psalm 60:12; Job 40:12; Isa. 10:6, Isa. 63:3; Zech. 10:5; Mal. 4:3.¹⁷²

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Psalm 7:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
kâbôwd (כְּבוֹד) [pronounced kaw ^b -VODE]	<i>glory, honor</i> [with an emphasis upon <i>power, wealth</i> and/or <i>abundance</i>]	masculine singular adjective which sometimes acts as a noun; with the 1 st person singular suffix	Strong’s #3519 BDB #458
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning</i>	directional/relational preposition	No Strong’s # BDB #510

¹⁷⁰ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Psalm 7:5.

¹⁷¹ Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, Psalm 7:5.

¹⁷² *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 7:5.

Psalm 7:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿâphâr (אֶפְרַח) [pronounced ġaw-FAWR]	<i>dry earth, dust, powder, ashes, earth, ground, mortar, rubbish; dry or loose earth; debris; mortar; ore</i>	masculine singular substantive; with the definite article	Strong's #6083 BDB #779
shâkan (שָׁכַן) [pronounced shaw-KAHN]	<i>to lay, to lay down, to set [place, fix or establish]; to cause anyone to dwell, to place [a tent]</i>	3 rd person masculine singular, Hiphil imperfect; apocopated	Strong's #7931 BDB #1014

Translation: ...and lay my honor in the dust!

"If I have done those evil things," David reasons, "then I have no honor. Let my enemies stomp my honor into the dust!" He calls for his enemies to stomp his body into the ground, as, in truth, had he done those things, he would be a man without honor.

*Barnes: All the tokens or marks of my honor or distinction in life. That is, I am willing to be utterly degraded and humbled, if I have been guilty of this conduct toward him who is my enemy. The idea in all this is, that David did not wish to screen himself from the treatment which he deserved if he had done wrong. His own principles were such that he would have felt that the treatment here referred to would have been right and proper as a recompense for such base conduct; and he would not have had a word to say against it.*¹⁷³

*Whedon: Lay mine honour in the dust— "Honour," or glory as it is more commonly rendered, unquestionably refers to his kingly dignity, and proves that David had, at this time, come to the throne of Israel, which corroborates the date and occasion above given to this psalm.*¹⁷⁴

The disruption of David's life is only part of what Saul has done to him. David had great integrity and honor. Saul could have trusted David with his life (which we will see). Therefore, it is crushing to David for Saul to impugn his honor and integrity. It can be very insulting and denigrating for a person of honor and integrity to have this impugned. David asks that, *if he has behaved dishonorably toward Saul, then for his own honor and integrity to be ground into the dust*. This is another way of saying, "If I have done what I am accused of doing, then I have no honor or integrity."

Application: We need to function as Christians with honor and integrity. We will not be repaid by man for this; nor will we be recognized, for the most part. It is not unusual for our integrity and honor to be repaid with lies, misrepresentations or by being taken for granted or by being taken advantage of. For the believer who has some honor and integrity, this can be very discouraging. However, bear in mind, God is able to deal with them. Let it go and let them go. Put it in God's hands. I have been cheated and lied to; but that last thing I need to be doing is obsessing over what people have said or done (or not done). When you interact with someone, and you reveal your honor but they do not, remember, they are a soul for whom Christ died. Whether a believer or an unbeliever, you leave them in the Lord's hands.

David is showing a very human response. "Listen, if I did any of these things, then fine, let my pursuer treat me without mercy or regard. But I have not done what I am being accused of."

¹⁷³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:5.

¹⁷⁴ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 7:5.

Psalm 7:5 ...[then let my] enemy pursue my soul and [let him] overtake [me]. [Let him] trample my life to the earth and lay my honor in the dust!

Psalm 7:5 “If I have done wrong, let them kill me!” (Various commentators)

Barnes: *[David] was willing, if he had been guilty of the thing charged upon him, that the enemy here referred to should “pursue” or persecute him until he should destroy his life. Compare with this the expression of Paul in Acts 25:11. The meaning here is simply that if he were a guilty man, in the manner charged on him, he would be willing to be treated accordingly. He did not wish to screen himself from any just treatment; and if he had been guilty he would not complain even if he were cut off from the land of the living.*

Barnes continues: *[David’s] desire for the interposition of God, therefore, arose solely from the fact of his feeling that, in these respects, he was entirely innocent, and that the conduct of his enemy was unjust and cruel.*¹⁷⁵

Benson: *So that the evils which David imprecates on himself, if he were such a person as his adversaries represented him to be, are persecution, apprehension, death, and disgrace.*¹⁷⁶

Clarke: *If I have been guilty of the things laid to my charge, let the worst evils fall upon me.*¹⁷⁷

The Geneva Bible: *Let me not only die, but be dishonoured forever.*¹⁷⁸

Dr. John Gill: *Should he appear to be guilty of the crimes he was accused of, he is willing to have his glorious name buried in the dust of oblivion, and his memory perish for ever. The words are to be considered as a strong assertion of his innocence, in an appeal to God, the searcher of hearts, and the trier of the reins of men; and as imprecating on himself the worst of evils, should it not appear.*¹⁷⁹

Matthew Henry: *This intimates, [1.] That, if he had been indeed injurious to others, he had reason to expect that they would repay him in the same coin. He that has his hand against every man must reckon upon it that every man’s hand will be against him. [2.] That, in that case, he could not with any confidence go to God and beg of him to deliver him or plead his cause. It is a presumptuous dangerous thing for any that are guilty, and suffer justly, to appeal to God, as if they were innocent and suffered wrongfully; such must humble themselves and accept the punishment of their iniquity, and not expect that the righteous God will patronise their unrighteousness. [3.] That he was abundantly satisfied in himself concerning his innocency. It is natural to us to wish well to ourselves; and therefore a curse to ourselves, if we swear falsely, has been thought as awful a form of swearing as any. With such an oath, or imprecation, David here ratifies the protestation of his innocency, which yet will not justify us in doing the like for every light and trivial cause; for the occasion here was important.*¹⁸⁰

Dr. Peter Pett: *[David] declares that he is quite willing to be judged in this regard, and that if it be proved untrue, then he is ready to forfeit his own life to the violent men who seek him. Then let him be pursued and slain, his breath be taken from him, and his life trodden in the earth, and his glory laid in the dust (compare Isa. 26:19).*¹⁸¹

Matthew Poole:

¹⁷⁵ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Psalm 7:5.

¹⁷⁶ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 7:5.

¹⁷⁷ Adam Clarke, *Adam Clarke’s Commentary on the Bible*; from e-Sword, Psalm 7:5.

¹⁷⁸ Geneva Bible Translation Notes; 1599, courtesy of e-sword, Psalm 7:5.

¹⁷⁹ Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, Psalm 7:5.

¹⁸⁰ Matthew Henry, *Matthew Henry’s Commentary on the Whole Bible*; from e-Sword, Psalm 7:1–9.

¹⁸¹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Psalm 7:3–5.

Psalm 7:5 “If I have done wrong, let them kill me!” (Various commentators)

1. Persist to persecute it;
2. Take it;
3. Tread it down, or destroy it; and,
4. Lay it in the dust, or bury it, to prevent all hopes of restitution.¹⁸²

Trapp: *Let him brand me for a most treacherous, ignominious wretch, and let me lie buried in a bog of indelible infamy.*¹⁸³

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Psalm 7:5 ...[then let my] enemy pursue my **soul** and [let him] overtake [me]. [Let him] trample my **life** to the earth and lay my **honor** in the dust!

Dr. Peter Pett makes the interesting observation: ‘*Breath*’, ‘*life*’ and ‘*glory*’ are three parallel words. Man had within him the breath (*nephesh*) of life (*chay*) (Gen. 2:7), and was made in the image of God (Gen. 1:26-27). This was man’s glory, the image of the divine glory (compare Psalm 16:9; Psalm 30:12; Psalm 57:8).¹⁸⁴

Psalm 7:5e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
çelâh (חֲלֹה) [pronounced seh-LAW]	<i>to lift up, to elevate, to exalt [with one’s voice], to gather, to cast up [into a heap]; it is transliterated Selah</i>	interjection	Strong’s #5542 BDB #699

The verbal cognate is ‘âlâh (הָלַע) [pronounced gaw-LAW], which means *to lift up and toss aside*. In the Piel stem, it means *to weigh*, which involves lifting up the object and placing it upon the balance. Gesenius gives the meaning of çelâh as *rest, silence, pause*, as çelâh does not necessarily have to match the meaning of its cognates. My thinking, which is a combination of BDB and Gesenius, is that the voices build up to a crescendo here, and, very likely, they are then followed by a vocal (but not necessarily, musical) silence. This would reconcile the points made by Gesenius and still make this compatible with its cognates.¹⁸⁵ Another very reasonable possibility is that the instruments are *lifted up* for a musical interlude. The NLT translation of *Interlude* is very good.

[Musical] Pause [or, musical interlude; lit., *Selah*!] As described in the exegesis, this word çelâh comes from a verb which means *to lift up*. It is reasonable to assume that those who are playing musical instruments are to lift up these instruments and play during a pause in the singing. I believe that this is called the *bridge* in modern music? Keil and Delitzsch suggest: *The music, as Sela directs, here becomes more boisterous; it gives intensity to the strong cry for the judgment of God; and the first unfolding of thought of this Michtam is here brought to a close.*¹⁸⁶

Translation: **Selah** [or, *musical interlude*]!

¹⁸² Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 7:5.

¹⁸³ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, Psalm 7:5.

¹⁸⁴ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Psalm 7:3–5.

¹⁸⁵ For more discussion, see H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 588.

¹⁸⁶ Keil & Delitzsch, *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 5, p. 404.

This brings us to a crescendo. David stops singing to allow the underlying music to play through.

Psalms 7:5e **Selah** [or, *musical interlude*]!

Selah! (Various Commentators)

Barnes: *A musical pause, not affecting the sense, but introduced here, perhaps, because the sense of the psalm now demanded a change in the style of the music.*¹⁸⁷

E. W. Bullinger makes an interesting observation: *Selah. Connecting the treading down of Psalm 7:5 with the rising up of Jehovah.*¹⁸⁸

Dr. John Gill: *Aben Ezra renders "selah", "in truth", "let it be so"; and the Targum renders it, as usual, "for ever"*¹⁸⁹

The next few paragraphs come from Dr. Bob Utley:

Notice this term is placed in the margin, apparently for the choir director, in Psalm 3:2; Psalm 3:4; Psalm 3:8. The root is not certain. Here are some of the theories.

1. from Persian root for "song"
2. from Hebrew לָלַח (BDB 699) "to lift up," i.e., a higher pitch
3. from Hebrew חַנּוּן (BDB 663) meaning "always," functioning like "amen"
4. from LXX denoting an interlude of instruments

With all these theories it is obvious that moderns do not know what it refers to in the Psalter. It is used over 70 times in the MT and over 90 times in the LXX.¹⁹⁰

Selah is used 71 times in 39 psalms and Hab. 3:3; Hab. 3:9; Hab. 3:13. Its meaning is uncertain. There have been several theories:

- a. from the LXX "interlude" for meditation or dramatic effect
- b. from Hebrew root "to lift," therefore, an elevation or forte
- c. the rabbis say it is an affirmation like "amen," which means "forever"¹⁹¹

Keil and Delitzsch: *Here the music is to strike up, in order to give intensity to the expression of this courageous confession. In the next strophe is affirmation of innocence rises to a challenging appeal to the judgment-seat of God and a prophetic certainty that that judgment is near at hand.*¹⁹²

Whedon: *The significant pause "selah" fitly follows so solemn an appeal to God as has just been made, and closes the strophe.*¹⁹³

Sutcliffe's Commentary suggests that a change in the music, indicated by *Selah!* reflects a change in the subject matter as well.¹⁹⁴ One long-standing tradition of music, going back at least to the classical era, is the interplay of two different melodies. We have the same thing in pop music today, where the change of tune is called the bridge or the chorus. Sutcliffe may be onto something here.

¹⁸⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:5.

¹⁸⁸ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, Psalm 7:5.

¹⁸⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:5.

¹⁹⁰ Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Psalm 3:2.

¹⁹¹ Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Introduction to the Psalms, section VII (book commentary).

¹⁹² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 7:3–5.

¹⁹³ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 7:5.

¹⁹⁴ From <https://www.studylight.org/commentaries/jsc/psalms-7.html> accessed February 23, 2020.

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Some of this will be repetitive information.

Selah! (Albert Barnes)

Selah - סֶלָה selâ'h. Much has been written on this word, and still its meaning does not appear to be wholly determined. It is rendered in the Targum, or Aramaic Paraphrase, לְעֵלְמֵינַי le'alemiyn, forever, or to eternity. In the Latin Vulgate it is omitted, as if it were no part of the text. In the Septuagint it is rendered Διάψαλμα Diapsalma, supposed to refer to some variation or modulation of the voice in singing. Sehleusner, Lexicon. The word occurs seventy-one times in the Psalms, and three times in the Book of Habakkuk, Hab. 3:3, Hab. 3:9, Hab. 3:13. It is never translated in our version, but in all these places the original word "Selah" is retained. It occurs only in poetry, and is supposed to have had some reference to the singing or cantillation of the poetry, and to be probably a musical term. In general, also, it indicates a pause in the sense, as well as in the musical performance. Gesenius (Lexicon) supposes that the most probable meaning of this musical term or note is silence, or pause, and that its use was, in chanting the words of the psalm, to direct the singer to be silent, to pause a little, while the instruments played an interlude or harmony.

Perhaps this is all that can now be known of the meaning of the word, and this is enough to satisfy every reasonable inquiry. It is probable, if this was the use of the term, that it would commonly correspond with the sense of the passage, and be inserted where the sense made a pause suitable; and this will doubtless be found usually to be the fact. But any one acquainted at all with the character of musical notation will perceive at once that we are not to suppose that this would be invariably or necessarily the fact, for the musical pauses by no means always correspond with pauses in the sense. This word, therefore, can furnish very little assistance in determining the meaning of the passages where it is found. Ewald supposes, differing from this view, that it rather indicates that in the places where it occurs the voice is to be raised, and that it is synonymous with up, higher, loud, or distinct, from סָלַל sal, סֶלָה sa'la'h, to ascend

Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 3:2.

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Psalm 7:5e **Selah** [or, *musical interlude*]!

Selah! (Dr. John Gill)

Some take [Selah] to be a musical note; and so the Septuagint render it διαψαλμα, which Suidas (x) interprets the change of the song, of the note or tune of it; and the rather it may be thought to be so, since it is only used in this book of Psalms, and in the prayer of Habakkuk, which was set to a tune, and directed to the chief singer. Kimchi derives it from a root which signifies "to lift up", and supposes that it denotes and directs to an elevation, or straining of the voice, at the place where this word stands.

Others understand it as a pause, a full stop for a while; and as a note of attention, either to something that is remarkably bad and distressing, as here; or remarkably good, and matter of rejoicing, as in Psalm 3:4. Others consider it as an affirmation of the truth of anything, good or bad; and render it "verily", "truly", as, answering to "Amen"; so be it, so it is, or shall be; it is the truth of the thing: to this sense agrees Aben Ezra.

But others render it "for ever", as the Chaldee paraphrase; and it is a tradition of the Jews (y), that wherever it is said, "netzach", "selah", and "ed", there is no ceasing, it is for ever and ever; and so then, according to this rule, the sense of David's enemies is, that there was no help for him in God for ever. A very learned man (z) has wrote a dissertation upon this word; in which he endeavours to prove, that it is a name of God, differently used, either in the vocative, genitive, and dative cases; as, O Selah, O God, or of God, or to God, &c. as the sense requires.

(x) In voce διαψ. (y) T. Bab. Erubin, fol. 54. 1. Vid. Ben Melech in loc. (z) Paschii Dissertatio de Selah, p. 670. in Thesaur. Theolog. Philolog. par. 1.

Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:5.

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Psalm 7:5 ...[then let my] enemy pursue my soul and [let him] overtake [me]. [Let him] trample my life to the earth and lay my honor in the dust! Selah [or, musical interlude]!

The figure of speech found here is called an anabasis or a gradual ascent.¹⁹⁵ It goes from a weaker to a stronger expression. David's enemy first pursues him (seeks to take his life); then his enemy overtakes him. Thirdly, his life is trampled into the ground (like a beast which has killed something and then proceeds to further stomp on it until there is naught but a red blood stain remaining). Finally, David's honor is laid in the dust, which is the greatest of these things (we know this because of the type of figure of speech this is. David's honor is his relationship with God; David's honor is made up of the promises God has made to him. If David's enemy is allowed to destroy him thus, the honor of David's relationship to God is destroyed and made naught.

Application: God has given us many promises and He must, by His honor and integrity, adhere to these promises. When we are in a difficult situation and we use the **faith-rest drill**—that is, we grab onto one of God's promises or we take firm hold on a doctrinal concept related to God's provision and protection—then there is far more at stake here than our own miserable lives.

Psalm 7:5 ...[then let my] enemy pursue my soul and [let him] overtake [me]. [Let him] trample my life to the earth and lay my honor in the dust! Selah [or, musical interlude]!

You may lose some of this in the translation, but David is very upset; Saul has made David's life miserable; he has sullied David's reputation. So, David reaches a crescendo here, and breaks for a musical interlude and to compose himself. There will be a big change of focus in the next portion of this psalm.

It will become clear in the following verse why David did not place Saul's name in the inscription. He could be accused of sedition had he done that.

*Lange: Honor means either dignity, and indeed as well particularly the royal dignity of David (Calv., Geier, J. H. Mich.) as personal honor in general (Hitzig), otherwise also designated as crown (89:39; Isa. 28:1) and power (Isa. 63:6); then the dust indicates the smut of the deepest humiliation; or as Psalm 16:10; Psalm 30:12; Psalm 57:8; Psalm 108:2).*¹⁹⁶

*Charles Haddon Spurgeon: David enhances the solemnity of this appeal to the dread tribunal of God by the use of the usual pause.*¹⁹⁷

Psalm 7:3–5 O Jehovah my God, look at my life and if I have done the things I am accused of. Consider, if I have done unrighteousness; if I pay back my friends with evil; if I have plundered my enemies without cause. If I have done those things, then let my enemy pursue me and let him overtake me. Let him stomp me into the earth; let my honor be left lying in the dust! (Musical interlude).

With the next verse, we are going to begin to see parallels to Israel and the last days. This allows us to look backward at passages like this and consider, can we see a parallel to Israel in the final days with David's specific complaints that he lays out here? Of course, Israel has a relationship with God; and the nations around Israel will

¹⁹⁵ *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; pp. 430–431.

¹⁹⁶ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; Psalm 7 (Exegetical and Critical).

¹⁹⁷ Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 7:3–5.

come to destroy this little nation. However, God is not going to allow Israel's honor (her relationship to God) be left lying in the dust.

Application: Even though this passage does not speak of present-day nation Israel, there are some applications which we may make. Israel, as a nation, has many people living there who are believers. Furthermore, racially, these are people whom God has chosen from out all of the people of the world. Even if they are not believers, many of their descendants might become believers. Therefore, God's protection and relationship with nation Israel continues, despite the fact that we are in the Church Age. Consider, who is nation Israel's closest ally? Is it not the United States, the greatest nation in the world? That is God's grace; that is God's protection. God continues to look after His people, whether within the boundaries of ancient Israel; or whether they are scattered throughout other nations. God will not allow His honor to be left lying in the dust.

Application: What about the holocaust? What about the third Reich and all of its attendant horrors? Individuals who are not believers—even unbelieving Jews—do not have God's full protection. The holocaust removed any veneer of mankind's innate goodness. And not only was Germany soundly defeated, all of the unspeakable evil which was committed, is still almost universally understood to be some of the greatest evil in human history. There is hardly a greater villain today than Hitler; hardly a great insult than to call a person a Nazi. In the minds of many, these despicable acts are calculated by many to be the worst of the 20th century, Mao and Stalin notwithstanding. Fools today seem to be longing for socialism, yet even they recoil from Naziism, unable to make the connection.

Psalm 7:3–5 O Jehovah my God, look at my life and if I have done the things I am accused of. Consider, if I have done unrighteousness; if I pay back my friends with evil; if I have plundered my enemies without cause. If I have done those things, then let my enemy pursue me and let him overtake me. Let him stomp me into the earth; let my honor be left lying in the dust! (Musical interlude).

The Organization of Psalm 7:3–5 (Dr. Bob Utley)

Psalm 7:3-5 The psalmist sets up hypothetical parallel situations.

1. if I have done this (but "this" is not specified)
2. if there is injustice in my hands (i.e., actions, see **SPECIAL TOPIC: HAND** below)
3. if I have rewarded evil to my friend (this may be a well known proverb, cf. Prov. 20:22; Prov. 24:29; Rom. 12:17)
4. if I have plundered my friend without cause

If any of these things are true, then

1. let my enemy pursue me — BDB 922, KB 1191, Qal imperfect used in a jussive sense
2. let my enemy overtake me — BDB 673, KB 727, Hiphil jussive
3. let my enemy trample my life — BDB 942, KB 1245, Qal imperfect used in a jussive sense
4. I will lay my glory in the dust — BDB 1014, KB 1496, Hiphil jussive ("glory" in the sense of one's life essence, cf. Psalm 16:9; Psalm 30:12; Psalm 57:8; Psalm 108:1)

This is a poetic way of claiming innocence!

Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Psalm 7:3–5.

Chapter Outline

Charts, Graphics and Short Doctrines

Psalm 7:3–5 O Jehovah my God, look at my life and if I have done the things I am accused of. Consider, if I have done unrighteousness; if I pay back my friends with evil; if I have plundered my enemies without cause. If I have done those things, then let my enemy pursue me and let him overtake me. Let him stomp me into the earth; let my honor be left lying in the dust! (Musical interlude).

David's general appeal to God (Psalm 7:3–5) (various commentators)

C. Clemence: *The psalmist knows these charges are false; and therefore, though appeal to man is vain, he can and does appeal to God (Psalm 7:3–4).*¹⁹⁸

The Cambridge Bible: *The appeal for help is supported by a solemn protestation of innocence. If he is guilty of the crimes laid to his charge, may he be surrendered to the utmost fury of his enemies.*¹⁹⁹

Chapter Outline

Charts, Maps and Short Doctrines

Charles Haddon Spurgeon has a very interesting takeaway from this passage: *From these verses we may learn that no innocence can shield a man from the calumnies of the wicked. David had been scrupulously careful to avoid any appearance of rebellion against Saul, whom he constantly styled "the Lord's anointed;" but all this could not protect him from lying tongues. As the shadow follows the substance, so envy pursues goodness. It is only at the tree laden with fruit that men throw stones. If we would live without being slandered we must wait till we get to heaven. Let us be very heedful not to believe the flying rumours which are always harassing gracious men. If there are no believers in lies there will be but a dull market in falsehood, and good men's characters will be safe.*²⁰⁰

Spurgeon is certainly *not* saying, "Hell, you might as well go ahead and sin!" But we will all receive people testing; that is a fact of life for the believer.

The God of End-time Righteousness is David's God as Well

As I translated this, I began to think that this passage might be interpreted in two different ways. In one way, David is calling for God to examine the righteousness of David and vindicating him before his persecutors; but, this can also be seen as God examining and vindicating the righteousness of His Perfect Son. I am up in the air at this point whether to take this thought any further.

I should point out that often, in the midst of a passage about one topic, information of the Messiah can be found. Furthermore, many passages on the Messiah were not originally passages about the Messiah, but the human author had something else going on in their lives (Gen. 22 Psalm 22 Isa. 53). The human author had one thing going on and that is what the human author write about. However, the Divine Author took those exact same words and used them to speak of Israel's Messiah. This is known as the **Dual Authorship of Scripture**.

Sometimes, a psalm or a passage leads naturally into a messianic passage; and sometimes, a section which is clearly messianic reveals that the entire psalm is messianic. In the [chapter summary](#), we will explore that possibility.

Dr. Peter Pett prepares us for this next section: *His plight has moved David to a consciousness of the way sin triumphs and the righteous suffer. He is filled with a huge desire that righteousness might be established and that all sin might be done away, and that the world might become one in which righteousness prevails.*²⁰¹

¹⁹⁸ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Psalm 7 (homilies).

¹⁹⁹ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 7:3–5.

²⁰⁰ Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 7:3–5.

²⁰¹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Psalm 7:6–10.

Rise, Y^ehowah, in Your nostril;
 lift [Yourself] up against fury of my
 persecutors;
 and wake up unto me a judgment You have
 mandated.
 And a congregation of nations surround You
 and over her to the height return.
 Y^ehowah judges peoples;
 judge me, Y^ehowah,
 according to my righteousness
 and my integrity [which is] upon me.
 Will come to an end, now,
 evil of malevolent ones
 and establish a righteous one.
 And examining hearts and reins Elohim a
 righteous [One].

Psalms
 7:6–9

Arise, O Y^ehowah, in Your anger;
 lift [Yourself] up against the fury of those
 persecuting me;
 and be induced towards me a judgment [that]
 You have mandated.
 The congregation of nations surround You;
 therefore, return to [or, *sit at*] a high place over
 them.
 Y^ehowah judges all mankind [lit., *peoples*];
 [so, then] judge me, Y^ehowah,
 according to my own righteousness
 and my own integrity [which is] upon me.
 The evil of the malevolent will come to an end;
 establish [Your] Righteous One.
 O Elohim, [in Your] righteousness,
 examine the thinking and emotions of every
 man.

Rise up, O Jehovah, in Your anger against wickedness;
 lift Yourself up in a righteous anger against the rage of those who persecute me.
 Be induced towards me to make a judgment of me, according to the righteousness which You demand.
 Right now, the congregation of nations surround You;
 but I ask that You return to [or, *sit at*] a high place over them.
 Jehovah judges all mankind; therefore,
 judge me, Jehovah, according to my righteousness and my integrity.
 Bring the evil of the malevolent to an end and establish Your Righteous One.
 You know all of the facts, O God;
 please examine the thinking and emotions of every man according to Your perfect standards.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Rise, Y ^e howah, in Your nostril; lift [Yourself] up against fury of my persecutors; and wake up unto me a judgment You have mandated. And a congregation of nations surround You and over her to the height return. Y ^e howah judges peoples; judge me, Y ^e howah, according to my righteousness and my integrity [which is] upon me. Will come to an end, now, evil of malevolent ones and establish a righteous one. And examining hearts and reins Elohim a righteous [One].
Targum (Trans. E. Cook)	Arise, O Lord, in your <u>might</u> ; be lifted up <u>in anger</u> against my oppressors; and <u>bring hastily</u> to me the justice that you commanded. The gathering of the nations will surround you; because of it return to the place of your presence. The word of the Lord will judge the Gentiles; judge me, O Lord, by my merit, and for my innocence recompense me. Now may the evil of the wicked perish; and let the righteous be firmly established; and the righteous God examines hearts and minds [lit. <i>kidneys</i>].
Douay-Rheims 1899 (Amer.)	Rise up, O Lord, in thy anger: and be thou exalted in the <u>borders</u> of my enemies. And arise, O Lord, my God, in the precept which thou hast commanded: And a congregation of people shall surround thee. And for their sakes return thou on high. The Lord judgeth the people. Judge me, O Lord, according to my justice, and according to my innocence in me.

	<p>The wickedness of sinners shall be brought to nought; and thou <u>shalt direct</u> the just: the searcher of hearts and reins is God. Just.</p>
Plain English Aramaic Bible	<p>Arise, Lord Jehovah, in your wrath, and I shall be lifted up <u>above the neck</u> of my enemies; awaken for me the judgment that you have commanded. And the congregation of the peoples will surround you, and for its sake you shall return on high.</p>
Lamsa's Peshitta (Syriac)	<p>Lord Jehovah shall judge the nations. Judge me, Lord Jehovah, according to my righteousness and according to my integrity. Let evil be spent upon the wicked and establish the righteous; God, the Righteous One proves the heart and the kidneys.</p>
Updated Brenton (Greek)	<p>Arise, O LORD, in thine anger, lift up thyself over the <u>neck</u> of mine enemies; and make me alert in the judgment that thou hast commanded. Let the congregation of the peoples circle thee about; and for their sakes therefore return thou on high. The LORD shall judge the people; judge me, O LORD, according to my righteousness and according to the integrity that is in me. Oh let the evil of the wicked come to an end; and establish thou the righteous, O thou searcher of hearts and souls.</p>
Significant differences:	<p>Arise, O Lord, in Your wrath; be exalted in the <u>utmost boundaries</u> of my enemies: awake, O Lord my God, according to the decree which You did command. And the congregation of the nations shall compass You: and for this cause do You return on high. The Lord shall judge the nations: judge me, O Lord, according to my righteousness, and according to my <u>innocence</u> that is in me. Oh let the wickedness of sinners come to an end; and <i>then</i> You <u>shall direct</u> the righteous, O God that searches the hearts and minds.</p>
	<p>God's anger is in the first phrase in the Hebrew; but that is in the second phrase in the targum. In the second phrase, the Hebrew has <i>fury</i>; the Latin has <i>borders</i>; the Greek has <i>utmost boundaries</i>; the Aramaic has <i>neck, above the neck</i>.</p>
	<p>In the third phrase, the Hebrew verb is <i>wake up</i>; the targum has <i>bring hastily</i>. There is great agreement in the fourth phrase; and the fifth is similar but more difficult to ascertain.</p>
	<p>The sixth phrase, <i>the Lord will judge the nations (peoples)</i> is consistently translated. The Greek has <i>innocence</i> rather than <i>integrity</i>.</p>
	<p>The two Aramaic versions different after that phrase, about what happens to the evil of the wicked. The Greek and Latin both have <i>shalt direct</i> the righteous; and the Hebrew has, <i>shall establish</i> the righteous.</p>
	<p>In the final phrase, there is confusion as to what to do with <i>the righteous</i> (it is found a second time). Most apply it to God (<i>God the Righteous One</i>); the Greek leaves that word out entirely in the final phrase, as does Lamsa, but the ESV Aramaic has it there, as a descriptor of God.</p>

Limited Vocabulary Translations:

Bible in Basic English	<p>Come up, Lord, in your wrath; be lifted up against my haters; be awake, my God, give orders for the judging. The meeting of the nations will be round you; take your seat, then, over them, on high. The Lord will be judge of the peoples; give a decision for me, O Lord, because of my righteousness, and let my virtue have its reward.</p>
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Easy English	<p>O let the evil of the evil-doer come to an end, but give strength to the upright: for men's minds and hearts are tested by the God of righteousness. But Lord, now do something! Wake up and help me! Show how angry you are against my enemies. Punish them in the way that you know is right! Bring together the people of all nations, to stand in front of you. Rule over them from high above. You Lord judge the people of all nations. Lord, Most High God, show that I am not guilty. Show that I am righteous and honest. Stop wicked people from doing bad things. Keep your own people safe. You always do what is right, and you know how we think and feel.</p>
Easy-to-Read Version–2001	<p>Lord, get up and show your anger! My enemy is angry, so stand and fight against him. Lord, get up and demand fairness! Lord, judge the people. Gather the nations around you, and judge the people. Lord, judge me. Prove that I am right. Prove that I am innocent. Punish the bad people, and help the good people. God, you are good. And you can look into peoples' hearts.</p>
Easy-to-Read Version–2006	<p>LORD, get up and show your anger! My enemy is angry, so stand and fight against him. Get me the justice that you demand. Gather the nations around you, and take your place as judge. LORD, judge the people. LORD, judge me. Prove that I am right and that I am innocent. Stop those who do evil. Support those who do good. God, you are fair. You know what people are thinking.</p>
Good News Bible (TEV)	<p>Rise in your anger, O LORD! Stand up against the fury of my enemies; rouse yourself and help me! Justice is what you demand, so bring together all the peoples around you, and rule over them from above. [Probable text rule over them from above; Hebrew return above over them] You are the judge of all people. Judge in my favor, O LORD; you know that I am innocent. You are a righteous God and judge our thoughts and desires. Stop the wickedness of evildoers and reward those who are good. V. 10 is included for context.</p>
The Message	<p>Stand up, GOD; pit your holy fury against my furious enemies. Wake up, GOD. My accusers have packed the courtroom; it's judgment time. Take your place on the bench, reach for your gavel, throw out the false charges against me. I'm ready, confident in your verdict: "Innocent." Close the book on Evil, GOD, but publish your mandate for us. You get us ready for life: you probe for our soft spots,</p>

Names of God Bible	<p>you knock off our rough edges. Arise in anger, O Yahweh. Stand up against the fury of my attackers. Wake up, my God. [Greek; Masoretic Text "Wake up to me.] You have already pronounced judgment. Let an assembly of people gather around you. Take your seat high above them. Yahweh judges the people of the world. Judge me, O Yahweh, according to my righteousness, according to my integrity. Let the evil within wicked people come to an end, but make the righteous person secure, O righteous Elohim who examines thoughts and emotions.</p>
NIRV	<p>LORD, rise up in your anger. Rise up against the great anger of my enemies. My God, wake up. Command that the right thing be done. Let all the people of the earth gather around you. Rule over them from your throne in heaven. Lord, judge all people. LORD, show that I have done what is right. Most High God, remember that I am honest. God, you always do what is right. You look deep down inside the hearts and minds of people. Bring to an end the terrible things sinful people do. Make godly people safe. V. 10 is included for context.</p>
New Simplified Bible	<p>O Jehovah do rise up in your anger. Lift yourself up against the fury of my enemies. Awake O my God. You have pronounced judgment. Let the assembly of the peoples be gathered around you, and over it take your seat on high. Jehovah judges the peoples. Judge me Jehovah according to my righteousness and according to the integrity that is in me. Let the evil of the wicked come to an end. Establish the righteous, you who test the minds and hearts, O righteous God. [For reasons I cannot explain, in the New Simplified Bible, the chapter begins with vv. 9–10 and ends with vv. 6–7. For whatever reason, vv. 9–17 is put on at the front of this psalm.]</p>

Thought-for-thought translations; dynamic translations; paraphrases:

College Press paraphrase	<p>But Lord! Arise in anger against the anger of my enemies., Awake! Demand justice for me, Lord! Gather all peoples before You; sit high above them, judging their sins. But justify me publicly; establish my honor and truth before them all. End all wickedness, O Lord, and bless all who truly worship God;^[57] for You, the righteous God, look deep within the hearts of men and examine all their motives and their thoughts. [57] Literally, "the just."</p>
Contemporary English V.	<p>Get angry, LORD God! Do something! Attack my furious enemies. See that justice is done. Make the nations come to you, as you sit on your throne above them all. Our LORD, judge the nations! Judge me and show that I am honest and innocent. You know every heart and mind, and you always do right. Now make violent people stop, but protect all of us who obey you.</p>
The Living Bible	<p>But Lord! Arise in anger against the anger of my enemies. Awake! Demand justice for me, Lord! Gather all peoples before you; sit high above them, judging their sins.</p>

	<p>But justify me publicly; establish my honor and truth before them all. End all wickedness, O Lord, and bless all who truly worship God; [literally, “the just.”] for you, the righteous God, look deep within the hearts of men and examine all their motives and their thoughts.</p> <p>God is my shield; he will defend me. He saves those whose hearts and lives are true and right. [literally, “the upright in heart.”]</p>
New Berkeley Version	<p>Arise, O LORD, in Thine anger, raise Thyself against the rage of my enemies; awake for me, Thou who hast ordained judgment.</p> <p>Let the assembly of the people be gathered to Thee, and over them return on high.</p> <p>May the LORD judge the people.</p> <p>Vindicate me, O LORD, according to my righteousness and according to the integrity that is upon me.^c</p> <p>Let the evil of the wicked cease, I beseech Thee, and establish Thou the righteous; for Thou, who triest hearts and emotions^d, art a righteous God.</p>
	<p>c) A possible reference by David to God’s imputed righteousness.</p> <p>d) Or “kidneys.” Often the “heart” in the Old Testament means our “thinking powers.”</p>
New Life Version	<p>Rise up in Your anger, O Lord. Rise up against the anger of those who hate me. Awake, my God, and help me. Prove what is right. Let the people gather around You, and rule over them from Your throne. May the Lord judge which people are guilty or not. O Lord, judge in my favor if I am right with You, and if I am without blame. Let the sins of the sinful stop. But build up those who are right with You. For the God Who is right and good tests both the hearts and the minds. I am kept safe by God, Who saves those who are pure in heart.</p>
New Living Translation	<p>Arise, O LORD, in anger!</p> <p>Stand up against the fury of my enemies!</p> <p>Wake up, my God, and bring justice!</p> <p>Gather the nations before you.</p> <p>Rule over them from on high.</p> <p>The Lord judges the nations.</p> <p>Declare me righteous, O LORD,</p> <p>for I am innocent, O Most High!</p> <p>End the evil of those who are wicked,</p> <p>and defend the righteous.</p> <p>For you look deep within the mind and heart,</p> <p>O righteous God.</p>
Unlocked Dynamic Bible	<p>Yahweh, because you are very angry with those who pursue me, arise and attack the ones attacking me! Do to them what you have said is just!</p> <p>The people of all nations gather around you to attack you, but you will rule them from where you are in heaven.</p> <p>Yahweh, judge the people of all nations! Yahweh, show that I have done nothing wrong.</p> <p>God, you know what every person is thinking in his inner being and because you are righteous, you always do what is just. So now stop evil people from doing wicked deeds, and defend all of us who are righteous!</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>O Jehovah, my God;</p> <p>In Your rage, now arise...</p> <p>Before my enemies, stand tall!</p> <p>Awaken, O Jehovah, my God,</p> <p>And give the order to attack them!</p> <p>For by many, I have been surrounded,</p>
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	<p>So now's the time for You to arise. Condemn all these people, Jehovah, But, please find me guileless and righteous. O God; Bring an end to the badness of sinners, And straighten the ways of the righteous... Examine their their kidneys and hearts.</p>
New Advent (Knox) Bible	<p>Lord, rise up in thy anger, countervail the malice of my enemies; bestir thyself, O Lord my God, in defence of the laws thou thyself hast given us. All the nations will gather about thee, if thou wilt come back to thy throne and rule them, the Lord judging the nations! Give me redress, Lord, in my uprightness, in all the innocence of my heart. Surely thou wilt put an end to the wrong-doing of the wicked, and prosper the innocent; no thought or desire of ours can escape the scrutiny of thy divine justice.</p>
Translation for Translators	<p>But Yahweh, because you are very angry <i>with those who pursue me</i>, arise and attack/defeat my enemies who are furiously/angrily <i>attacking me</i>. Do to them what is just! Gather around you the people of <i>all</i> nations, and rule them from where you are in heaven [MTY]. Yahweh, judge the people of <i>all</i> nations! And, Yahweh, show that I have done nothing that is wrong. God, you know what every person is thinking, and because you are righteous, you <i>always</i> do what is just/right. <i>So now</i> stop evil people from doing wicked deeds, and defend <i>all of us who are</i> righteous!</p>

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	<p>STANZA 2. JEHOVAH, rise up in Your wrath; In Your fury lay hold of my foes. Awake! Demand justice for me, And assemble the People around, Then return to the regions on high. LORD! justify me to the tribes; LORD, establish my honour and truth; Repay to the wicked their wrong, Defending the honest true hearts, And the perfectly honest to GOD.</p>
International Standard V	<p>Get up, LORD, in your anger! Rise up, because of the fury of my enemies; Arouse yourself for me; you have ordained justice. Let the assembly of the peoples gather around you, and you will sit [Lit. return] high above them. For the LORD will judge the peoples. Judge me according to my righteousness, LORD, and according to my integrity, Exalted One. Let the evil of the wicked come to an end, but establish the righteous. For you are the righteous God who discerns the inner thoughts. [Lit. hearts and innards].</p>
Lexham English Bible	<p>Stand up (O' Lord) in your wrath, lift up yourself over the furious indignation of mine enemies: arise up (for me) in the vengeance that you have promised. That the congregation of the people may come about you, for their sakes therefore lift up yourself again. The Lord is judge over the people: avenge me then (O' Lord) according to my righteousness and innocence.</p>

NIV, ©2011	<p>Oh let the wickedness of the ungodly come to an end: but maintain the just, you righteous God, that tries the very hearts and reins. Arise, LORD, in your anger; rise up against the rage of my enemies. Awake, my God; decree justice. Let the assembled peoples gather around you, while you sit enthroned over them on high. Let the LORD judge the peoples. Vindicate me, Lord, according to my righteousness, according to my integrity, O Most High. Bring to an end the violence of the wicked and make the righteous secure— you, the righteous God who probes minds and hearts.</p>
Unlocked Literal Bible	<p>Arise, Yahweh, in your anger; stand up against the rage of my enemies; wake up for my sake and carry out the righteous decrees that you have commanded for them. The countries are assembled all around you; take once more your rightful place over them. Yahweh, judge the nations; vindicate me, Yahweh, because I am righteous and innocent, Most High.</p>
Wikipedia Bible Project	<p>May the evil deeds of the wicked come to an end, but establish the righteous people, righteous God, you who examine hearts and minds. Arise, Yahweh, snarling, lift up towards the transgressions of my opponents, arouse to me the judgment you commanded. And the testimony of the nations will circle you, and over it, up above return. Yahweh will arbitrate nations, Yahweh has judged me, as my justness and innocence upon me. End the evil of the wicked, please, affirm the just. And tests of hearts and will, God does, of the just.</p>

Catholic Bibles (those having the imprimatur):

The Heritage Bible	<p>Rise, Oh Jehovah, with your burning nostrils; be lifted up at the rage of my oppressors, and God, awake; you have commanded judgment. And the congregation of the communities shall surround you, and you shall return on high over them. Jehovah shall regulate the people with judgment; judge me, Oh Jehovah, according to my righteousness, and according to my completeness that is in me. <small>Note Job 1:1</small> Oh let the wickedness of the wicked be ended, and set up the righteous, for God tests the hearts and kidneys⁹ of the righteous. ⁹ 7;9 kidneys, kilyah, kidney, used similarly to the word heart for the inner self or mind, and the cleansing of the heart of evil thoughts and motivation.</p>
New American Bible (2011)	<p>III Rise up, LORD, in your anger; be aroused against the outrages of my oppressors. [Ps 9:4; 19:20] Stir up the justice, my God, you have commanded. Have the assembly of the peoples gather about you; and return on high above them, the LORD will pass judgment on the peoples. Judge me, LORD, according to my righteousness, and my integrity. Let the malice of the wicked end. Uphold the just one, O just God, [Ps 17:3; 26:2; 35:24; 43:1; 139:23; Jer 17:10; 20:12]</p>

New Jerusalem Bible	<p>who tries hearts and minds.</p> <p>Arise, Yahweh, in your anger, rise up against the arrogance of my foes. Awake, my God, you demand judgement.</p> <p>Let the assembly of nations gather round you; return above it on high! (Yahweh judges the nations.) Judge me, Yahweh, as my uprightness and my integrity deserve.</p> <p>Put an end to the malice of the wicked, make the upright stand firm, you who discern hearts and minds, God the upright.</p>
Revised English Bible—1989	<p>Arise, LORD, in your anger, rouse yourself in wrath against my adversaries. My God who ordered justice to be done, awake.</p> <p>Let the peoples assemble around you; take your seat on high above them.</p> <p>The LORD passes sentence on the nations. Uphold my cause, LORD, as my righteousness deserves, for I am clearly innocent.</p> <p>Let the wicked do no more harm, but grant support to the righteous, you searcher of heart and mind, you righteous God.</p>

Jewish/Hebrew Names Bibles:

exeGesés companion Bible	<p>Rise, O Yah Veh, in your wrath, lift yourself; because of the fury of my tribulators: and waken for me the judgment you misvahed. Thus the witnesses of the nations surround you; so for their sakes, return in the heights. Yah Veh pleads the cause of the people; O Yah Veh, judge me according to my justness and according to my integrity within me: I beseech, cease the evil of the wicked; and establish the just: for the just Elohim proofs the hearts and reins.</p>
<i>The Scriptures</i> 1998	<p>Arise, O יהוה, in Your displeasure; Lift Yourself up against the rage of my adversaries, And awake for me! You shall command judgment! And let the congregation of the peoples gather about You; And over them return on high. יהוה judges the peoples; Judge me, O יהוה, according to my righteousness, And according to my integrity within me. Please let the evil of the wrong be ended, And establish the righteous; For the righteous Elohim is a trier of hearts and kidneys.</p>
Tree of Life Version	<p>Arise, ADONAI, in Your anger, arise against the fury of my enemies! Awake for me! You decreed justice. Let an assembly of peoples gather around You and return on high, above them. ADONAI judges the peoples. Vindicate me, ADONAI, according to my righteousness and integrity in me. Please, end the evil of the wicked and sustain the righteous. A just God examines hearts and minds.</p>

Weird English, 𐤀𐤎𐤅𐤂 English, Anachronistic English Translations:

Alpha & Omega Bible	<p>ARISE, JESUS, IN YOUR WRATH; BE EXALTED IN THE UTMOST BOUNDARIES OF MY ENEMIES: AWAKE, JESUS MY THEOS (<i>The Alpha & Omega</i>), ACCORDING TO THE DECREE WHICH YOU DID COMMAND. AND THE CONGREGATION OF THE NATIONS SHALL COMPASS YOU: AND FOR THIS CAUSE YOU SHALL RETURN ON HIGH.</p>
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JESUS SHALL JUDGE THE NATIONS: JUDGE ME, JESUS, ACCORDING TO MY RIGHTEOUSNESS, AND ACCORDING TO MY INNOCENCE THAT IS IN ME. OH LET THE WICKEDNESS OF SINNERS COME TO AN END; AND THEN YOU SHALL DIRECT THE RIGHTEOUS, O THEOS (*The Alpha & Omega*) THAT SEARCHES THE HEARTS AND REINS.

Awful Scroll Bible

Be rising up Jehovah, in Your blustering, even be bearing up Your wrath on they vexing me; be stirring up Your judgment, by that You is to have given charge. The assembly of the community was to encircle You, and be You turning back to them from Your heights.

Jehovah, You was to judge your people, even be judging me Jehovah, of my righteousness and integrity towards You.

The evil of they doomed was to come to an end, even was You to establish the righteous. For the He Righteous of mighty ones, is examining the *sensibility of the heart*, and the *introspection of the kidney*.

Concordant Literal Version

Do arise, O Yahweh, in Your anger, Lift up Yourself against the rages of my foes; Do rouse for me the judgment You have determined.

So the congregation of the national groups shall surround You; Therefore on its account, do return to the height.

Yahweh, He shall adjudicate the peoples; Judge me, O Yahweh, according to my righteousness, And according to my integrity, O Supreme.

O let the evil of the wicked reach an end, And may You establish the righteous one, Testing the hearts and innermost being, O righteous Elohim.

Orthodox Jewish Bible

Arise, Hashem, in Thine anger, lift up Thyself because of the rage of mine enemies; awake, o my El, to the mishpat Thou hast decreed.

So let the Adat l'Umim surround Thee; and over it return Thou on high [to judge].

Hashem shall judge the people; judge me, Hashem, according to my tzedek, and according to mine integrity that is in me.

Oh let the wickedness of the resha'im come to an end; but make the tzaddik secure; for the Elohim Tzaddik trieth the minds and hearts.

Expanded/Embellished Bibles:

The Expanded Bible

Lord, rise up in your anger;

·stand up [^Llift yourself up] against my enemies' ·anger [fury].

·Get up [Wake up], ·my God [or for me], and ·demand fairness [insist on/L command judgment].

Gather the ·nations [^Lassembly/congregations of the peoples] around you and ·rule [or take a seat over; ^Lreturn] them from ·above [on high].

Lord, judge the people.

Lord, ·defend [judge] me ·because I am right [according to my righteousness], ·because I have done no wrong [according to my innocence].

God, you ·do what is right [are righteous].

You ·know [^Ltest] our ·thoughts [^Lhearts/minds] and ·feelings [^Lkidneys; ^Cthe seat of emotions in Hebrew thought].

Stop those wicked actions done by evil people,

and ·help [establish] those who ·do what is right [are righteous]. [I do not exactly understand where these verses come from, but this is the second half of v. 9 for them.]

Kretzmann's Commentary

Arise, O Lord, in Thine anger, the appeal being all the more importunate since it seemed that God had hitherto been careless of him, lift up Thyself, towering up on high, because of the rage of mine enemies, His great power alone being able to crush them in spite of their threatening attitude, and awake for me to the judgment that Thou hast commanded, the decision which, as David confidently believed, the Lord had ordained in this case.

So shall the congregation of the people compass Thee about, the scene being that of the last great Judgment, when God will gather the nations before Him; **for their sakes, therefore, return Thou on high**, assuming the judgment-seat as the great Ruler and Judge of all men. David's single case is merged with the judgment of all men; he is willing to put his matter to the supreme test. Every believer, in spite of all his sinful weakness, must be ready always to have the record of his daily life examined, for he must ever abstain from all crimes and wicked deeds.

Verses 8-17

David's Confident Trust

The Lord, the great Judge of all men, shall judge the people, David at that time confidently expecting a decision in his favor. **Judge me, O Lord, according to my righteousness**; for he was sure of being acquitted of deliberate wrong-doing if the record of his life were tested, **and according to mine integrity that is in me**, according to which David always led his life.

Oh, let the wickedness of the wicked come to an end, putting a stop to their torturing of the believers; **but establish the just**, protecting them in their righteous cause; **for the righteous God trieth the hearts and the reins**, the affections and motives of man named after their supposed seat. With this certainty, David's prayer gains in confidence.

The Pulpit Commentary

Arise, O Lord, in thine anger. To call on God to "arise" is to ask him to take action, to lay aside the neutral attitude in which he most commonly shows himself to man, and to interfere openly in the concerns of earth. To call on him to "arise in his anger" is to entreat him to vindicate our cause against those opposed in us, and to visit them with some open manifestation of his displeasure (comp. Psalm 3:7; Psalm 9:19; Psalm 10:12; Psalm 17:13; Psalm 44:26; Psalm 68:1). **Lift up thyself**. This is even a stronger expression than "arise" (Isa. 33:10). It is a call on God to appear in his full strength. **Because of the rage of mine enemies**; or, against the rage of mine enemies (Kay, Revised Version). Force must be met by force. David justifies his appeal for aid by alleging the violence and fury of those whose attacks he has to meet. **And awake for me to the judgment that thou hast commanded**. The two clauses are not connected in the original, which runs, "Awake for me: thou hast commanded judgment." The meaning seems to be, "Arouse thyself on my behalf—judgment is a thing which thou hast ordained—surely now is the time for it."

So shall the congregation of the people compass thee about. Titan, if thou wilt show thyself in judgment, the congregation of the peoples—not, apparently, Israel only—will crowd around thee, in acknowledgment of thy majesty, and recognize in thee the righteous Judge of all the earth. For their sakes therefore return thou on high; rather, **and above it** (or, above them; i.e. above the congregation of the peoples) **return thou on high**. After coming down to earth, and executing judgment, then go back to thy throne in heaven.

The Lord shall judge the people. Hitherto judgment has been prayed for, now it is announced, "The Lord shall judge"—shall decide between David and his enemies—shall judge them in his anger, and at the same time judge David, i.e. vindicate his cause. David has no desire to escape this judgment Judge me, he says, O Lord, according to my righteousness. **Judge me**, i.e. and, if thou findest me righteous, acquit me and vindicate me. And **according to mine integrity that is in me**; literally, which is on me (comp. Job 29:24, "I put on righteousness, and it clothed me; my judgment was as a robe and a diadem").

Oh let the wickedness of the wicked come to an end. It is not the removal of the wicked, but the removal of their wickedness, that David desires (comp. Psalm 10:15). **But establish the just**; i.e. protect strengthen, and sustain him. **For the righteous God trieth the hearts and reins** (comp. Jer. 11:20; Jer. 17:10;

Syndein/Thieme

Jer. 20:12). "The heart, as the seat of the understanding and the will, the reins of natural impulses and affections" ('Speaker's Commentary').

{Courtroom Scene with God as the 'Supreme Court'}

Arise/'Get up on your judgment seat' {quwm}, O Jehovah/God, in Your righteous indignation {toward the guilty - Saul here}. Be lifted up against the arrogance of my enemies {Saul}. 'Arouse Yourself in my behalf' You have ordained 'the principal of justice'.

{Note: David knows that Saul is God's anointed King and refused twice to remove him. But, he also knows that God is the ultimate judge and is appealing to Him to judge who is in the right between him and Saul. David rightly claims that Saul's persecution arises from Saul's wounded pride. The people sang 'Thousands has Saul killed, but ten- thousands has David killed'. In his arrogance, Saul was easy to be convinced by slander to move against David.}

{The Jury is the Nation of Israel}

When the assembly of the peoples {all the tribes of Israel} have gathered around You {God}, then You, above them {in heaven}, return on Your High Place {means on the High Court's Judgment Seat - You make the decision}.

Jehovah/God will 'judge, decide, punish when needed, and rule' the people {diyn - fully means - 'try the case, decide, punish, and rule'}. Administer justice to me, O Jehovah/God, according to my righteousness {tsedeq - and here is SuperGrace David's righteousness}, and according to my 'fullness' in me {Doctrine in His soul here - SuperGrace Status} {tom}.

{Note: Tom means integrity, 'prosperity of soul', and 'completeness and fullness'. Here is means the 'fullness of David's cup'. He is said to be a man after the 'right lobe'/heart of God because of the great amount of doctrine in David's soul - divine viewpoint.}

Please let the evil {the reverse process reversionism} of the wicked/reversionist be terminated. But let the righteous {the SuperGrace believer with doctrine in his soul} be established. For the One {God} . . . testing the right lobes {doctrine/divine viewpoint flowing in your soul} {libbah: idiom: literally means 'hearts' - but is used for the mentality because of the thoughts that flow through it like blood} and the emotions {kilyah: idiom: literally means the kidneys or reins. Just as we say 'butterflies in my stomach' when we are nervous, the Jews used 'stomach' and 'kidneys' when describing the emotions} . . . is 'Elohiym of righteousness'/'Godhead of righteousness' {righteousness is one half of the integrity of God - the other half is His perfect justice}.

{Note: Both David and Saul are believers so the issue David is bringing up is not the imputed righteousness of God - both have that. But what David has done is study God's Word after salvation and has advanced to be a SuperGrace believer with much divine viewpoint in his soul. Saul on the other hand went negative toward God and His Word. So, he 'reverted' back to the human viewpoint of an unbeliever. He is still saved, but in reversionism - no divine viewpoint.}

The Voice

Arise, O Eternal One, inflamed by Your anger.

Come and counter the rage of my adversaries;

open Your eyes, my God; hear my plea for justice *once and for all*.

Let the people gather around You.

Return to Your *rightful* place above them in the high court.

The Eternal will judge the nations.

Judge me now, Eternal One, according to my virtue and integrity.

Please, bring the evil actions of these wicked, *wicked* people to an end!

But secure the righteous,

For You, righteous God,

examine our hearts and minds.

Bible Translations with Many Footnotes:

College Press Bible Study

Oh arise Jehovah in thine anger,
 life up thyself against the furious outbursts of my foes,
 and awake for me!—justice hast thou commanded!
 When the assembly of peoples gather round thee
 then above it on high oh sit enthroned!^[52]
 [52] So Br. and others. M.T.: “return”—as Dr. and others.
 Jehovah judgeth peoples—do me justice^[53] Jehovah,—
 [53] Or: “vindicate me,” as in Psalm 26:1, Psalm 43:1.
 according to my righteousness
 and according to mine integrity^[54] upon me.
 [54] Or: “blamelessness,” “whole-heartedness.”

The Complete Tanach

Let the wrong of lawless ones I pray come to an end,
 and wilt thou establish him who is righteous,—
 seeing that a trier of minds and motives^[55] is God the righteous.
 [55] U.: “hearts and reins.” “The reins are the seat of the emotions, just as the heart
 is the seat of the thoughts and the affections”—Del. Heart—“the organ of intellect”:
 reins—“the organs of feeling”—Dr. Cp. Jer. 11:20; Jer. 12:2; Jer. 17:10; Jer. 20:12.
 Arise, O Lord, with Your wrath; exalt Yourself with anger upon my adversaries, and
 awaken for me the judgment that You commanded.

Arise, O Lord, with Your wrath: against my enemies, such as Ishbi and his brothers
 and the Philistines, that I should not be delivered into their hands.

exalt Yourself: boast, to show me the revenge of Your anger when You become
 angry with them.

and awaken for me: that I should be able to execute upon them the judgment of
 revenge that You commanded. Now where did You command [it]? “You shall break
 them with an iron rod” (above 2: 9). “Then I will be an enemy to your enemies” (Exod.
 23:22). I found this in the Midrash (Mid. Ps. 7:6; Tan. Ki Thissa 20, Buber 13 with
 variations).

And [if] a congregation of kingdoms surrounds You, return on high over them.

And [if] a congregation of kingdoms surrounds You: If troops of nations follow
 You to save them, do not hearken to their voice. Distance Yourself from them and go
 back to sit in Your place on high; repoxa in Old French, repose. Another
 interpretation: Return on high to show them that You have the upper hand.

May the Lord judge the peoples; judge me, O Lord, according to my righteousness
 and according to my innocence, which is upon me.

May the Lord judge the peoples: Reverse the sentence from upon us and place it
 upon the nations.

judge: An expression of chastisements.

judge me, O Lord, according to my righteousness: But judge Israel according to
 the good deeds they have done and not according to the sins.

May evil destroy the wicked, and may You establish the righteous, for the righteous
 God tests the hearts and the reins.

destroy: Heb. רמג, lit. finish. An expression of destruction, and so did Menachem (p.
 57) interpret: (77:9), “destroyed (רמג) His word” ; (12:2), “a pious man has perished
 (רמג),” and so all of them. (This does not appear in certain editions.)

and may You establish the righteous... tests the hearts: You know who is the
 righteous man that You may establish him.

the righteous God: That is Your name.

NET Bible®

Stand up angrily,¹⁸ Lord!
 Rise up with raging fury against my enemies!¹⁹
 Wake up for my sake and execute the judgment you have decreed for them!²⁰
 The countries are assembled all around you;²¹
 take once more your rightful place over them!²²
 The Lord judges the nations.²³
 Vindicate me, Lord, because I am innocent,²⁴
 because I am blameless,²⁵ O Exalted One!²⁶
 May the evil deeds of the wicked²⁷ come to an end!²⁸
 But make the innocent²⁹ secure,³⁰
 O righteous God,
 you who examine³¹ inner thoughts and motives!³²

^{18tn} Heb “in your anger.”

^{19tn} Heb “Lift yourself up in the angry outbursts of my enemies.” Many understand the preposition prefixed to תִּרְבֹּעַ ('avrot, “angry outbursts”) as adversative, “against,” and the following genitive “enemies” as subjective. In this case one could translate, “rise up against my furious enemies” (cf. NIV, NRSV). The present translation, however, takes the preposition as indicating manner (cf. “in your anger” in the previous line) and understands the plural form of the noun as indicating an abstract quality (“fury”) or excessive degree (“raging fury”). Cf. Job 21:30.

^{20tc} Heb “Wake up to me [with the] judgment [which] you have commanded.” The LXX understands אֵלַי ('eliy, “my God”) instead of אֵלַי ('elay, “to me”; the LXX reading is followed by NEB, NIV, NRSV.) If the reading of the MT is retained, the preposition probably has the sense of “on account of, for the sake of.” The noun טִשְׁבֵּת (mishpat, “judgment”) is probably an adverbial accusative, modifying the initial imperative, “wake up.” In this case תִּשְׁבִּיתָ (tsivvita, “[which] you have commanded”) is an asyndetic relative clause. Some take the perfect as precativ. In this case one could translate the final line, “Wake up for my sake! Decree judgment!” (cf. NIV). However, not all grammarians are convinced that the perfect is used as a precativ in biblical Hebrew.

^{21tn} Heb “and the assembly of the peoples surrounds you.” Some understand the prefixed verbal form as a jussive, “may the assembly of the peoples surround you.”

^{22tn} Heb “over it (the feminine suffix refers back to the feminine noun “assembly” in the preceding line) on high return.” Some emend הָבוֹשׁ (shuvah, “return”) to הִבֵּשׁ (shevah, “sit [in judgment]”) because they find the implication of “return” problematic. But the psalmist does not mean to imply that God has abandoned his royal throne and needs to regain it. Rather he simply urges God, as sovereign king of the world, to once more occupy his royal seat of judgment and execute judgment, as the OT pictures God doing periodically.

^{23sn} The Lord judges the nations. In hyperbolic fashion the psalmist pictures the nations assembled around the divine throne (v. 7a). He urges God to take his rightful place on the throne (v. 7b) and then pictures him making judicial decisions that vindicate the innocent (see vv. 8-16).

^{24tn} Heb “judge me, O Lord, according to my innocence.”

^{25tn} Heb “according to my blamelessness.” The imperative verb translated “vindicate” governs the second line as well.

^{26tn} The Hebrew form אֵלַי ('alay) has been traditionally understood as the preposition לַע ('al, “over”) with a first person suffix. But this is syntactically awkward and meaningless. The form is probably a divine title derived from the verbal root אָלַע ('alah, “ascend”). This relatively rare title appears elsewhere in the OT (see HALOT 824-25 s.v. אָלַע, though this text is not listed) and in Ugaritic as an epithet for Baal (see G. R. Driver, *Canaanite Myths and Legends*, 98). See M. Dahood, *Psalms* (AB), 1:44-45, and P. C. Craigie, *Psalms* 1-50 (WBC), 98.

^{27tn} In the psalms the Hebrew term מִיֶּשָׁרִים (rÿsha'im, “wicked”) describes people who are proud, practical atheists (Ps 10:2, 4, 11) who hate God's commands, commit sinful deeds, speak lies and slander (Ps 50:16-20), and cheat others (Ps 37:21). They oppose God and his people.

^{28tn} The prefixed verbal form is a jussive, expressing an imprecation here.

^{29tn} Or “the godly” (see Ps 5:12). The singular form is collective (see the plural “upright in heart” in v. 10), though it may reflect the personal focus of the psalmist in this context.

^{30tn} The prefixed verbal form expresses the psalmist’s prayer or wish.

^{31tn} For other uses of the verb in this sense, see Job 7:18; Pss 11:4; 26:2; 139:23.

^{32tn} Heb “and [the one who] tests hearts and kidneys, just God.” The translation inverts the word order to improve the English style. The heart and kidneys were viewed as the seat of one’s volition, conscience, and moral character.

Literal, almost word-for-word, renderings:

C. Thompson (updated) OT	<p>Arise, Lord, in your indignation: exalt yourself in the borders of mine enemies. Awake, Lord my God, in the judgment you have enjoined. And when the congregation of the tribes encompass you; ascend you on high above them: The Lord is the judge of the tribes; judge me, Lord, according to my righteousness: and according to mine innocence be for me. Let the wickedness of sinners be brought to an end. You will indeed direct the righteous: you are the God who searches hearts and reins.</p>
Context Group Version	<p>Arise, O YHWH, in your anger; Lift up yourself against the rage of my adversaries, And awake for me; you have commanded judgment. And let the congregation of the peoples encompass you about; And over them you return on high. YHWH shall judge the peoples: Judge me, O YHWH, according to my vindication, and to my integrity that is in me. O let the wickedness of the wicked come to an end, but you establish the vindicated: For the vindicated God tries the minds and hearts.</p>
Modern English Version	<p>Arise, O LORD, in Your anger; rise up because of the rage of my adversaries, and awaken Yourself for me; You have commanded justice. The congregation of the peoples surround You; return above it to heaven’s heights. The LORD will judge the peoples; grant me justice, O LORD, according to my righteousness, and according to my integrity within me. May the evil of the wicked come to an end; may You vindicate the righteous one; You are a righteous God who examines the minds and hearts.</p>
New European Version	<p>Arise, Yahweh, in Your anger; lift up Yourself against the rage of my adversaries. Awake for me; You have commanded judgment. Let the congregation of the peoples surround You. Rule over them on high. Yahweh administers judgment to the peoples. Judge me, Yahweh, according to my righteousness, and to my integrity that is in me. Oh let the wickedness of the wicked come to an end, but establish the righteous; their minds and hearts are searched by the righteous God.</p>
A Voice in the Wilderness	<p>Arise, O Jehovah, in Your anger; lift up Yourself because of the rage of my enemies, and arouse Yourself for me to the judgment which You have commanded. Thus the congregation of the people shall surround You; for their sakes, therefore, return on high. Jehovah shall judge the people; judge me, O Jehovah, according to my righteousness, and according to my integrity within me. O let the wickedness of the wicked come to an end, but establish the just. For the righteous God tries the hearts and minds.</p>
World English Bible	<p>Arise, Yahweh, in your anger. Lift up yourself against the rage of my adversaries. Awake for me. You have commanded judgment. Let the congregation of the peoples surround you. Rule over them on high.</p>

Young's Updated LT

Yahweh administers judgment to the peoples. Judge me, Yahweh, according to my righteousness, and to my integrity that is in me.
 Oh let the wickedness of the wicked come to an end, but establish the righteous; their minds and hearts are searched by the righteous God.
 Rise, O Jehovah, in Your anger, Be lifted up at the wrath of mine adversaries, And awake You for me: Judgment You have commanded:
 And a company of peoples compass You, And over it on high turn You back, Jehovah does judge the peoples; Judge me, O Jehovah, According to my righteousness, And according to mine integrity on me,
 Let, I pray, You be ended the evil of the wicked, And establish You the righteous, And a trier of hearts and reins is the righteous God.

The gist of this passage: David demands that God rise up and apply His perfect justice to this situation.

In the previous few verses, David had a rather complex conditional statement, where he asked for God to trample him down if he had done wrong (that is an oversimplification). However, here, David asks for God to apply his perfect justice and righteousness to the situation. God's perfect justice demands that Saul be punished for his words and actions.

6-9

Psalm 7:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qûwm (קוּם) [pronounced <i>koom</i>]	<i>stand, rise up, arise, get up</i>	2 nd person masculine singular, Qal imperative with the voluntative hê	Strong's #6965 BDB #877
The hê at the end is called a voluntative hê and the verb itself is known as a cohortative and is often translated with the additional word <i>let, may, might, ought, should</i> .			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'aph (אפ) [pronounced <i>ahf</i>]	<i>nose, nostril</i> , but is also translated <i>face, brow, anger, wrath</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #639 BDB #60

Translation: *Arise, O Y^ehowah, in Your anger;...*

David's view of this matter is this: he is righteous before God; and he is being pursued and harassed by evil men. David believes that this is a perfect time for God to rise up against those who are evil and against those who are unjust.

David was confident in his personal integrity; and was willing to call God's anger into action, knowing that it would be applied to his enemies and not to him.

Anger appears to be a human characteristic which represents God's righteousness and justice as applied to mankind. God is not angry in the sense of responding emotionally to the foils of sinful man. God does not simply look upon us and say, "You have sinned one time too many; zap, you are dead (or, zap, *here's some pain for*

you).” God’s righteousness and justice are tempered by His love and mercy. For the New Testament believer, we have God’s righteousness because we are in His Son. For the Old Testament, there is the promise of the Lord; so their sins are temporarily covered.

Psalms 7:6a *Arise, O Yehowah, in Your anger;...*

Psalms 7:6a “Arise, O Lord, in Your anger...” (Various commentators)

The Cambridge Bible: *in Your anger*] Cp. Psalms 6:1. Holiness and Justice from God appear to be manifested as anger in their judicial relation to sin and wrong.²⁰²

Dr. John Gill: *This and the following phrase do not suppose local motion in God, to whom it cannot belong, being infinite and immense, but are spoken of him after the manner of men, who seems sometimes as though he had laid himself down, and was unconcerned about and took no notice of human affairs, of the insults of the wicked and the oppressions of the righteous; wherefore the psalmist beseeches him to "arise", which he may be said to do when he comes forth in his power in the defence of his people, and against their enemies; see Psalms 12:5; and he also prays him to arise in anger, to show himself displeased, and give some tokens of his resentment, by letting his enemies feel the lighting down of his arm with the indignation of his anger.*²⁰³

Keil and Delitzsch: *David’s words of prayer that he has taken from the lips of Moses (Psalms 9:20; Psalms 10:12), he calls upon Jahve to interpose. The parallel is אָסַף lift Yourself up, show yourself in Your majesty, Psalms 94:2, Isa. 33:10. The anger, in which He is to arise, is the principle of His judicial righteousness. With this His anger He is to gird Himself (Psalms 76:11) against the ragings of the oppressors of God’s anointed one, i.e., taking vengeance on their many and manifold manifestations of hostility.*

Keil and Delitzsch: *הִרְבֵּעַ describes the anger as running over, breaking forth from within and passing over into words and deeds (cf. The parallel Arabic word, used of water: it overflows the dam, of wrath: it breaks forth).*²⁰⁴

Dr. Peter Pett: *‘Arise, O YHWH, in your anger.’ Aware of God’s anger continual against sin, that is, His revulsion to it and determination to deal with it and remove it either in mercy or in judgment, he asks Him to awaken on his, David’s, behalf and judge the sinfulness of his enemies, a sinfulness revealed by their rage against him.*²⁰⁵

Matthew Poole: *Arise in your anger; oppose Your just anger to their causeless and sinful rage against me.*²⁰⁶

Whedon: *Arise, O Lord, in thine anger—From the judgment seat of Jehovah, before which he had just brought his cause, he hears the voice of acquittal, and now (Psalms 7:6-8) calls upon God to arise to immediate execution of the sentence upon his enemies, and the public vindication of his own righteousness.*²⁰⁷

Treasury of Scriptural Knowledge suggests these Scriptures: Psalms 3:7, Psalms 12:5, Psalms 35:1, Psalms 35:23, Psalms 44:26, Psalms 68:1-2; Isa. 3:13.²⁰⁸

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[Charts, Maps and Short Doctrines](#)

Psalms 7:6a *Arise, O Yehowah, in Your anger;...*

²⁰² *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalms 7:6 (edited).

²⁰³ Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, Psalms 7:6.

²⁰⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalms 7:6–8 (edited).

²⁰⁵ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Psalms 7:6–10.

²⁰⁶ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalms 7:6 (slightly edited).

²⁰⁷ *Whedon’s Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalms 7:6.

²⁰⁸ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalms 7:6.

David knows that God is not asleep or neglectful of His duties; David is essentially asking God to be able to see the manifestation of His justice, given David's circumstances at the writing of this psalm.

We also must take into consideration the unbeliever. There is the possibility that Charley Brown may not believe in Jesus today, but a month from now, a year from now, or 30 years from now he might. All of this comes into play when God administers justice to the believer and to the unbeliever. You may know an unbeliever who is truly awful, and you think God ought to take this person out. God is not willing that any should perish, no matter how detestable that person might be. Sometimes, it takes a lifetime for a person to turn to God. Therefore, some unbelievers lead awful but long lives; and sometimes the reason is, God is giving them time to turn to Him—sometimes even a deathbed confession of faith.

David calls upon God to spring into action. He has been dealt with unfairly by Saul and Saul's army (I am assuming that this marks that period of time in David's life, as do many others). So God is called to rise up in His anger. David uses the imperative mood. He is not kidding around here. What Saul has said and done is too much for David. Saul has kicked David out of his home, separated him from his wife, and has pursued him with an army of thousands. Saul's intention is to kill David, and David has done nothing to Saul. Of course God wants God to deal with Saul and those pursuing him. He has done nothing wrong and they are trying to destroy him.

Application: If you are a normal growing believer, you will have enemies. They will come out of nowhere and they will plot your destruction. This is a part of life. Now, I don't mean that people are irritated with you because you act like a total jerk; that is also a normal part of life, but with no spiritual dynamics. But, assuming that you have not brought upon yourself the natural irritation of others, there will still be those who are out to get you. Many times, God will cause their machinations to come to naught, and many times, He will give them some free reign (less than you think, however). It is okay to do what David is doing here. He is praying for God to apply His justice to the situation.

Application: I write this in 2020, and Trump is president and the impeachment hearings are all over. President Trump has natural enemies simply because he has an R next to his name. No one on the left expected him to win, and many of us on the right thought that his chances were slim (which is based, of course, on very biased and dishonest news reporting). But, because he won the presidency, the media and the Democrats and even some Republicans have been going after him full force. If you are aware of this, and if you know some of the details, then you as a believer, with the designation *saint* (or, *Christian*) next to your name will sometimes suffer similar sorts of attacks. That is, you will have people persecute you for no reason. People testing and pressure from people is just a part of life. You may want to be careful not to marry someone who will become a part of your daily people testing. :)

Application: Taking Trump again as an illustration from life, one of the things which I heard over and over and over again on the news was, "Now, this could be a pretty good day for the President, but he said something (or tweeted something), and that stepped all over his good news. That is what is getting reported instead." The implication is, had Trump not said this thing or tweeted that thing, the news would be reporting the good stuff which he did that day. That is pure unadulterated horse____. The people who say this *are* the news people. They *decide* on exactly what they are going to report; and, if there is a panel discussion, they *decide* what is going to be discussed. It is not as if they could not report the tweet *and* the good stuff. What is typical is, they report the information which is negative and spend all of the news cycle on that (including discussion panels, where, on several news stations, all of the panelists are anti-Trump or they think whatever he said or tweeted was an unmitigated horror).

Application: This is the week that Trump gave his third state of the union speech, and it was a total knockout, setting, I believe, the standard for all SOTU speeches in the future. What he did was brilliant. He brought on people who were Americans, who were dealing with this or that problem; and then he provided some kind of solution and nice ending to their story. However, at the very end of the speech, Nancy Pelosi held up her copy of the speech and rips it into pieces (a speech which she pre-ripped at the very beginning, apparently intending to do this all along). This means that she did not, at the very end, consider all that Trump said, and decided that it was horrible. What she was going to do, she determined from the beginning, when she pre-ripped the speech.

News stations negative towards Trump (most of them) presented a lot of information about Pelosi's action, going so far as to call it political brilliance. These same stations covered very little of the incredibly great speech that Trump gave. This was *their* choice of what to report and the amount of time to give to what took place. On many stations, Pelosi's 15 second act was given more time and discussion than the entire hour+ long Trump speech. This is because Trump has enemies throughout media.

Nancy Pelosi Tears Trump Speech (photo); from [CNN](#); accessed February 16, 2020.



Application: Here is where I am going with the Trump illustration: we as believers, are going to experience the same thing, but on a much lower level. We will have people who persecute us, talk poorly about us, hate us; but, they will always claim it is our fault. Their perspective does not come from them, they will allege; but are a natural response to whatever we have said or done. To be sure, sometimes, we bring on our own misery, particularly if we exercise our own volition for extended periods of time when out of fellowship. However, just like Trump is going to have opposition and negative news coverage no matter what he says or does; these people are going to hate us; they are going to harass us, they are going to persecute us. They will claim that we are at fault; but it is really their volition which explains why they act toward us as they do. That is a part of our lives as believers; and the growing believer may encounter this quite regularly. Not only will we have people-testing, but those same people will tell us, "It is your fault." (Now, to be sure, sometimes it is.)

Application: If you ask for God to apply His justice to your life and those around you, then make sure you are in the right. Don't ask for God to apply His perfect justice if you are in the wrong. Let's say you are having trouble at work; if you are doing a half-assed job and you pray for God to bring in His justice, you might just find yourself out of a job! Now, God may apply His justice and you are in the right, and you are still out of a job. Just give it time and trust His judgment. God knows what He is doing.

Application: You will note that, although David became king and Saul died in battle, this did not occur overnight. So, plan on letting God apply His perfect timing. David, while being pursued by Saul, is growing spiritually by leaps and bounds. The sneaky, underhanded, dishonest David of 1Sam. 21 is a far cry from the David we see in the subsequent chapters. What David is dealing with is accelerated spiritual growth, which comes from intense pressure.

Allow me this analogy: the diamond being pressed from a lump of coal; it is the intense pressure which causes that metamorphous. David is undergoing the same pressure. God is going to use David and his character will live on long past his lifetime. It is 3000 years later, and we still examine David's life. Who will study your life 3000 years from now?

Application: When I was a teacher, I had some wonderful department heads and some who were not. I had one who disliked me, but, nevertheless, made an honest attempt to treat me fairly (even though some of her actions were very unprofessional). And my last few years as a teacher were under a person who wanted to give me grief and get rid of me (which eventually happened). Now, so there is no mistake about this, it was God's timing for me to leave the teaching profession. God placed me in two other schools, neither of which worked out. But in one of those schools, it was the district I most wanted to teach at when I was applying for a job in the Houston area in the first place. I found out that would not necessarily have been a good thing; and that God giving me the job where I spent most of my life teaching was the best thing for my life. My point in my own personal illustration is twofold: (1) I would be designated as the person to blame for the terrible treatment which I received (and, to be fair, sometimes I was to blame); and (2) I did not necessarily *come out on top* in my teaching position. I lost my teaching position and had to scramble to find another job. But all of this was God's perfect timing. I came to a

point where I needed to retire early (I had a backup job at the time). The end result of this was, I got a *lot* of time to spend on studying and writing about the Word of God. I was doing some work prior to this, but, because of my revised work schedule, I could devote perhaps 2 hours a day to writing. Because of the various situations and circumstances which followed, I have been able to spend 3–5 hours every day studying and writing. This was God's plan for my life. He knew this all along. I appreciated what had happened after the fact. Now did I have some residual anger and resentment? Of course! But, when I realized that those things were cropping up in my mental attitude, I **rebounded** (named my mental attitude sins to God), and moved forward in the **spiritual life**. I know without a doubt that all of this took place to put me where I am today and to give me the time and flexibility to do what I am able to do—and, lest there be any doubt, I love spending time in the Word of God. This life that I lead as a privilege, and it came about by a series of difficult situations.

David is facing a number of difficult situations (he does all of his life), but these make David the spiritual giant that he is, the standard for all kings of Israel. These difficulties and injustices cause David to grow spiritually. Now you may not like that—and I certainly don't—obviously, I would rather that life was easy all of the time. But, it isn't and it won't be. We will all get these times of respite; and then there will be times of trouble. As George Harrison²⁰⁹ once sung, *It's all a part of life*.

Psalm 7:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>lift up oneself, be lifted up, be elevated (high); be carried, be carried away</i>	2 nd person masculine singular, Niphal imperative	Strong's #5375 BDB #669
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ev ^e râh (הֶרֶבֶעַ) [pronounced gē ^b v-RAW]	<i>an outburst of anger, overflow of fury, an outpouring of anger, an overflowing rage, fury, wrath; overflow; pride, arrogance, haughtiness</i>	feminine singular construct	Strong's #5678 BDB #720
tsârar (רָצַר) [pronounced tsaw-AHR]	<i>oppressors, enemies, persecutors, those who are hostile, the ones oppressing</i>	masculine plural, Qal active participle; with the 1 st person singular suffix	Strong's #6887 BDB #865

Translation: ...lift [Yourself] up against the fury of those persecuting me;...

David calls for God to lift Himself up against the anger and fury of those who are persecuting him.

Jamieson, Fausset and Brown: *rage — the most violent, like a flood rising over a river's banks.*²¹⁰

Angry outbursts is in the construct form, so it belongs with *oppressors*. Furthermore, this is a plural noun, and God, when rising up against an enemy, only requires one angry outburst. However, Saul has pursued David again and again. He gets this furious anger built up, and then he goes after David. The plural is applied to Saul and his army. Saul has gotten a significant portion of Israel to turn against David. David is asking God to be lifted up either *because of* the angry outbursts of his enemies or *against* the angry outburst of his enemies.

²⁰⁹ I am not herein endorsing George Harrison as a spiritual guru. The **song** was in my head.

²¹⁰ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Psalm 7:6.

Notice how this portion of v. 6 parallels the previous portion. God is to raise up in anger, and be lifted up when he observes the angry outbursts of David's oppressors (Saul and his army).

Application: It is acceptable to pray against your enemies; or to ask God to come down hard on them. You cannot do that yourself—you cannot take your personal revenge against your enemies—but God can. Now, you must allow God the time and room to work. You don't get to gossip about your enemies, nor do you even get to hate your enemies. They are simply acting in accordance with their old sin natures. How horrible it would be if God chose to give us our due for every sin we committed. But, rest assured, that God will take care of it. Sometimes you will get to see close up what God has done to your enemies; and sometimes, you won't know. But, rest assured, God will take care of the situation.

The reason that we know it is acceptable for the believer to pray that God's justice intervene is, this is what David is praying for and this is recorded in the Word of God. The implication is, God will step in and apply His justice.

Application: There will be times when others are organized against you. Listen to me on this: you cannot spend your life running around telling your side of the story. There are not enough hours in the day for that. Sometimes, there will be times to do that; but at other times, with other people, you may never get the opportunity to tell your side of the story to, and you do not go over to their house and tell them all about it. Allow God to vindicate you.

Psalm 7:6b ...lift [Yourself] up against the fury of those persecuting me;...

Psalm 7:6b "...lift Yourself up because of the rage of my enemies..." (Comments)

Barnes: *Lift Yourself up* - As if he had been lying in repose and inaction. The idea is derived from a warrior who is called on to go forth and meet an enemy.²¹¹

Matthew Poole: *Lift up yourself, that you mayst give them a deadly blow. A metaphor from men who arise and lift up themselves to do so.*²¹²

Barnes: *Because of the rage of my enemies* - Not only of this particular enemy, but of those who were associated with him, and perhaps of all his foes. David felt, on this occasion, that he was surrounded by enemies; and he calls on God to interfere and save him.²¹³

Dr. John Gill: *ascend the throne of judgment, and there sit judging right; show thyself to be the Judge of the earth, high and lifted up; let it appear that thou art above all mine enemies, higher and more powerful than they; stop their rage, break the force of their fury, lift up a standard against them, who, like mighty flood, threaten to bear all before them: or "lift up thyself in rage", or "fierce wrath, because of", or "against mine enemies"*²¹⁴

Treasury of Scriptural Knowledge suggests these Scriptures: Psalm 74:3 94:1-2 Isa. 33:10 37:20.²¹⁵

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Psalm 7:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ı, or ı) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

²¹¹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:6 (slightly edited).

²¹² Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 7:6 (slightly edited).

²¹³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:6 (slightly edited).

²¹⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:6.

²¹⁵ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 7:6.

Psalm 7:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿûwr (ווע) [pronounced <i>góor</i>]	<i>rouse onself, awaken, wake up; be raised up [stirred up or lifted up]; be induced, be persuaded</i>	2 nd person masculine singular, Qal imperative with a voluntative hê	Strong's #5782 BDB #734
The hê at the end is called a voluntative hê and the verb itself is known as a cohortative and is often translated with the additional word <i>let, may, might, ought, should</i> .			
ʿel (ל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 1 st person singular suffix	Strong's #413 BDB #39
mîsh ^e pâṭ (משפט) [pronounced <i>mish^e-PAWT</i>]	<i>judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court</i>	masculine singular noun	Strong's #4941 BDB #1048
tsâvâh (צו) [pronounced <i>tsaw-VAW</i>]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	2 nd person masculine singular, Piel imperfect	Strong's #6680 BDB #845

Matthew Poole: *commanded, i.e. appointed, (as that word is used, Psalm 148:5 1Kings 17:4, and in this very case, 1Sam. 13:14) and declared by thy holy prophet Samuel.*²¹⁶

Translation: ...and be induced towards me a judgment [that] You have mandated.

David, in a way, is saying, “Allow me to induce You or to convince You to judge as You have mandated.” Or, “God, use Your righteousness and judge these evil men who keep trying to kill me.”

Is not a just decision ordained by God?²¹⁷

God is told by David to become active, to become stirred up or awakened regarding David and his situation. In David's situation, there was no clear light at the end of the tunnel. There was no time period when David knew that Saul was going to be taken care of. At this point in time, David could only ask God to deal with the situation. Here, he is asking to see some results. He is asking God to actually make a move against Saul. He is asking God not to ignore this situation anymore, but to be stirred up by it; to be upset by it.

Application: If you are the victim of injustice—and you will be—then pray to God to deal with the injustice. It is not up to you to go out and correct it. Notice that David nowhere decides, “I’ve had enough of this crap; Saul, I am coming for your head.” David asks for God to deal with his problem. He has suffered an injustice and God is the God of justice. Therefore, David has a right to ask that God be stirred up. Again, this is a legitimate approach on our part against our enemies. However, exacting personal revenge is not a legitimate approach.

One of the restrictions on David was this: Saul was in authority. Saul was David's authority. Therefore, there was no place for David to run around and say, “I am right and the king, Saul, is wrong; and here's why.” That is not his place (although David did write psalms and songs about that situation). It was certainly not David's prerogative

²¹⁶ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 7:6.

²¹⁷ Paraphrased from Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Psalm 7:6.

to remove Saul from this life. What David *cannot* do is, find Saul, and kill him, but, before Saul dies, tell him, “Now, you forced me to do this. I had no other options.” David has other options, and having patience and waiting on God were among his options. And, to behave properly under the circumstances (and you may remember from the study of 1 Samuel that David had at least two opportunities to kill Saul, and he did not; and *not* killing Saul was the right thing to do. David had to wait on God; David had to depend upon God’s justice.

Application: As I mentioned, I had some enemies at work. It was not my place to try to get rid of them; nor was it my place to run to the principal after each incident and tell him what was going on. Now, I am not going to pretend that I acted perfectly throughout my career as a teacher—that would be an absurd thing to say. But I was aware, for most of my life, that I was to work as unto the Lord. That is, I was to do the best job I could, as if Jesus were my Boss. Whatever problems I had were not to derail me. Even in my last year of teaching, knowing that I would no longer be at that school, I could not afford to be bitter, to be angry, to lash out, to plan revenge, to have mental attitude sins, or to verbally abuse those who were against me. I continued to work, to work hard, to do the best job as I could as a teacher. Because of my understanding of the Christian life, this did not give me the opportunity to slough off, to not work, to neglect my duties, to use all my sick days, etc. I feel I have to repeat that, I was not the perfect employee; but I understood my position and what was expected, and I made a real effort to do what was right, to the very end.

Back to the psalm:

Psalm 7:6c *...and be induced towards me a judgment [that] You have mandated.*

Psalm 7:6c Be awaken or be induced (various commentators)

Dr. John Gill: *and awake for me to the judgment that You have commanded; not that sleep falls upon God, for the keeper of Israel neither slumbers nor sleeps; nor does it fall on any but corporeal beings, not upon angels, nor the souls of men, much less on God; but he sometimes in his providence seems to lie dormant and inactive, as if he disregarded what is done in this world; and therefore his people address him as if he was asleep, and call upon him to arise to their help and assistance; see Psalm 44:23; and so David here, "awake for me", that is, hasten to come to me and help me; suggesting that he was in great distress and danger, by reason of his enemies, should he delay coming to him.*

Gill continues: *By "judgment" is either meant the vengeance which God had ordered him to execute upon his enemies, as Jarchi interprets it, and therefore he entreats him to arise and put him in a capacity of doing it; or else his innocence, and the vindication of it, which God had promised him, and then the petition is much the same with Psalm 7:8. But the generality of Jewish (a) writers understand it of the kingdom which God had appointed for him, and for which he was anointed by Samuel; and who had told Saul that God had found a man after his own heart, whom he had "commanded" to be captain over his people, 1Sam. 13:14; wherefore the psalmist prays that God would hasten the fulfilment of his purpose and promise, and set him on the throne, that so he might administer justice and judgment to the people.*²¹⁸

Dr. Peter Pett: *'You have commanded judgment' = you are the commander of judgment having established the principle from the beginning. From the eternal point of view judgment and justice are determined, are permanently God's intention and are continually under His control.*²¹⁹

Pett later writes: *'You have commanded judgment.' It is YHWH who has previously decreed that all must be judged, therefore let Him now set up a court of justice, so that all righteous men might be delivered from the kind of treatment he is receiving. It is a reminder that God requires true judgment, and will finally bring it about.*²²⁰

²¹⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:6 (slightly edited).

²¹⁹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Psalm 7:6–10.

²²⁰ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Psalm 7:6–10.

Psalm 7:6c Be awaken or be induced (various commentators)

Matthew Poole: *To the judgment that You have commanded; to execute that just and righteous sentence of Saul's deposition, and my advancement, which You have.*²²¹

Whedon: *Judgment had not only been given in the case, but a special order for its enforcement, and hence the urgency and confidence of this prayer of the persecuted, righteous man.*

Hupfeld gives the construction: "Awake for me; thou hast ordained judgment." The idea is the same as that above given.²²²

(a) R. Moses in Aben Ezra in loc. R. Obadiah Gaon, Kimchi, & Ben Melech in loc.

Treasury of Scriptural Knowledge suggests these Scriptures: Psalm 44:23 59:5 73:20 78:65 Isa. 51:9 for *awaken, be induced*; and these for God's judgment: Psalm 76:8-9 103:6 2Sam. 17:14.²²³

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 7:6 *Arise, O Y^ehowah, in Your anger; lift [Yourself] up against the fury of those persecuting me; and be induced towards me a judgment [that] You have mandated.*

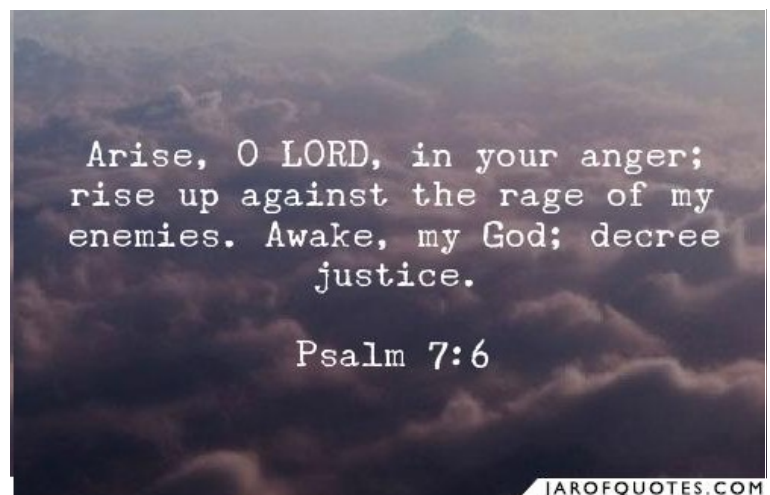
The Cambridge Bible: *Arise ... lift Yourself up ... awake*] Cp. Psalm 3:7, Psalm 9:19, Psalm 10:12, Psalm 44:23, Psalm 94:2, and many similar invocations; couched in human language, as though God could be an otiose spectator, or even like a sentinel negligently slumbering on his watch, though the Psalmists well knew that Israel's watchman neither slumbered nor slept (Psalm 121:3-4).²²⁴

Here, David gives the rationale for his demands. God has mandated justice; therefore, David can call upon God to administer judgment against his enemies.

Application: As a believer—even as an unbeliever—you can expect to be the victim of injustice. Pray to God to straighten out the injustices brought against you. This may be a good time to examine the **Doctrine of Personal Injustice** ([HTML](#)) ([PDF](#)) ([WPD](#)). The key to dealing with personal injustice is, let God work it out. Don't spend your life trying to gain justice for yourself. That is going to save you a great many headaches in life.

Psalm 7:6 (a graphic); from [Jarof Quotes](#); accessed February 23, 2020.

Psalm 7:6 *Arise, O Y^ehowah, in Your anger; lift [Yourself] up against the fury of those persecuting me; and be induced towards me a judgment [that] You have mandated.*



²²¹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 7:6 (slightly edited).

²²² Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 7:6.

²²³ Treasury of Scriptural Knowledge; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 7:6.

²²⁴ The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 7:6 (slightly edited).

Psalm 7:6 Arise, O Y^ehowah, in Your anger; lift [Yourself] up against the fury of those persecuting me; and be induced towards me a judgment [that] You have mandated.

Psalm 7:6: David Calls for God to Deal with His Enemies in Justice (commentators)

Barnes: *To the judgment that You have commanded* - ...God had, in his law, commanded that justice should be done, and had proclaimed himself a God of justice - requiring that right should be done on the earth, and declaring himself in all cases the friend of right. David now appeals to him, and calls on him to manifest himself in that character, as executing in this case the justice which he required under the great principles of his administration.

Barnes continues: *God had commanded justice to be done in all cases. He had required that the wicked should be punished. He had ordered magistrates to execute justice. In accordance with these great principles, David now calls on God to manifest "himself" as the friend of justice, and to show, in this case, the same principles, and the same regard to justice which he required in others. It is an earnest petition that he would vindicate his own principles of administration.*²²⁵

Bridgeway Bible Commentary: *The psalmists frequently request God to destroy the wicked without mercy (e.g. Psalm 7:6; Psalm 35:8; Psalm 139:19). This appears at first to be a display of hate and revenge that should have no place in the hearts of God's people. Before considering this matter, we should, in fairness to the psalmists, note that the curses and punishments they spoke of were in keeping with the legal penalties and methods of warfare of their day. The Christian today may rightly hesitate to use such language (cf. Psalm 58:6; Psalm 109:6-15; Psalm 137:9).*

The Bridgeway Bible Commentary continues: *However, the reason the psalmists called for divine punishment was not necessarily that they wanted personal revenge. This is seen in Psalm 7:3-6, where the psalmist, before praying down divine judgment, emphasizes that he has no desire to return evil for evil personally. The psalmists' overwhelming desire was to see God's standards of righteousness established. In fact, it often seems that, in regard to righteousness, they knew God better than we do. For this reason sin appeared worse to them than it does to us. They saw sin as God sees it and hated evil as God hates it (Psalm 139:21-22). They knew that wicked people had to be punished according to their wickedness (Psalm 109:16-19).*²²⁶

College Press Bible Study: *Be this as it may, we are struck and impressed by the strong gleams of light which are here focused upon several portions of the judicial province pertaining to the Judge of all the earth. In the first place, we observe the Divine Judge's frequent apparent unconcern with the moral quality of the actions of men. In his holy wisdom, he, to some considerable extent, allows his human creatures to do as they please, even when they are rebelling against him. We may well believe that he does this, partly to suffer the wicked to work out what is in them in the exercise of their birthright of moral freedom, and partly to discipline the righteous in patience, courage and undying faith. But, whatever his reasons, the fact is undoubted; and the consequent trial to such as are earnestly trying to please God is such as sometimes to make it appear as though Jehovah were asleep. Hence the outcries of a psalm like this: —Arise—lift up thyself—awake for me.*

College Press Bible Study continues: *In the next place, this psalmist recognizes that in Jehovah there is and must be such a fund of holy passion for righteousness as to ensure not only that he must ultimately do right, but that there must be in him such a cumulative storage of anger with wrong-doing as to render natural and inevitable outbursts of wrath on fitting occasions: otherwise there would be something deficient in Jehovah's personal sanction of his own holy laws.*²²⁷

²²⁵ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:6 (slightly edited).

²²⁶ Don Fleming, *Bridgeway Bible Commentary*; ©1988, 1994, 2005; from e-Sword, Psalm 7.

²²⁷ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Psalm 7 (exposition).

Psalm 7:6: David Calls for God to Deal with His Enemies in Justice (commentators)

Keil and Delitzsch: *In the consciousness of his own innocence he calls upon Jahve to sit in judgment and to do justice to His own. His vision widens and extends from the enemies immediately around to the whole world in its hostility towards Jahve and His anointed one. In the very same way special judgments and the judgment of the world are portrayed side by side, as it were on one canvas, in the prophets. The truth of this combination lies in the fact of the final judgment being only the finale of that judgment which is in constant execution in the world itself. The language here takes the highest and most majestic flight conceivable.*²²⁸

Robert Hawker: *Is there not in these words, concerning the judgment Jehovah hath commanded, a reference to the very judgment seat of Christ, to which the Lord our Mediator is appointed supreme judge, because he is the Son of man? John 5:27.*²²⁹

Matthew Henry: *Having this testimony of his conscience concerning his innocency, he humbly prays to God to appear for him against his persecutors, and backs every petition with a proper plea, as one that knew how to order his cause before God.*²³⁰

Dr. Peter Pett: *Conscious that he is not in the wrong and moved by his unfair treatment David calls on God to set up a court of judgment, both in anger at the behaviour of his adversaries, and in order to justify him, and all who are like him, for his misery has made him aware of all who are treated like he has been in an unfair world. He wants God as the commander of judgment, to 'command judgment' (set up the court for that purpose), gather an assembly of the peoples, while He Himself sits on high as Judge in the place of honour. Then He must pass judgment on all, giving David among others a fair trial, and weighing up his righteousness and his integrity.*

Dr. Peter Pett continues: *As a result wickedness will cease, and the righteous will be established, for it is the righteous God Who will test all out. His confidence is that God is his shield, his Protector, and that his own heart is upright, so that he has nothing to fear.*²³¹

Chapter Outline

Charts, Maps and Short Doctrines

In the vers which follows, God will take a place about all those who come and gather around Him. This was more difficult to interpret; therefore, many commentators will weigh in.

Psalm 7:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
‘êdâh (עֲדָה) [pronounced gā-DAWH]	company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together	feminine singular construct	Strong's #5712 BDB #417

²²⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 7:6–8.

²²⁹ Robert Hawker *The Poor Man's Commentary*; ©1805; from e-sword, Psalm 7:6–9.

²³⁰ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Psalm 7:1–9.

²³¹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Psalm 7:6–10.

Psalm 7:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
l ^e ummîym (לַמַּיִם) [pronounced l ^e -oom-MEEM]	<i>nations; peoples; vulgar or common peoples, heathen; Gentiles; Gentile peoples</i>	masculine plural noun	Strong's #3816 BDB #522
çâbab (צָבַב) [pronounced saw ^b -VAH ^b V]	<i>to come [go] about [in a place]; to surround, to encompass; to assemble around; to march, go about; to enclose, to envelop</i>	3 rd person feminine singular, Poel imperfect with the 2 nd person masculine singular suffix	Strong's #5437 BDB #685

The Poel is essentially the Piel but in a different form. Although the Piel stem is taken as the intensive stem, it can also refer to an accomplished or established state of being without regard to the process or to the events which brought it about. It is used to refer to verbal facts and results. The object of the verb is passively transformed so that there is an idea of causation inherent in the meaning, although this causative aspect is not the point of emphasis.²³²

Translation: *The congregation of nations surround You;...*

The translation of this first half is fairly simple. *Company, congregation* is in the feminine singular; and the verb is a 3rd person feminine singular. This is not causative or passive, so the congregation of nations are around God. They do not appear to be gathered there (passive); and they do not appear to have been caused to gather there (the Hiphil stem). There are a few translations which say something like, *Gather the nations before you*. This would be the imperative mood directed towards God (2nd person masculine singular); but that is *not* what we have here.

Knowing this, however, makes the interpretation is relatively difficult. It appears as though we are suddenly in the midst of the **Tribulation**, and Jerusalem is surrounded by her enemies on all sides (as the term used here is generally for Gentiles). What David is doing here is drawing an analogy: David is surrounded by his enemies—at least, it seems that way to him. All of those who oppose him are motivated by evil, including some of the people that he has delivered. He has asked God to judge these people. This is a legitimate request because at one point in time, the nations of the world will surround Jerusalem, the holy city, and God will destroy these nations from on high.

It is possible that the nations were gathered together, around God; but that is not necessarily the case.

However, the problem here is, how much does David know about the second advent? We have seen bits and pieces of previous psalms where David has alluded to the Messiah to Come, although it is not clear how much of this is God the Holy Spirit, and how much of it is David. This is somewhat of an interesting consideration, to think about, *what exactly did David know at this time about the Messiah and the advent of the Messiah?* Just so that there is no misunderstanding, we in the **Church Age** know about the **1st advent of Jesus Christ** (when He was born of a virgin and then walked this earth), and the **2nd advent** (when He will return as the King of Kings and Lord of Lords). However, in the Old Testament, they did not understand that there were two advents, with the mystery of the Church Age occurring between these advents. They only knew that Messiah was coming, and most of what they knew was about the 2nd advent.

In any case, Old Testament writers were unaware that there were two advents. The two advents of our Lord were generally treated as one. The judgment of the Gentile nations will occur at the end of the Tribulation during our Lord's second advent. His return to God the Father will be the end of the first advent.

²³² Quoted and paraphrased from *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 2280.

It was at this point that I began to see another way to interpret this passage. But let's continue with the obvious interpretation. David is speaking to God and he wants God to judge those who are trying to harm him.

All of these nations (or peoples) are all around God. David wants God to rise up; to place Himself over all of them.

Do we have a parallel here? David is seemingly surrounded by those who want to harm him; and he wants God to deal with them. But there is the parallel circumstance where nations will be gathered around God, and He will judge them (which is what this *sounds* like).

As we all know, there were multiple peoples gathered against Jesus during His public ministry, and He did do what was perfect all of the time. Is David inadvertently referencing the Lord here? The descriptor *inadvertently* is quite important. I do not think that every writer of Scripture knew every time that he was writing about the Messiah. I have given 3 examples of this already: Gen. 22 Psalm 22 and Isa. 53. These are clearly Messianic passages, but it is not clear that the writers of them understood this (particularly Gen. 22).

Psalm 7:7a [The congregation of nations surround You;...](#)

Two questions: *who are the nations or peoples? Why are they surrounding God?*

Psalm 7:7a The nations will surround You (various commentators)

E. W. Bullinger: people = peoples.
compass You about = gather round You: i.e. to hear Your judgment.²³³

Barnes: *So shall the congregation of the people compass You about - That is, as the result of thy gracious interposition in defending the righteous, and in bringing just judgment on the wicked. The meaning is, that such an act would inspire confidence in him as a just and holy God, and that, as the result, his people would gather round him to express their gratitude, and to render him praise. In other words, every act of justice on the part of God - all his interpositions to defend his people, and to maintain the principles of righteousness and truth - tend to inspire confidence in him, and to increase the number of his friends.*

Barnes continues: *The phrase "the congregation of the people," here, does not necessarily refer to any "congregation," or assembly as such, then existing; but it means that a great congregation - a great multitude - would thus encompass him, or that great numbers would worship him the result of his interposition. This the psalmist urges as a motive, or as a reason why God should interpose, that in this way the number of his worshippers would be greatly increased.*²³⁴

The problem with Barnes' interpretation is, would all of the nations come and surround God, and be wowed by His judgment? Generally speaking, that does not appear to be the case.

Benson: *Such a visible display of thy righteous judgment in thus pleading my cause against my cruel and implacable oppressor will induce multitudes of people, who shall behold or hear of it, to adore and glorify thee. For, observing thy justice, and holiness, and goodness, which will be hereby manifested, they will come from all parts to worship thee and to offer thee praises and sacrifices.*²³⁵

The Cambridge Bible commentary sounds very much like the end times: *The judgement scene. The Psalmist prays that 'the peoples' may be summoned to stand round the tribunal. It is a general summons. No distinction is made between Israel and other nations. Jehovah is exercising His judicial functions in their fullest extent as the Judge of all the earth.*²³⁶

²³³ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, Psalm 7:7 (slightly edited).

²³⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:7.

²³⁵ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 7:7.

²³⁶ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 7:7.

Psalm 7:7a The nations will surround You (various commentators)

Gill confines these *nations* to being simply the tribes of Israel: By "*the congregation of the people*" are meant *the nation of the Jews, the twelve tribes of Israel, called an assembly of people, and a company of nations, Gen. 28:3; and this is to be understood not of their gathering together in an hostile manner about David to take him, which might be interpreted compassing God himself about, David being as dear to him as the apple of his eye, which is the sense of several Jewish commentators (b); but rather of their encompassing and surrounding the altar of God with songs of deliverance, upon David's being rid of his enemies and advanced to the throne of the kingdom; see Psalm 26:6; unless it should have regard to the pure worship of God by David, which was greatly neglected in Saul's time; and then the sense is, that the psalmist prays that he might be established in his kingdom, as God had appointed and commanded, when he would fetch up the ark of God, and encourage the worship of God, and rectify all disorders in it; that so the several tribes might come up to Jerusalem and encompass the ark, the symbol of the divine Presence, and worship in his holy mountain.*²³⁷

(b) Kimchi & Aben Ezra.

Jamieson, Fausset and Brown interpret the nations (peoples) surrounding God as those seeking justice.²³⁸

Keil and Delitzsch: *The psalmist now, so to speak, arranges the judgment scene: the assembly of the nations is to form a circle round about Jahve, in the midst of which He will sit in judgment, and after the judgment He is to soar away (Gen. 17:22) aloft over it and return to the heights of heaven like a victor after the battle (see Psalm 68:19).*²³⁹

Matthew Poole: *The congregation of the people*; either,

1. A great number of all sorts of people, who shall observe thy justice, and holiness, and goodness, in pleading my righteous cause against my cruel and implacable oppressor. Or rather,
2. The whole body of your people Israel, to whom both these Hebrew words are commonly ascribed in Holy Scripture.

Matthew Poole: *Compass you about*; they will, and I as their king and ruler in your stead will, take care that they will come from all parts and meet together to worship you, which in Saul's time they have grossly neglected, and been permitted to neglect, and to offer to you praises and sacrifices for your favour to me, and for the manifold benefits which they will enjoy by my means, and under any government.²⁴⁰

Trapp: *So will the congregation of the people compass you about*] As people love to flock to...places of judicature, where sentence is passed upon great ones that have offended. Or thus, then will the public sincere service of God be set up, and people will fly to it, as the doves do to their windows.²⁴¹

Whedon: *So shall the congregation of the people*—"People," here, is in the plural peoples, and refers not to Israel only, but the nations, probably those tributary to David. The effect of divine judicial intervention in this individual case should be salutary to the nations, as illustrating the character of the divine administration.

Whedon continues: *Compass You about*—Surround Your throne, as having confidence in Your judgments.²⁴²

²³⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:7 (and, unless I overlooked a period, that is a 169 word sentence).

²³⁸ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Psalm 7:7.

²³⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 7:6–8.

²⁴⁰ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 7:7 (slightly edited).

²⁴¹ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, Psalm 7:7 (slightly edited).

²⁴² Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 7:7 (slightly edited).

Treasury of Scriptural Knowledge: Psalm 48:11 58:10-11; Rev. 11:17-18 16:5-7 18:20 19:2.²⁴³ Note that so many of these references are from Revelation.

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 7:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 rd person feminine singular suffix	Strong's #5921 BDB #752
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning</i>	directional/relational preposition	No Strong's # BDB #510
mârôwm (מִרְוַחַת) [pronounced <i>maw-ROHM</i>]	<i>height, that which is high; the Most High; a lofty fortified place; high-mindedness, pride; collectively for leaders, princes</i>	masculine singular noun with the definite article	Strong's #4791 BDB #928
shûwb (שׁוּב) [pronounced <i>shoo^bv</i>]	<i>return, turn, turn back (away, aside), reminisce, restore something, bring back something, revive, recover something, make restitution</i>	2 nd person masculine singular, Qal imperative with the voluntative hê	Strong's #7725 BDB #996

The hê at the end is called a voluntative hê and the verb itself is known as a cohortative and is often translated with the additional word *let, may, might, ought, should*.

The NET Bible: *Heb* “over it (the feminine suffix refers back to the feminine noun “assembly” in the preceding line) on high return.” Some emend הָשׁוּב (shuvah, “return”) to הָשִׁיב (shevah, “sit [in judgment]”) because they find the implication of “return” problematic. But the psalmist does not mean to imply that God has abandoned his royal throne and needs to regain it. Rather he simply urges God, as sovereign king of the world, to once more occupy his royal seat of judgment and execute judgment, as the OT pictures God doing periodically.²⁴⁴

Translation: ...therefore, return to [or, sit at] a high place over them.

David is calling for God to return to a high place over these people. Right now God is not judging any of them and David is calling upon God to start judging them again. Therefore, He needs to assume a place of judgment, where He is over everything and everyone. From that position, God can see what is taking place and God can judge what He sees.

You will note that my translation is different from most of the others, although this is a legitimate rendering of mârôwm. The 3rd person feminine singular suffix is a reference to the *assembly* of the peoples. Jesus Christ will return to the Father in order to judge this world. Recall what Jesus said to the Apostles in the upper room

²⁴³ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 7:7.

²⁴⁴ From <https://bible.org/netbible/index.htm?psa7.htm> (footnote); accessed February 7, 2020.

discourse: "But now I am going to Him Who sent Me, and not one of you is asking me, 'Where are You going?' But because I have said these things to you, sorrow has filled your heart. but I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you. And He, when He comes, will convict the world concerning sin, and righteousness, and judgment; concerning sin, because they do not believe in Me; and concerning righteousness, because I go to the Father, and you no longer see Me; and concerning judgment, because the ruler of this world has been judged." (John 16:5–11). Jesus Christ must die on behalf of all mankind and then return to the Father while **He makes His enemies His footstool** (Psalm 110:1). All judgment will be in the hands of our Lord (John 5:22, 27).

Psalm 7:7b ...therefore, return to [or, sit at] a high place over them.

Psalm 7:7b Returning to a high place over the nations (various commentators)

Barnes: *Return on high* - The most probable meaning of this is "ascend thy throne of justice, or thy judgment-seat;" spoken here either as a king ascending his elevated throne (compare Isa. 6:1), or as ascending to heaven, the place where he dispensed justice. The "language" is as if he had come down from his throne - as if he had not been engaged in dispensing justice; and David now calls on him to reascend the throne, and to execute righteous judgment among men. The effect of this, he says, would be to secure the confidence of his people, and to increase the number of those who would worship him. Of course, this is not to be understood literally, but in a manner appropriate to the divine majesty. It is language, in this respect, similar to that which is elsewhere used, when the psalmist calls on God "to awake, to arise, to lift up himself." See Psa_7:6. Such language is easily understood; and language drawn from the common modes of speaking among men must be used when we speak of God. The whole idea in this passage is that God seemed to delay in the execution of his judgment, and the psalmist entreats him to hasten it.²⁴⁵

Benson: *For their sakes therefore* — For the sake of your congregation, which is now woefully scattered and oppressed, and has, in a great measure, lost all administration of justice and exercise of religion; return you on high — *Or, return to your high place*, that is, to your tribunal, to sit there and judge my cause: an allusion to earthly tribunals, which generally are set upon high above the people, 1Kings 10:19.

Benson then explains why all of the people would gather around David: *The ark, and tabernacle, and worship of God, had been greatly neglected in Saul's days, 1Chron. 13:3; his neglect of duty, impiety, and persecution, having driven his subjects from God's ordinances, and seduced them into many crimes.*²⁴⁶

Benson then quotes two people who say that, in Old Testament times, the people would go around the altar at a time of divine worship.

The idea advanced by many is, people who they observed the obvious expression of God's justice, that they would have a renewed faith in the Revealed God and come to Jerusalem again to worship (actually, I think that it was Gibeon at this time).²⁴⁷

Clarke: *Your own people who compass your altar, the faithful of the land, are full of gloomy apprehensions. They hear the charges against me; and see how I am persecuted. Their minds are divided; they know not what to think. For their sakes, return you on high - ascend the judgment-seat; and let them see, by the dispensations of your providence, who is innocent and who is guilty. David feared not to make this appeal to God; for the consciousness of his innocence showed him at once how the discrimination would be made.*²⁴⁸

²⁴⁵ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:7.

²⁴⁶ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 7:7 (slightly edited).

²⁴⁷ See the **Movement of the Ark and the Tabernacle** ([HTML](#)) ([PDF](#)) ([WPD](#)).

²⁴⁸ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 7:7 (slightly edited).

Psalm 7:7b Returning to a high place over the nations (various commentators)

Dr. John Gill: *for their sakes therefore return you on high*; take, the throne of justice, high and lifted up, vindicate the cause of the oppressed, deliver me from all my troubles, put me into the peaceable possession of my kingdom; if not for my, sake, yet for the sake of your church and people, and for the sake of your worship and your glory; the Targum paraphrases it, "return you to the house of your Shechinah".²⁴⁹

Jamieson, Fausset and Brown: *return on high* — assume the judgment seat, to be honored as a just Ruler by them.²⁵⁰

Matthew Poole: *For their sakes*; or, for its sake, i.e. for the sake of thy congregation, which now is woefully dissipated and oppressed, and have in a great measure lost all administration of justice, and exercise of religion.

Poole continues: *Return on high*; or, *return to Your high place*, i.e. to Your tribunal, to sit there and judge my cause. An allusion to earthly tribunals, which generally are set up on high above the people, 1Kings 10:19.²⁵¹

Trapp: *For their sakes therefore return on high*] Seat Yourself upon Your tribunal, and do justice. You have seemed to come down from the bench, as it were, and to have no care of judgment; but go up once again, and declare Your power.²⁵²

Whedon: That is, return to your throne of judgment, which, by the temporary triumph of the wicked, he had seemed to vacate. The Hebrew word for throne, means an elevated seat. Solomon's throne was ascended by six steps, (1Kings 10:19,) and Jehovah's throne is described as "high and lifted up," (Isa. 6:1,) "in heaven." Psalm 11:4. The text is a poetical allusion to the custom of kings in ascending their thrones whenever they would give public audience or administer justice.²⁵³

Treasury of Scriptural Knowledge: Psalm 93:4, Psalm 113:5-6, Psalm 138:6; Isa. 57:15.²⁵⁴

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Psalm 7:7b ...therefore, return to [or, sit at] a high place over them.

Psalm 7:7b "Returning to" or "Sitting at" a high place (a discussion)

The NET Bible discusses the verb to return: Heb "over it (the feminine suffix refers back to the feminine noun "assembly" in the preceding line) on high return." Some emend הָבוּשׁ (shuvah, "return") to הִבֵּשׁ (shevah, "sit [in judgment]") because they find the implication of "return" problematic. But the psalmist does not mean to imply that God has abandoned his royal throne and needs to regain it. Rather he simply urges God, as sovereign king of the world, to once more occupy his royal seat of judgment and execute judgment, as the OT pictures God doing periodically.²⁵⁵

The Cambridge Bible: The second line is difficult. There is much authority in favour of the interpretation, 'Return to heaven, when the judgement is finished, soaring away above the vast throng and vanishing to Thy abode on high, thus proving that Thou art the supreme Judge of all.'

²⁴⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:7 (slightly edited).

²⁵⁰ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Psalm 7:7 (slightly edited).

²⁵¹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 7:7 (slightly edited).

²⁵² John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, Psalm 7:7 (slightly edited).

²⁵³ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 7:7 (slightly edited).

²⁵⁴ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 7:7.

²⁵⁵ From <https://bible.org/netbible/index.htm?psa7.htm> (footnote); accessed February 7, 2020.

Psalm 7:7b “Returning to” or “Sitting at” a high place (a discussion)

The Cambridge Bible continues: *This explanation no doubt presents a grand poetic picture; but it is clearly untenable, for no mention has yet been made of the judgement, and Psalm 7:8 goes on to speak of it as in progress. It is best (if the Massoretic text is retained) to explain: ‘once more occupy the throne of judgement above the assembly, resume the judicial functions which seem for a time to have been abandoned.’ But it is doubtful if the word ‘return’ fairly yields this sense, and it is probable that we should change the vowel points, and read sit instead of return. ‘Over it take Thy seat on high’ upon the throne of judgement, gives precisely the sense needed by the context. Comp. the parallels in the closely related Psalms 9, vv4, 7.²⁵⁶*

I don’t think that *sitting at* a high place is necessarily the needed fix to this verse, even though I have included that in my translations. The idea is, God has sat in judgment in the past; and David is merely asking Him to do so again. Hence, *return to Your high place [of judgment]* is not as difficult to understand as it is made out to be.

Either verb can be used with the same general interpretation.

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 7:7 The congregation of nations surround You; therefore, return to [or, sit at] a high place over them.

How does David understand his own words here? I believe that the idea is, there are people all around and they can see how Saul is treating David, and it is terribly unjust. David wants God to return to a place of judgment and judge Saul and those who have either encouraged him or go along with him in his persecution of David.

Dr. Peter Pett: *‘And let the assembly of the peoples surround You, and over them return You on high.’*

The idea is that He should make a general call to judgment of all peoples. He clearly has in mind a previous similar judgment (‘return you’), possibly the Flood which covered all men, destroying the wicked and establishing the righteous. But see also Gen. 15:14; Exodus 12:12; Deut. 32:39-41 where it is established that God is a God of judgment in many circumstances. So he calls for YHWH to return for another such judgment, with Himself ‘on high’ on the Judge’s (or King’s) throne. There is a case for suggesting that he especially has in mind Deut. 32:41-42, which looked to another such judgment, where the whetting of the sword and the arrows of Psalm 7:12-13 also occurs.²⁵⁷

My thinking is that David had just the most rudimentary understanding of the first and second advent (and, like all Old Testament saints, he did not distinguish them). What he did know is, God would eventually judge all of the gentile nations; and the God would return to God in order to judge the peoples. That is simply what we have here. It is an analogy; Jesus Christ will judge all of the unrighteous gentiles who surround Him (and His people) in Jerusalem; and therefore, David can expect Jesus Christ to judge those unrighteous men who surround David. David is simply explaining *why* he can use the imperative with the Lord and expect God to judge his enemies—it is because God will judge all of the unrighteous.

I don’t know if this bothers you that all of the Old Testament saints did not have a perfect understanding of the first and second advents; however, we have in Scripture what is known as **progressive revelation**. Not everything was revealed to man in the first few chapters of Genesis (although the book of Genesis is filled with the most important points of doctrine found throughout the entire Bible, as we would expect). What we had in the Old Testament is believers who were able to grasp that there was a first and second advent, but they were unable to distinguish or separate them, and they did not know all of the details of each advent.

²⁵⁶ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 7:7.

²⁵⁷ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Psalm 7:6–10 (slightly edited).

Progressive revelation reveals new truths, but without contradicting previous revelation. In fact, very often, new revelation explains some specifics about what has already been revealed. Suddenly you realize, and think to yourself, “Oh, that is what God had in mind right there.”

An excellent illustration of this is when God asked Abraham to offer up his only son, the son whom he loved. In the Old Testament, this is seen simply as an act of obedience, based upon trust in God. However, in the New Testament, we become cognizant of the fact that, Abraham offering up his son was a shadow image of God offering up His Son on our behalf. The progressive revelation suddenly gives a greater dimension to something which we only partially understood at first.

Although progressive revelation ended when John wrote the final words of Revelation; we have learned a lot of new information not fully understood in the first 4 or more centuries of the Church Age; despite there being no new revelation during that time. When we had all of the revelation of God, then we were better able to put it all together, so to speak, and begin to understand it all.

Is David seeing this simply from the perspective of wanting God to vindicate him? Does he purposely blend in the 2nd advent? That is impossible to tell, as it would involve looking into David’s mind as he wrote these words.

Psalms 7:6–7 *Arise, O Y^ehowah, in Your anger; lift [Yourself] up against the fury of those persecuting me; and be induced towards me a judgment [that] You have mandated. The congregation of nations surround You; therefore, return to [or, sit at] a high place over them.*

Do you see how this could be interpreted in two ways? This, on the one hand, could be David, calling upon God to rise up against his personal enemies. However, this could also be Israel, facing tremendous enemies, calling for God to rise up on her behalf, to defeat her enemies.

David is in a hopeless situation. There is little that he can do to rectify the injustices being perpetrated against him. So he calls upon God to do this. Israel, at the end of the Tribulation, will be in a hopeless situation; so the believers of Israel will call upon God to deliver them. This passage seems to allow for either interpretation.

I am not the only person who could see this passage being interpreted in another context than David and his problems with *Cush*.

James Burton Coffman writes: *Here the petitioner would appear to be personified Israel, pleading for justice before the Great and Final Tribunal. Israel never seemed to understand the warning of Amos, mentioned above, to the effect that the Judgment Day would be a day of sorrow and not a day of joy.*

*The picture here is that of the Lord reigning on high and holy Israel gathered around him.*²⁵⁸

David knows that God will judge the gentiles nations; and he asks for God to judge him as well.

At the end of this chapter, I will take this chapter of the Psalms and give a **side-by-side running commentary** on the two fundamental ways to interpret what is being said. I believe that we are to understand this as David dealing with his own persecution; but also, this can be understood as Israel facing persecution as well. They would both call upon God—David in this psalm and Israel in the future, at the end of the Tribulation.

²⁵⁸ From <https://www.studydrive.org/commentaries/bcc/psalms-7.html> accessed February 23, 2020.

Psalm 7:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
dīyn (דין) [pronounced deen]	<i>to judge, to correctly evaluate, to evaluate, to condemn, to vindicate; to defend [the right of anyone]; to rule, to regulate; to contend with</i>	3 rd person masculine singular, Qal imperfect	Strong's #1777 BDB #192
‘ammîym (עַמִּים) [pronounced gāhm- MEEM]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun with the definite article	Strong's #5971 BDB #766

Translation: Y^ehowah judges all mankind [lit., peoples];...

David says, “God, You are the One Who judges all mankind.” What David is going to say is, “So, how about getting after it right now?”

One thing which God does is He judge all people; all nations. David is fully aware of this. Jesus Christ will do this at the end of the Tribulation. This is a correct assumption which David makes. This also works into this psalm—David wants God to judge his enemies and evaluate him as well.

Psalm 7:8a Y^ehowah judges all mankind [lit., peoples];...

Psalm 7:8a God judges the people (Various commentators)

Barnes: *The Lord shall judge the people* - Expressing his confident belief that God would interpose, and that his judgment would not much longer be delayed. The proposition is a general one - that God would see that justice would be done to all people; and on this ground the psalmist pleads that He would now interpose and defend him from his enemies.²⁵⁹

Benson: *The Sovereign of the world will not fail to dispense equal justice unto all, according to their works.*²⁶⁰

The Cambridge Bible: *Jehovah has taken His seat and opened the court (cp. the exactly similar sequence of ideas in Psalm 9:7-8: and see Isa. 3:13-14, R.V.): and the Psalmist comes forward with a plea to have justice done him.*²⁶¹

Clarke: *The Lord shall judge the people* - He will execute justice and maintain truth among them. They shall not be as sheep without a shepherd.²⁶²

²⁵⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:8.

²⁶⁰ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 7:8.

²⁶¹ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 7:8 (slightly edited).

²⁶² Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 7:8.

Psalm 7:8a God judges the people (Various commentators)

Dr. John Gill: *The Lord shall judge the people,.... The inhabitants of the world in general; for God is the Judge of all the earth, and he judges the world in righteousness daily, and ministers judgment in uprightness, though it is not always manifest; or his own people in particular, whose cause he pleads, whose injuries and wrongs he avenges, whose persons he protects and defends.*²⁶³

Matthew Henry: *David had no court on earth to appeal to. His prince, who should have righted him, was his sworn enemy. But he had the court of heaven to fly to, and a righteous Judge there, whom he could call his God.*²⁶⁴

Trapp: *The Ethiopian judges leave the chief seat ever empty, thereby acknowledging that God is the chief judge.*²⁶⁵

The Lord as the Judge of the earth: Psalm 9:8, Psalm 11:4, Psalm 82:1, Psalm 96:13, Psalm 98:9 Gen. 18:25 Acts 17:31 Rom. 14:10-12 1Cor. 4:4-5.²⁶⁶

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Dr. John Gill: *[T]he psalmist expresses...confidence [in God], and therefore, suitable to His character as a Judge, he entreats Him as follows.*²⁶⁷

Psalm 7:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shâphaṭ (שָׁפַט) [pronounced shaw-FAHT]	<i>judge, condemn, punish; defend [especially the poor and oppressed], defend [one's cause] and deliver him from his enemies; rule, govern</i>	2 nd person masculine singular, Qal imperative with the 1 st person singular suffix	Strong's #8199 BDB #1047
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
tsedeq (צֶדֶק) [pronounced TZEH-dehk]	<i>justice, rightness, straightness; what is right and just; righteousness, rightness, vindication</i>	masculine singular substantive with the 1 st person singular suffix	Strong's #6664 BDB #841
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

²⁶³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:8.

²⁶⁴ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Psalm 7:1–9.

²⁶⁵ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, Psalm 7:8.

²⁶⁶ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 7:8.

²⁶⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:8 (slightly edited).

Psalm 7:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
tôm (תם) [pronounced tohm]	<i>integrity, completeness, innocence; safety, prosperity; fulness [for number and measure]</i>	masculine singular noun with the 1 st person singular suffix	Strong's #8537 BDB #1070
‘al (על) [pronounced gahl]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity with the 1 st person singular suffix; pausal form	Strong's #5921 BDB #752

Translation: ...[so, then] judge me, Y^ehowah, according to my own righteousness and my own integrity [which is] upon me.

“So God,” David reasons, “look at me first and judge me according to my righteous and my integrity.” David wants God to start with him.

David here asks for God to judge him as well. David has behaved with integrity and righteousness toward Saul and all of the others who have turned against him. He asks for God to evaluate him.

David is asking God to judge him in his present-day circumstances; in relation to his persecution.

Is David saying the same thing twice? “God, judge me according to my righteousness and according to my integrity”? I think the key difference is here: (1) David has imputed righteousness because he has believed in the Revealed God; but also (2) David has grown spiritually; David has remained in fellowship and he has taken in Bible doctrine. Therefore, God should judge David on the basis of his righteousness, which was imputed; and on the basis of his spiritual growth.

It is interesting the final preposition that David uses; he does not use the bêyth preposition, to say the righteousness and integrity which is *in him*. He uses ‘al, which refers to something which has been place upon him or over him or beside him. David is not saying, “I am the most righteous man here on earth, with my own righteousness and integrity.” His righteousness and integrity have be laid upon him or over him. David has some understanding that our righteousness is not our own but that which God has granted us or put upon us.

Now David also functioned during the **Age of Israel**, before the indwelling of the Holy Spirit, before we were placed into Jesus Christ. We are righteous before God because our righteousness is in Christ and we are in Christ. However, at that time, true righteousness was potential rather than actual; therefore, David speaks of it as being *upon him*.

I would think that there is experiential righteousness as well. David and Saul were both believers in the **Revealed God**; but David, at this time, was functioning as a maturing believer in fellowship.

Psalm 7:8b ...[so, then] judge me, Y^ehowah, according to my own righteousness and my own integrity [which is] upon me.

Psalm 7:8b “God, judge me according to my righteousness” (commentators)

Barnes: *Judge me, O Lord* - That is, in my present circumstances. Interpose to do justice to my cause, and to vindicate me from these false accusations.

Barnes continues: *According to my righteousness* - In this particular case, for to that the proper laws of interpretation require us to confine this. He does not say that he wished his own righteousness to be made the basis of judgment in determining his eternal welfare, or that he depended on his own righteousness for salvation - for that is not the point in question; but he felt that his was, in this case, a righteous cause; that he was not guilty of the charge alleged against him; that he was an injured, wronged, and calumniated man; and he prayed that God would “vindicate” him from these charges, and defend him from those who were unjustly persecuting him. With all our sense of personal unworthiness in the matter of salvation, it is not improper, when we are wronged, to pray that God would interpose and vindicate us in that particular case, according to our innocence of the charges alleged against us.

Barnes concludes: *And according to mine integrity that is in me* - Hebrew, “my perfection.” That is, his perfection in “this” case; his entire freedom from the charges brought against him; his absolute innocence in respect to the points under consideration. A man may be conscious of “perfect” innocence in respect to a particular matter, and yet have a deep sense of his “general” unworthiness, and of the fact that he is a sinner against God. That I am innocent of a particular act charged on me does not prove that I am guiltless altogether; that I should allege that, and insist on that, and pray to God to vindicate me in that, does not prove that I depend on that for the salvation of my soul, or that I claim absolute perfection before him.²⁶⁸

Benson: Assured of which, I say, *Judge me, O Lord, according to my righteousness* — For I desire no greater favour than to be disposed of according to my innocence in this matter. If I be guilty of those evil designs toward Saul wherewith Cush and others charge me, do thou give sentence against me; but, if I be just and innocent toward him, as thou knowest I am, and have been, do thou plead my right. Observe, reader, “legal or perfect righteousness and integrity are peculiar to the Redeemer; but evangelical righteousness and integrity all must have who would be saved.” — Horne.²⁶⁹

The Cambridge Bible: Here as elsewhere, of a judgement favourable to the petitioner (Psalm 26:1 35:24 43:1 82:3): ‘do me justice.’ David challenges a decision according to his righteousness and his integrity; not that he would claim to be perfect and sinless, but he has “a conscience void of offence toward God and toward men,” and protests his innocence of the charges of treachery which have been brought against him.²⁷⁰

Clarke: *Judge me, O Lord* - Let my innocence be brought to the light, and my just dealing made clear as the noonday.²⁷¹

The Geneva Bible: [David says, judge me] concerning my behaviour towards Saul and my enemies.²⁷²

²⁶⁸ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Psalm 7:8.

²⁶⁹ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 7:8.

²⁷⁰ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 7:8.

²⁷¹ Adam Clarke, *Adam Clarke’s Commentary on the Bible*; from e-Sword, Psalm 7:8.

²⁷² Geneva Bible Translation Notes; 1599, courtesy of e-sword, Psalm 7:8.

Psalm 7:8b “God, judge me according to my righteousness” (commentators)

Dr. John Gill: *...judge me, O Lord, according to my righteousness*; he speaks not of his justification before God, in whose sight he well knew no flesh living could be justified by their own righteousness, Psalm 143:2; nor of the righteousness of his person, either imputed or inherent; but of the righteousness of his cause, Psalm 35:27; not of his righteousness God-ward, for he knew that he was a sinner with respect to him; but of his righteousness towards Saul, against whom he had not sinned, but had acted towards him in the most righteous and faithful manner, 1Sam. 24:11; and therefore desired to be judged, and was content to stand or fall according to his conduct and behaviour towards him.

Gill continues: *...and according to mine integrity that is in me*; who had always acted the sincere and upright part towards Saul, though he had pursued him with so much fury and violence; the psalmist's prayer was heard and answered, Psalm 18:20.²⁷³

Dr. Peter Pett: Notice David's confidence in his own state of righteousness before God. He knows that although he is a sinner, he is a forgiven sinner. And he has offered with a righteous heart the appropriate sacrifices, and his conscience is clear before God. Indeed he can say. 'My shield is with God who tries the upright in heart.' It is the covenant God Who shields and covers him, and he has assurance that God will keep him.²⁷⁴

Whedon: Again David urges his special judgment in connexion with the universal and ultimate right.²⁷⁵

The believer looks to God to be vindicated: Psalm 26:1 35:24 43:1 Gen. 31:53 2Chron. 20:12.

The believer looks to be vindicated by God according to his righteousness: Psalm 17:2-3, Psalm 18:20-24, Psalm 35:24-27; 2Cor. 1:12.

The integrity of the believer: Psalm 25:21 26:11 41:12 78:72; Prov. 19:1; 1Thess. 2:10.²⁷⁶

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 7:8 Y^ehowah judges all mankind [lit., peoples]; [so, then] judge me, Y^ehowah, according to my own righteousness and my own integrity [which is] upon me.

H. Bushnell on integrity: As an integer is a whole, in distinction from a fraction, which is only a part, so a man of integrity is a man whose aim in the right is a whole aim, in distinction from one whose aim is divided, partial, or unstable. It is such a state of right intention as allows the man to be consciously right-minded, and to firmly rest in the singleness of his purpose. There is a kind of integrity which goes far beyond the mere integrity of trade, and which is the only real integrity. This higher and only real integrity is the root of all true character, and must be the condition somehow of Christian character itself.²⁷⁷

²⁷³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:8.

²⁷⁴ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Psalm 7:6–10.

²⁷⁵ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 7:8.

²⁷⁶ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 7:8.

²⁷⁷ *The Sermon Bible Commentary*; ©1888-1893; in the Public Domain; Edited by the Rev. W. Robertson Nicoll, M.A., LL.D., from e-sword, Psalm 7:8.

Psalm 7:8 (KJV) (a graphic); from **King James Bible**; accessed February 23, 2020.

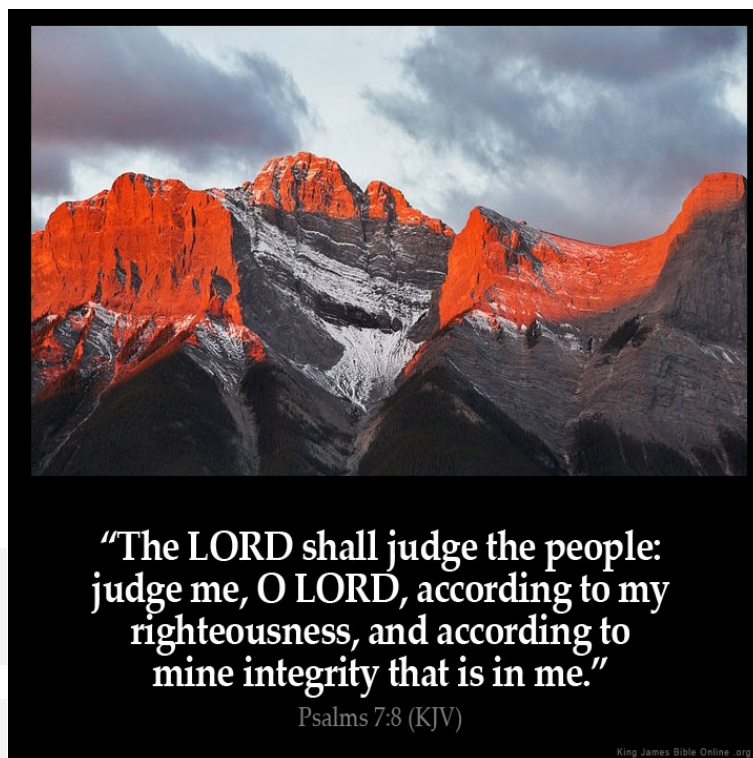
David is fully aware that there will be a final reckoning; a final judgment; and that God will judge all of the people at that time. He calls for God, in this passage, to judge him in time. He calls for God to recognize his personal righteous and integrity, which are the result of spiritual growth.

This indicates that we may look to God for justice during our time on earth. We know that God will apply His justice not only in eternity future, but in our lives today.

Chapter Outline

Charts, Graphics and Short Doctrines

Psalm 7:8 Y^ehowah judges all mankind [lit., peoples]; [so, then] judge me, Y^ehowah, according to my own righteousness and my own integrity [which is] upon me.



Psalm 7:8 David's overall appeal to God (various commentators)

The Cambridge Bible: *Conscious of his integrity, David appeals to Jehovah, as the Judge of the world, to hold an assize, and vindicate his innocence.*²⁷⁸

Jamieson, Fausset and Brown: *Though not claiming innocence in general, he can confidently do so in this case, and in demanding from the Judge of all the earth a judgment, he virtually asks acquittal.*²⁷⁹

Matthew Poole makes up David's prayer to God: *It belongs to You to judge all persons and people, and to give sentence between them, especially when they appeal unto You; which I now do. If I be guilty of those evil designs towards him, wherewith Cush and others charge me, do you give sentence against me; but if I be just and innocent towards him, as You know I am and have been. do You plead my right.*²⁸⁰

Charles Haddon Spurgeon gives a summary: *If I am not mistaken, David has now seen in the eye of his mind the Lord ascending to his judgment-seat, and beholding him seated there in royal state, he draws near to him to urge his suit anew. In the last two verses he besought Jehovah to arise, and now that he is arisen, he prepares to mingle with "the congregation of the people" who compass the Lord about. The royal heralds proclaim the opening of the court with the solemn words, "The Lord shall judge the people."*

Spurgeon continues: *Our petitioner rises as once, and cries with earnestness and humility, "Judge me, O Lord, according to my righteousness, and according to mine integrity that is in me." His hand is on an honest heart, and his cry is to a righteous Judge. He sees a smile of complacency upon the face of the King, and in the name of all the assembled congregation he cries aloud, "Oh let the wickedness of the wicked come to an end; but establish the just."*

²⁷⁸ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 7:6-8.

²⁷⁹ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Psalm 7:8.

²⁸⁰ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 7:8.

Psalm 7:8 David's overall appeal to God (various commentators)

Spurgeon concludes: *Is not this the universal longing of the whole company of the elect? When shall we be delivered from the filthy conversation of these men of Sodom? When shall we escape from the filthiness of Mesech and the blackness of the tents of Cedar?*²⁸¹

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 7:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
gâmar (גָּמַר) [pronounced gaw-MAHR]	<i>to complete, to finish, to end, to come to an end; to leave off, to fail</i>	3 rd person masculine singular, Qal imperfect	Strong's #1584 BDB #170
nâ' (אָן) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
ra' (עָר) [pronounced rahg]	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, grievous, unhappy, unfortunate, sad]</i>	masculine singular adjective/noun; construct form	Strong's #7451 BDB #948
r ^e shâ'îym (רִשְׁעִים) [pronounced r ^e -shaw-GEEM]	<i>malevolent ones, lawless ones, criminals, the corrupt; wicked, wicked ones</i>	masculine plural adjective (here, it acts like a noun)	Strong's #7563 BDB #957

Translation: [The evil of the malevolent will come to an end;...](#)

David has a particular person in mind here: Saul; however, this applies to the malevolence of all mankind.

If God begins to judge all of those under Him, then the evil of the malevolent will come to an end. God will stop them; God will end their evil.

Psalm 7:9a [The evil of the malevolent will come to an end;...](#)

Psalm 7:9a The evil of the malevolent will come to an end (various commentators)

Barnes: *Oh let the wickedness of the wicked come to and end* - Of all the wicked; wickedness not in this particular case only, but wickedness of all forms, and in all lands. The prayer here is a natural one; when a man becomes impressed with a sense of the evil of sin in one form, he wishes that the world may be delivered from it in all forms and altogether.²⁸²

²⁸¹ Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 7:8–9.

²⁸² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:9.

Psalm 7:9a The evil of the malevolent will come to an end (various commentators)

Benson: *Let the malice of my enemies cease: put a stop to their wicked practices, either by changing their hearts or tying their hands: say to it as you will to the sea, Hitherto have you gone, but you will advance no further. Hebrew, **The wickedness of the wicked will have an end**; it will cease: it will be rooted out and destroyed.*²⁸³

E. W. Bullinger: **wickedness . . . wicked** = lawlessness . . . lawless.²⁸⁴

The Cambridge Bible: *According to the ancient exegetical tradition represented by the Hebrew accents (Wickes' Treatise on the Accentuation &c., p. 43), the first clause should be rendered, **O let evil make an end of the wicked**, and it is certainly a striking truth that the punishment of the wicked springs out of their own misdeeds: comp. Psalm 7:14 ff., and perhaps Psalm 34:21: but the sense given by the LXX, Jerome, and the English Versions is probably right.*²⁸⁵

Clarke: **The wickedness of the wicked** - The iniquity of Saul's conduct.

Dr. John Gill: **Oh, let the wickedness of the wicked come to an end,....** Which will not be till the measure of it is fully up, and that will not be till the wicked are no more; for, as long as they are in the world they will be committing wickedness, and like the troubled sea continually cast up the mire and dirt of sin; and they will remain to the end of the world, till the new Jerusalem church state shall take place, when all the Lord's people will be righteous, and there will not be a Canaanite in the house of the Lord of hosts, nor a pricking brier or grieving thorn in all the land; for, in the new earth will no sinner be, but righteous persons only; and for this state the psalmist may be thought to pray.

Gill continues: *However by this petition and the following he expresses his hatred of sin and love of righteousness: some choose to render the words, "**let wickedness now consume the wicked**"; as in the issue it will, unless the grace of God takes place; some sins consume the bodies, others the estates of wicked men, and some both; and all are the means of destroying both body and soul in hell, if grace prevent not; this may be considered as a declaration of what will be, being a prophetic petition.*²⁸⁶

Matthew Poole: *Let the malice of mine enemies cease, put a stop to their wicked practices, either by changing their hearts, or by tying their hands.*

Matthew Poole continues: *Or, **Let, I pray thee, wickedness consume the wicked**, i.e. those that are maliciously and incorrigibly such.*²⁸⁷

Dr. Peter Pett: *[David] pleads that wickedness might come to an end by God judging and dealing with the wicked, and that all who are righteous might be established, by the One Who tries the hearts and the reins. The heart signifies the mind and the will which produce man's moral and religious character, the reins control man's behaviour. He desires that both will be fully tested. The idea of trying the hearts and the reins was popular with Jeremiah (Jer. 11:20; Jer. 17:10; Jer. 20:12. See also Rev. 2:23).*²⁸⁸

Trapp: *Put a stop to their rage and rancour.*²⁸⁹

²⁸³ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 7:9 (slightly edited).

²⁸⁴ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, Psalm 7:9.

²⁸⁵ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 7:9.

²⁸⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:9 (slightly edited).

²⁸⁷ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 7:9.

²⁸⁸ Dr. Peter Pett, *Commentary Series on the Bible*; from e-sword, Psalm 7:6–10.

²⁸⁹ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, Psalm 7:9.

Psalm 7:9a The evil of the malevolent will come to an end (various commentators)

Whedon: *Oh let the wickedness of... come to an end—A prayer for universal right and justice in the earth, with calm faith in the result, finds expression in Psalm 7:9-10. It is not against men, but against wickedness, that David prays: and this is the true key to all the imprecatory psalms.*²⁹⁰

Calling for an end to the wicked: Psalm 9:5-6, Psalm 10:15, Psalm 10:18, Psalm 58:6, Psalm 74:10-11, Psalm 74:22-23; Isa. 37:36-38; Dan. 11:45; Acts 12:23.²⁹¹

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 7:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kûwn (כּוּן) [pronounced <i>koon</i>]	<i>to set up, to erect; to confirm, to establish, to maintain; to found [a city, the earth, etc]; to direct [e.g., arrows], metaphorically to turn one's mind [to anything]</i>	2 nd person masculine singular, Pilel (Polel) imperfect	Strong's #3559 BDB #465
The Polel is not acknowledged in Mansoor's book nor in Zodhiates; it comes from Owen's book. However, it is essentially the same as the Piel (intensive) stem with a different conjugation. It appears to be called the Pilel in Gesenius and BDB.			
tsaddîyq (צַדִּיק) [pronounced <i>tsahd-DEEK</i>]	<i>just, righteous, justified, vindicated; absolute or perfect righteousness [if applied to God]</i>	masculine singular adjective, often used as a substantive	Strong's #6662 BDB #843

Translation: ...establish [Your] Righteous One.

There are two ways to interpret this: David looks to be vindicated, perhaps before Saul; and before all Israel. But this may also **look ahead** to the establishment of David's Greater Son.

When malevolence is removed from this world, then Jesus Christ will rule over the world.

David encourages God to establish His righteousness; or to establish His Righteous One.

Psalm 7:9b ...establish [Your] Righteous One.

Psalm 7:9b Establish the righteous (or Righteous One) (various commentators)

Barnes: *But establish the just - The righteous. This stands in contrast with his desire in regard to the wicked. He prays that the righteous may be confirmed in their integrity, and that their plans may succeed. This prayer is as universal as the former, and is, in fact, a prayer that the world may come under the dominion of the principles of truth and holiness.*²⁹²

²⁹⁰ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 7:9.

²⁹¹ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 7:9.

²⁹² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:9.

Psalm 7:9b Establish the righteous (or Righteous One) (various commentators)

Benson: *And You will establish, or confirm, or uphold the just*, all just persons and causes; which is opposed to wickedness coming to an end, last mentioned.²⁹³

Dr. John Gill: *but establish the just; or righteous one*; meaning himself, and every other who is made righteous, not by his own righteousness, but by the righteousness of Christ imputed to him; and who needs not to have his righteousness established, which is in itself stable, firm, and sure, and cannot be more so; it is an everlasting one, and cannot be abolished, but abides for ever, and will answer for him in a time to come; but his faith to be established more and more in its exercise on this righteousness: nor do the persons of the just need establishing, or can they be more stable than they are, as considered in Christ, as they are the objects of God's everlasting love, secured in the covenant of grace, and built on Christ the foundation; but the graces of faith, hope, and love, need daily establishing on their proper object, they being weak, fickle, and inconstant in their acts; and the saints need more and more establishing in the doctrines of the Gospel, and in their adherence to the cause of God and Christ and true religion; and it is God's work to establish them, to whom the psalmist applies; see 1Peter 5:10.²⁹⁴

Matthew Poole: *Establish*; or, and you will establish, or confirm, or uphold... *The just*; all just persons and causes.²⁹⁵

Establish the righteous (or the Righteous One): Psalm 37:23 40:2 1Sam. 2:9 Rom. 16:25 1Thess. 3:13 1Peter 5:10 Jude 1:1.²⁹⁶

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 7:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
bâchan (בָּחַן) [pronounced baw-KHAHN]	examining, [carefully] scrutinizing, testing, trying (out), proving; looking out, watching	Qal active participle	Strong's #974 BDB #103
lêb (לֵב) [pronounced lay ^b v]	heart, inner man, mind, will, thinking; midst	masculine plural noun	Strong's #3820 BDB #524
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
k ^e lâyôwth (כְּלָיוֹת) [pronounced keh-law-YOUTH]	kidneys, reins; inmost mind, desires, affections, emotions; choicest, richest	feminine plural noun	Strong's #3629 BDB #480
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun	Strong's #430 BDB #43

²⁹³ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 7:9 (slightly edited).

²⁹⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:9.

²⁹⁵ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 7:9 (slightly edited).

²⁹⁶ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 7:9.

Psalm 7:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tsaddîyq (צִדִּיק) [pronounced tsahd-DEEK]	<i>just, righteous, justified, vindicated; absolute or perfect righteousness</i> [if applied to God]	masculine singular adjective, often used as a substantive	Strong's #6662 BDB #843

Translation: O Elohim, [in Your] righteousness, examine the thinking and emotions of every man.

This is an odd phrase to be placed right here. We would expect to find a pronoun, either the 2nd or 3rd person masculine singular; however, we do not. We can reasonably assume that this refers back to *the Righteous One*, or to *God*.

Again, David calls upon God, Who is righteous, to examine the thinking and the emotions of all men related to his situation. David is confident that, if God examines him; and if God examines David's enemies, then God will destroy David's enemies.

The word *righteous* occurs in several places in these verses. However, according to the LXX and the Peshitta, it is not to be found here. It is worth discussing whether this has a smoother reading with or without it.

Psalm 7:9c O Elohim, [in Your] righteousness, examine the thinking and emotions of every man.

Psalm 7:9c God tests the thinking and emotions of man (various commentators)

Barnes: *For the righteous God tests the hearts and reins* - That is, the hearts and reins of all people. He understands the character of all people; he is intimately acquainted with all their thoughts, and purposes, and feelings. 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. The word "reins," with us, denotes the kidneys. In the Scriptures the word seems to be used, in a general sense, to denote the inward parts, as the seat of the affections and passions.

Barnes continues: The Hebrew word הִילַךְ *kilyâh*, means the same as the word "reins" with us - the kidneys, Exodus 29:13, Exodus 29:22; Job 16:13; Isa. 34:6; Deut. 32:14. From some cause, the Hebrews seem to have regarded the "reins" as the seat of the affections and passions, though perhaps only in the sense that they thus spoke of the "inward" parts, and meant to denote the deepest purposes of the soul - as if utterly concealed from the eye. These deep thoughts and feelings, so unknown to other people, are all known intimately to God, and thus the character of every man is clearly understood by him, and he can judge every man aright.

Barnes concludes: The phrase used here - of trying the hearts and reins - is one that is often employed to describe the Omniscience of God. Compare Jer. 11:20; Jer. 17:10; Jer. 20:12; Psalm 26:2; Psalm 139:13; Rev. 2:23. The particular idea here is, that as God searches the hearts of all people, and understands the secret purposes of the soul, he is able to judge aright, and to determine correctly in regard to their character, or to administer his government on the principles of exact justice. Such is the ground of the prayer in this case, that God, who knew the character of all people, would confirm those who are truly righteous, and would bring the wickedness of the ungodly to an end.²⁹⁷

²⁹⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:9.

Psalm 7:9c God tests the thinking and emotions of man (various commentators)

Benson: *For the righteous God tests the hearts and reins* — And, therefore, He knows the secret wickedness of the wicked, and how to bring it to an end; and He is a witness to the secret sincerity of the just, and has secret ways of establishing them in it.²⁹⁸

Bullinger: *That is, the thoughts and affections and desires.*²⁹⁹

The Cambridge Bible: *A favourite thought with Jeremiah: see ch. Jer. 11:20, Jer. 17:10, Jer. 20:12; cp. Rev. 2:23. The heart is regarded in the O.T. as the organ of thought and will, which determines the man's moral and religious character, the reins (kidneys) as the seat of the emotions.*³⁰⁰

The Geneva Bible: *Though they pretend a just cause against me, yet God will judge their hypocrisy.*³⁰¹

Dr. John Gill: *for the righteous God tests the hearts and reins; he is righteous himself in his nature, and in all his works, and he knows who are righteous and who are wicked; he knows the hearts, thoughts, affections, and inward principles of all men, and the springs of all their actions; he looks not at outward appearances, but at the heart; and as he can distinguish between the one and the other, he is capable of punishing the wicked and of confirming the righteous, consistent with the truth of his perfections.*³⁰²

Horne: *It is predicted, that wickedness will, in the end, be abolished, and the just immoveably established, by Him who knows intimately the very thoughts and desires of both good and bad men, and will give to each their due reward. How can we doubt of this when it has pleased God to afford so many examples and preludes to it in his dispensations of old time? The righteous cause has already triumphed in Christ; let us not doubt that it will do so in the church. Happy the man whose hope is therefore in God, because he saves the upright in heart.*³⁰³

Jamieson, Fausset and Brown: *the hearts and reins* — the affections and motives of men, or the seat of them (compare Psalm 16:7; Psalm 26:2); as we use heart and bosom or breast.³⁰⁴

Matthew Poole: *The righteous God tests the heart and reins; and therefore he knows that I have not so much as a thought or a desire of that mischief which Cush and others report I am designing against Saul.*³⁰⁵

Trapp: *The righteous God tests the hearts and reins* i.e. The thoughts and affections or lusts of people, and accordingly esteems of them; for...God judges a man according to the hidden man of his heart.³⁰⁶

God tests the inner man: Psalm 17:3 44:21 139:1 1Sam. 16:7 1Chron. 28:9 Jer. 11:20, Jer. 17:10 20:12 Rev. 2:23.³⁰⁷

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 7:9 The evil of the malevolent will come to an end; establish [Your] Righteous One. O Elohim, [in Your] righteousness, examine the thinking and emotions of every man.

²⁹⁸ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 7:9 (se).

²⁹⁹ *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p. 567.

³⁰⁰ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 7:9.

³⁰¹ Geneva Bible Translation Notes; 1599, courtesy of e-sword, Psalm 7:9.

³⁰² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:9 (slightly edited).

³⁰³ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 7:9 (slightly edited).

³⁰⁴ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Psalm 7:9.

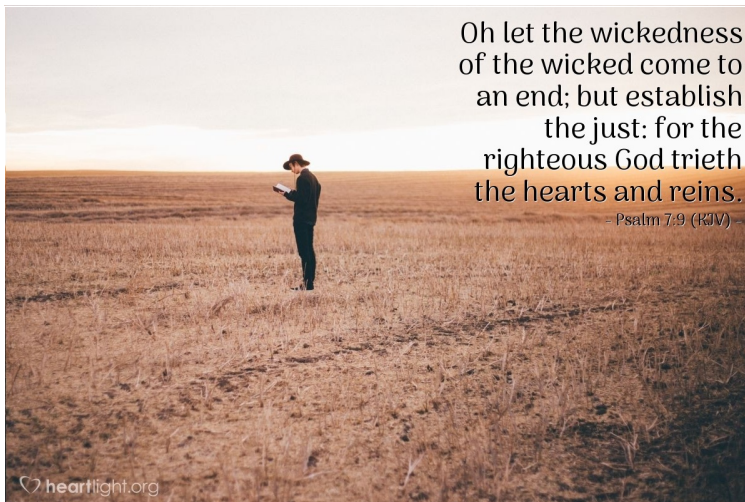
³⁰⁵ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 7:9 (slightly edited).

³⁰⁶ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, Psalm 7:9 (slightly edited).

³⁰⁷ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 7:9.

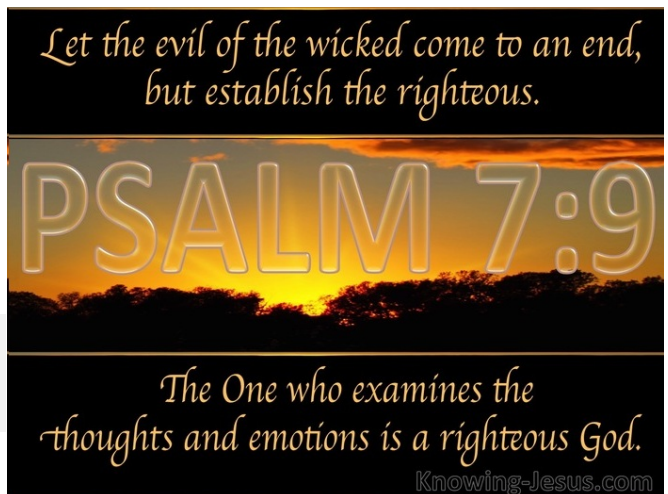
Psalm 7:9 NIV (a graphic); from **Verse of the Day**; accessed February 23, 2020.

The Cambridge Bible: *The last clause adds the ground upon which the hope and prayer of the first clause is based. God is righteous, and He is a discernor of hearts; there can therefore be no doubt of His will and His ability to distinguish between the righteous and the wicked by an impartial judgement. Cp. 1Sam. 16:7; Isa. 11:3-4.*³⁰⁸



Psalm 7:9 (KJV) (a graphic); from **Heart Light**; accessed February 23, 2020.

Psalm 7:9 (HCSB) (a graphic); from **Knowing Jesus**; accessed February 23, 2020.



Chapter Outline

Charts, Graphics and Short Doctrines

Psalm 7:8-9 Y^ehowah judges all mankind [lit., *peoples*]; [so, then] judge me, Y^ehowah, according to my own righteousness and my own integrity [which is] upon me. The evil of the malevolent will come to an end; establish [Your] Righteous One. O Elohim, [in Your] righteousness, examine the thinking and emotions of every man.

James Burton Coffman: *In these two verses we have the universal hope and longing of the redeemed of all ages. The blessing of God upon the righteous and the cessation of wickedness are the ideals to be realized ultimately in that "new heaven and new earth, where righteousness lives." It does not seem to this author a reasonable expectation for our troubled and rebellious earth to attain such a status during the current dispensation.*³⁰⁹

Psalm 7:6-9 Arise, O Y^ehowah, in Your anger; lift [Yourself] up against the fury of those persecuting me; and be induced towards me a judgment [that] You have mandated. The congregation of nations surround You; therefore, return to [or, sit at] a high place over them. Y^ehowah judges all mankind [lit., *peoples*]; [so, then] judge me, Y^ehowah, according to my own righteousness and my own integrity [which is] upon me. The evil of the malevolent

³⁰⁸ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 7:9.

³⁰⁹ From <https://www.studyLight.org/commentaries/bcc/psalms-7.html> accessed February 23, 2020 (slightly edited).

will come to an end; establish [Your] Righteous One. O Elohim, [in Your] righteousness, examine the thinking and emotions of every man.

There are two ways to understand this passage: (1) David is calling for God to apply His justice to David's life; and (2) we may see this as David speaking about the Messiah and God establishing the Messiah over all.

There are two authors of this psalm: David and God the Holy Spirit. David may want to talk about one thing; and God the Holy Spirit might be communicating something different—and sometimes, entirely different. But exactly the same words are used, but two different things are being conveyed.

For some people, this is difficult to accept, so let me give you an example of where something like this is unquestionably used. Back in Genesis 22, God asks Abraham to offer up his son, the son whom he loves, his only son. Now, Abraham sees this as a matter of obedience. God requires this of him and he needs to continue to trust God for the outcome. And Abraham does. And, throughout Israel's history, this is how this particular narrative is understood. God asks something of Abraham which requires great faith; and Abraham believes God and obeys God.

Now, in the Church Age, we know that there is more to this narrative than simple faith and obedience. We know that this is a shadow of things to come; this is **typical** of the Lord Jesus Christ dying on the cross for our sins. This is typical of God offering up His Only Son, the Son Whom God loves, on our behalf.

Abraham does not understand that; Abraham does not even have an inkling of that. He knows that this is about obedience and that is all that Abraham knows. But, God the Holy Spirit knows what this is all about. God the Holy Spirit understand that this passage looks forward in time to when God the Father would offer His Son up as a sacrifice for our sins.

My point being, we have two completely different meanings to take from this same passage. There is the meaning that Abraham understood; and that all Hebrew peoples have understood since then; but then, there is the typical meaning, where God uses this event to look forward in time and to foreshadow the death of the Messiah, God's Promised One.

Therefore, if it is possible for there to be **more than one meaning** for that passage, why is this not possible elsewhere? (And I could offer up many examples of other passages which are commonly understood to have more than one meaning).

There is the meaning of the words given by the human author; but then, these same words can have another meaning which may or may not be related to the human meaning; a meaning placed there by God the Holy Spirit. For further information on this topic, see the Doctrine of the **Dual Authorship of Scripture** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Dr. Peter Pett: David's prayer, dragged from the bitterness of his experience, is that once again God will come in a great act of judgment, with the result that evil will be removed from the earth and the righteous will be established to build up a new world. Then man can begin again as he did at the Flood. But it is not a totally selfish prayer. He has in mind all the righteous, especially those suffering unfairly (compare Rev. 6:9-11). He longs for a fair world.³¹⁰ Without even intending to, Pett appears to have placed David's prayer in a much larger context, giving a wider meaning to his words.

Psalm 7:6–9 Rise up, O Jehovah, in Your anger against wickedness; lift Yourself up in a righteous anger against the rage of those who persecute me. Be induced towards me to make a judgment of me, according to the righteousness which You demand. Right now, the congregation of nations surround You; but I ask that You return to [or, sit at] a high place over them. Jehovah judges all mankind; therefore, judge me, Jehovah, according to my righteousness and my integrity. Bring the evil of the malevolent to an end and establish Your Righteous One. You

³¹⁰ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Psalm 7:6–10.

know all of the facts, O God; please examine the thinking and emotions of every man according to Your perfect standards.

Dr. Peter Pett: *'YHWH ministers judgment (is the One Who administers judgment) to the peoples. Judge me, O YHWH, according to my righteousness, and to my integrity that is in me. O let the wickedness of the wicked come to an end, but establish the righteous, for a righteous God tries the hearts and reins.'* The psalmist has a real concern that justice for all might come, and that wickedness might be done away. If his prayer were to be answered YHWH would sit in judgment on all the peoples, for He is the minister of judgment. Then David himself is ready to give account because he is satisfied that he is righteous and a man of integrity. As a forgiven sinner his conscious is clear. But his concern is not just for himself but for all righteous men. His prayer is, 'let righteousness triumph'.³¹¹

Chapter Outline

Charts, Graphics and Short Doctrines

David Speaks of the Justice of God, Which Justice Will Vindicate Him

Matthew Henry: *David having lodged his appeal with God by prayer and a solemn profession of his integrity, in the former part of the psalm, in this latter part does, as it were, take out judgment upon the appeal, by faith in the word of God, and the assurance it gives of the happiness and safety of the righteous and the certain destruction of wicked people that continue impenitent.*³¹²

**My shield is upon Elohim,
Who is saving upright of heart;
an Elohim judging [the] righteous
and an Êl Who is being indignant in every
day.**

Psalm
7:10–11

**My shield is with Elohim,
Who delivers the righteous of heart;
the Elohim [Who is] a righteous Judge,
an Êl Who denounces [the wicked] every day.**

**My shield is with God, Who delivers those who are righteous;
the God Who is a righteous Judge; the God Who denounces the wicked every day.**

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	My shield is upon Elohim, Who is saving upright of heart; an Elohim judging [the] righteous and an Êl Who is being indignant in every day.
Targum (Trans. E. Cook)	My shield is on God, redeemer of the upright of heart. God is the righteous judge, and in might is angry <i>at the wicked</i> every day.
Douay-Rheims 1899 (Amer.)	Is my <u>help</u> from the Lord; who saveth the upright of heart. God is a just judge, strong and patient: is he angry every day?
Plain English Aramaic Bible	God is my <u>helper</u> , who saves the upright in heart. God, the Judge of truth, is <u>not</u> angry every day.
Lamsa's Peshitta (Syriac)	O God <u>who saveth the upright in heart</u> , O righteous God, help me. God is a righteous judge; yea he is <u>not</u> angry every day.
Updated Brenton (Greek)	My <u>help is righteous</u> , coming from God, who saves the upright in heart. God is a righteous Judge, and strong, and patient, <u>not</u> inflicting vengeance every day.

³¹¹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Psalm 7:6–10.

³¹² Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Psalm 7:10–17.

Significant differences: Instead of *shield*, the Latin and Aramaic have *help*, *helper*. Lamsa's first sentence and the Greek mix up the words in the first two phrase differently than is found in the Hebrew.

The final phrase is put as a question in the Latin (implying that God is *not* angry every day); and the negative is added to the Aramaic and Greek (they are not inserting the negative, but they have interpreted the name for God as really being the negative—they differ in vowel points).

Limited Vocabulary Translations:

Bible in Basic English	God, who is the saviour of the upright in heart, is my breastplate. God is the judge of the upright, and is angry with the evil-doers every day.
Easy English	The Most High God is like a shield to keep me safe. He takes care of people who want to do right things. God is a judge who is fair. Every day he is angry against wicked people.
Easy-to-Read Version—2001	God helps people with honest hearts. So God will protect me. God is a good judge. He speaks against evil all the time.
Easy-to-Read Version—2006	God helps people who want to do right, so he will protect me. God is a good judge. He always condemns evil.
Good News Bible (TEV)	God is my protector; he saves those who obey him. God is a righteous judge and always condemns the wicked.
The Message	And I'm feeling so fit, so safe: made right, kept right. God in solemn honor does things right, but his nerves are sandpapered raw.
Names of God Bible	My Magen is Elohim above, who saves those whose motives are decent. Elohim is a fair Shophet , an EI who is angered by injustice every day.
NIRV	The Most High God is like a shield that keeps me safe. He saves those whose hearts are honest. God judges fairly. He shows his anger every day.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press paraphrase	God is my shield; He will defend me. He saves those whose hearts and lives are true and right. ^[58] [58] Literally, "the upright in heart."
Contemporary English V.	God is a judge who is perfectly fair, and He is angry with the wicked every day. You, God, are my shield, the protector of everyone whose heart is right. You see that justice is done, and each day you take revenge.
The Living Bible	God is my shield; he will defend me. He saves those whose hearts and lives are true and right. [literally, "the upright in heart."]
New Berkeley Version	God is a judge who is perfectly fair, and he is angry with the wicked every day. My shield depends upon God, who saves the upright in heart. God is a righteous judge, a God who is indignant every day..
New Life Version	I am kept safe by God, Who saves those who are pure in heart.

New Living Translation	God is always right in how He judges. He is angry with the sinful every day. God is my shield, saving those whose hearts are true and right. God is an honest judge. He is angry with the wicked every day.
Unlocked Dynamic Bible	God, you protect me as a shield protects soldiers; you rescue all those who are righteous in their inner being. You judge everyone correctly, and every day you punish wicked people who insult your law.

Partially literal and partially paraphrased translations:

American English Bible	Then, send me aid, O my God, And save all those with straight hearts. My God is just, forgiving, and strong... He's not One who is angry each day.
Beck's American Translation	God Most High, is my King [Or, "shield"]. He saves those who are right at heart God is a just judge, a God who is angry every day.
Common English Bible	God is my shield; he saves those whose heart is right. God is a righteous judge, a God who is angry at evil [Heb lacks <i>at evil</i>] every single day.
New Advent (Knox) Bible	From the Lord, refuge of true hearts, my protection comes. God judges ever true; day by day his indignation mounts up;...
Translation for Translators	God, you protect me like a shield <i>protects soldiers</i> [MET]; you protect all those who are righteous in their inner being. You judge <i>everyone</i> correctly, and every day you punish <i>wicked people</i> .

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	STANZA 3. My only defence is with GOD;—My safety my trueness of heart; For GOD is a judge who is just;—Yet GOD is provoked every day!.
God's Truth (Tyndale)	My help comes of God, which preserves them that are true of heart. God is a righteous judge, and God is ever threatening.
HCSB	My shield is with [Lit <i>on</i>] God, who saves the upright in heart. God is a righteous judge and a God who shows His wrath every day.
NIV, ©2011	My shield [Or <i>sovereign</i>] is God Most High, who saves the upright in heart. God is a righteous judge, a God who displays his wrath every day.
Unlocked Literal Bible	My shield comes from God, the one who saves the upright in heart. God is a righteous judge, a God who is indignant each day.
Urim-Thummim Version	My defense is of Elohim that saves the upright in heart. Elohim is a righteous judge, and he is not angry at all times.
Wikipedia Bible Project	My shield is God above, savior of the honest heart. God is a just judge, and a god in fury all days.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	You cover me as a shield, Oh God, for you protect the upright. A righteous judge is God, his anger ever awaiting those who refuse to repent.
The Heritage Bible	My shield is of God, who saves the upright in heart. God is a righteous judge, and God is enraged ¹¹ every day. ¹¹ 7:11 enraged , za'am, literally to foam at the mouth.
New American Bible (2011)	IV God is a shield above me saving the upright of heart. [Ps 3:4.] God is a just judge, powerful and patient,* not exercising anger every day. * [7:12] Powerful and patient : the inclusion of these words is drawn from the Septuagint tradition concerning this verse.
New English Bible—1970	God, the High God, is my shield who saves men of honest heart. God is a just judge, every day he requites the raging enemy.
New Jerusalem Bible	God is a shield that protects me, saving the honest of heart. God is an upright judge, slow to anger, but a God at all times threatening.
Revised English Bible—1989	I rely on God to shield me; he saves the honest of heart. God is a just judge, constant in his righteous anger.

Jewish/Hebrew Names Bibles:

exeGeses companion Bible	My buckler is on Elohim, who saves the straight in heart: Elohim is a just judge and El enrages every day.
Hebraic Roots Bible	Elohim is a righteous judge; and El is angry with evildoers every day. If he will not turn, He will whet His sword; He has trod His bow, He made it ready; yea, He has fitted for him instruments of death. He will make ready His arrows for pursuers. V. 13 is included for context.
Israeli Authorized Version	My defence is of Elohim, which saveth the upright in heart. Elohim judgeth the righteous, and Elohim is angry with the wicked every day.
<i>The Scriptures</i> 1998	My shield is upon Elohim, Who saves the upright in heart. Elohim is a righteous judge. And Ėl is enraged every day,...
Tree of Life Version	My shield is God—Savior of the upright in heart. God is a righteous judge, a God who is indignant every day.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	MY HELP IS RIGHTEOUS, COMING FROM THEOS (<i>The Alpha & Omega</i>) WHO SAVES THE UPRIGHT IN HEART. THEOS (<i>The Alpha & Omega</i>) IS A RIGHTEOUS JUDGE, AND STRONG, AND PATIENT, NOT INFLICTING VENGEANCE EVERY DAY.
Awful Scroll Bible	My shield is He of mighty ones, surely He is to be delivering they of a level sensibility of heart. He of mighty ones is to be judging in Righteousness, indeed He Mighty is showing His indignation throughout the days - was there he to turn back to Him? - He was to sharpen His sword, and is to have bent His bow, even was He to make them ready. V. 13 is included for context.
Concordant Literal Version	My shield is settled on Elohim, Who is saving the upright of heart. Elohim is the righteous Judge, Yet El is indignant over the wicked one every day;"...
Orthodox Jewish Bible	My mogen (shield) is Elohim, Moshi'a of the upright in heart.

Elohim is a Shofet Tzaddik, and El expresses wrath kol yom.
 Rotherham's *Emphasized B.* My shield, is held by God, who is ready to save the upright in heart:
 A God to vindicate the righteous,—and yet a Got to be indignant throughout every day.

Expanded/Embellished Bibles:

The Expanded Bible	<p>God ·protects me like a [is my] shield; he saves those whose hearts ·are right [have integrity]. God ·judges by what is right [is a righteous judge], and God is ·always ready to punish the wicked [¹ angry every day].</p>
Kretzmann's Commentary	<p>My defense is of God, He Himself having undertaken his protection and vindication, which saveth the upright in heart, those who are believers in truth, without a show of hypocrisy. God judgeth the righteous, being just in all His judgments, and God is angry with the wicked every day, always abhorring their evil ways and preparing for their punishment.</p>
The Pulpit Commentary	<p>My defense is of God; literally, my shield is on God; i.e. "rests on him" (Kay)—is upheld by him. Which saveth the upright in heart (comp. Psalm 125:4). God judgeth the righteous; rather, God is a righteous Judge. So Rosenmuller, Bishop Horsley, Dr. Kay, the 'Speaker's Commentary,' and the Revised Version. And God is angry with the wicked every day. There is no need of inserting the words, "with the wicked," since, of course, it is with the wicked that God is angry. What the psalmist means to assert especially is that God's anger continues against the wicked as long as their wickedness continues.</p>
Syndein/Thieme	<p>{Reversionism Verses SuperGrace Status} My shield {magen} . . . {is} upon Elohim/Godhead The One causing to deliver the integrity {yashar} of my 'right lobe'/heart. {Note: Magen does means 'shield'. A shield is a type of defense, but is one that you carry with you for protection. The doctrine resident in his soul goes everywhere with David. Operating under divine viewpoint and divine standards is David's protection in life.} Elohiym/Godhead . . . {is} the One judging {shaphat} the righteous. And El/God is indignant every day towards the wicked/reversionist. {Note: Shaphat means to render a judicial decision based on correct and absolute evidence - He knows all the facts.} {Note: God scourges with a whip His sons - this is the harsh treatment he gives to reversionists to get them to turn back to him. And, He does chasten all sons. This is for growing believers who are disciplined for advancement or for a small step out of line. Turning your back on God as an unbeliever is the big mistake. After salvation, turning your back on Him and His Word, is as big a mistake for you 'in time' - but once saved always saved. So you risk dying horribly under the sin unto death, but then it is off to heaven for your soul and spirit for eternity.}.</p>
The Voice	<p>God is my defender; He rescues those who have a pure heart. God is a just judge; He passes judgment daily <i>against the person who does evil.</i></p>

Bible Translations with Many Footnotes:

College Press Bible Study	<p>My shield is with God—saviour of the upright in heart: God is a righteous judge—a GOD who threateneth^[56] every day. [56] "If in the end God lets his anger break forth, He does so not without having previously threatened every day, viz. the godless (cp. Isa. 66:14, Mal. 1:4)"—Del.</p>
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The Complete Tanach

My shield is upon God, Who saves the upright in heart.
 God is a righteous judge, and God is incensed every day.

a righteous judge: are You to judge with righteousness.

is incensed every day: when He sees the deed of the wicked.

NET Bible®

The Exalted God is my shield,³³
 the one who delivers the morally upright.³⁴
 God is a just judge;
 he is angry throughout the day.³⁵

^{33tn} Traditionally, “my shield is upon God” (cf. NASB). As in v. 8, מֶלֶךְ (‘al) should be understood as a divine title, here compounded with “God” (cf. NIV, “God Most High”). See M. Dahood, Psalms (AB), 1:45-46. The shield metaphor pictures God as a protector against deadly attacks.

^{34tn} Heb “pure of heart.” The “heart” is here viewed as the seat of one’s moral character and motives. The “pure of heart” are God’s faithful followers who trust in and love the Lord and, as a result, experience his deliverance (see Pss 11:2; 32:11; 36:10; 64:10; 94:15; 97:11).

^{35tn} Heb “God (the divine name אֱלֹהִים [‘el] is used) is angry during all the day.” The verb צָרַח (zo’em) means “be indignant, be angry, curse.” Here God’s angry response to wrongdoing and injustice leads him to prepare to execute judgment as described in the following verses.

Literal, almost word-for-word, renderings:

C. Thompson (updated) OT	Rightful is my help from that God who saves the upright in heart. God, who is a judge just and powerful; (though he is long suffering and does not execute vengeance every day) ...
Context Group Version	My shield is with God, Who rescues the upright in heart. God is a vindicated judge, Yes, a God that has indignation every day.
English Standard Version	My shield is with God, who saves the upright in heart. God is a righteous judge, and a God who feels indignation every day.
Modern English Version	My defense depends on God, who saves the upright in heart. God is a righteous judge, and God has indignation every day.
New European Version	My shield is with God, who saves the upright in heart. God is a righteous judge, yes, a God who has indignation every day.
Webster’s Bible Translation	My defense is from God, who saveth the upright in heart. God judgeth the righteous, and God is angry <i>with the wicked</i> every day.
Young’s Literal Translation	My shield is on God, Saviour of the upright in heart! God is a righteous judge, And He is not angry at all times.

The gist of this passage:

David depends upon God as his shield. God is the righteous Judge Who is angry with the wicked each day.

10-11

Psalm 7:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #’s
māgēn (מָגֵן) [pronounced maw-GAYN]	<i>shield, smaller shield; protection; an armed [man] [used in a negative sense]</i>	masculine singular noun with the 1 st person singular suffix	Strong’s #4043 BDB #171

Psalm 7:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
’Ēlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

Translation: *My shield is with Elohim,...*

It is a very odd preposition to be used here. It generally means *upon* or *above*. Few translators make an attempt to render this accurately. Young does, of course. Perhaps the picture is of God carrying our shield rather than being our shield? Given the problems of the other ancient translations at this point, it is reasonable to assume that there has been some corruption of the text. Or, just as probable, the translators of the LXX weren't sure what to do with this and the previous verse and they rearranged it like this.

I believe the approach here is, David stands with God; his shield is with God; he stands side-by-side with God. In this way, David is *together with* God, and God is his shield.

Psalm 7:10a *My shield is with Elohim,...*

Psalm 7:10a My shield/defense is with God (various commentators)

Barnes: *God was his protector, and that in his troubles he confided in him.*³¹³

Barnes: *The shield was a well-known part of ancient armor, of use, according to the ancient modes of warfare, when swords, and spears, and arrows were employed... They were usually made of tough and thick hides, fastened to a rim, and so attached to the left arm that they could be readily thrown before the body when attacked, or so that, as they were usually held, the vital parts of the body would be protected.*³¹⁴

Barnes: *David felt that he might trust in God in the day of trouble and danger; and, on the same account, all who are righteous may put their trust in him now.*³¹⁵

The Cambridge Bible: *Lit. my shield is upon God; it rests with God to defend me.*³¹⁶

Clarke: *My defense is of God - I now leave my cause in the hands of my Judge. I have no uneasy or fearful apprehensions, because I know God will save the upright in heart.*³¹⁷

³¹³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:10.

³¹⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 3:3.

³¹⁵ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 5:12.

³¹⁶ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 7:10.

³¹⁷ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 7:10.

Psalm 7:10a My shield/defense is with God (various commentators)

Dr. John Gill: *"my shield is with God"; that is, Christ, who was the shield his faith made use of against every spiritual enemy, was with God; he was with him as the Word and Son of God from all eternity, and as the living Redeemer of his people before his incarnation; and he is now with him as their intercessor and advocate, who pleads in defence of them, and opposes himself, his blood and righteousness, to all the charges and accusations of Satan.*³¹⁸

Barnes: *[I]t was natural to speak of God as the "shield," or the "Protector" of his people - an appellation which is often given to him in the Scriptures (Gen. 15:1; Deut. 33:29; 2Sam. 22:3; Psalm 28:7; Psalm 119:114; Psalm 144:2; Psalm 33:20; Psalm 84:11; Prov. 30:5.*³¹⁹

Treasury of Scriptural Knowledge: Psalm 3:3, Psalm 18:1-2, Psalm 84:11, Psalm 89:18; Gen. 15:1.³²⁰

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 7:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâsha' (עָשָׂא) [pronounced yaw-SHAHQ]	<i>deliverer, savior, saving; less literally, redeemer, rescuer, lifesaver, liberator</i>	masculine singular, Hiphil participle	Strong's #3467 BDB #446
yâshâr (יָשָׁר) [pronounced yaw-SHAWR]	<i>right, correct, accurate, lacking in contradictions, upright, straight, uniform, having internal integrity, even</i>	masculine plural adjective which can act like a substantive; construct form	Strong's #3477 BDB #449
lêb (לֵב) [pronounced lay ^b]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun	Strong's #3820 BDB #524

Translation: ...Who delivers the righteous of heart;...

This is alliterative here. The verb and the construct sound very similar. Recall that our hearts of integrity are based upon our being in Christ. This is a reference to **sanctification**, and recall there are 3 types (or stages) of sanctification. The first is being sanctified in Christ; the second is being sanctified in time; and the third is being sanctified in eternity.

God delivers the righteous of heart. This is **imputed righteousness**.

Psalm 7:10b ...Who delivers the righteous of heart;...

Psalm 7:10b God delivers the righteous of heart (various commentators)

Barnes: *[God] searches the heart Psalm 7:9 sees to be upright; or to be sincere, truthful, just. The writer says that it is a characteristic of God that he saves or protects all such; and, conscious of his innocence of the charges against himself, he here appeals to him on that ground, and confides in his protection because he sees that in this respect he was blameless.*³²¹

³¹⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:10.

³¹⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 3:3.

³²⁰ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 7:10.

³²¹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:10.

Psalm 7:10b God delivers the righteous of heart (various commentators)

Dr. John Gill: *[That is, those] who have the truth of grace in them, wisdom in the hidden part; who are sincere in their affections, purposes, and designs, in their faith, hope, and love; and act from real principles of truth and love, in the integrity of their souls; for these light and gladness are sown, to them grace and glory are given, and no good thing is withheld from them; they are saved by God from sin, Satan, the world, death, and hell, and every enemy, with a spiritual and everlasting salvation.*³²²

Dr. Peter Pett: *But while longing for that great day of judgment which will slay the wicked and establish the righteous, he wants all to know that even now God judges continually on earth every day (see Psalm 10:4; Psalm 10:11; Psalm 10:13). He is a righteous judge, and thus has indignation every day as He looks at the state of the world. For all things are open to the eyes of Him with Whom we have to do, and He never overlooks anything.*³²³

Treasury of Scriptural Knowledge: Psalm 112:2, Psalm 125:4; Job 8:6; Prov. 2:21, Prov. 11:20, Prov. 28:18.³²⁴

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

David's shield or his protection is with God. At this point in time, Saul had the power and Saul had the army. Humanly speaking, David was at a great disadvantage here. But, he had the true advantage, which is God.

The Cambridge Bible: *[David's] own personal need is but one small part of the great cause, and he passes on to pray for the larger hope of the universal destruction of evil and triumph of the righteous.*³²⁵

Psalm 7:10 [My shield is with Elohim, Who delivers the righteous of heart;...](#)

David's heart is righteous. He has received imputed righteousness when he believed in the Revealed God; and he has grown spiritually in his life, meaning that he has experiential righteousness.

³²² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:10.

³²³ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Psalm 7:11–13.

³²⁴ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 7:10.

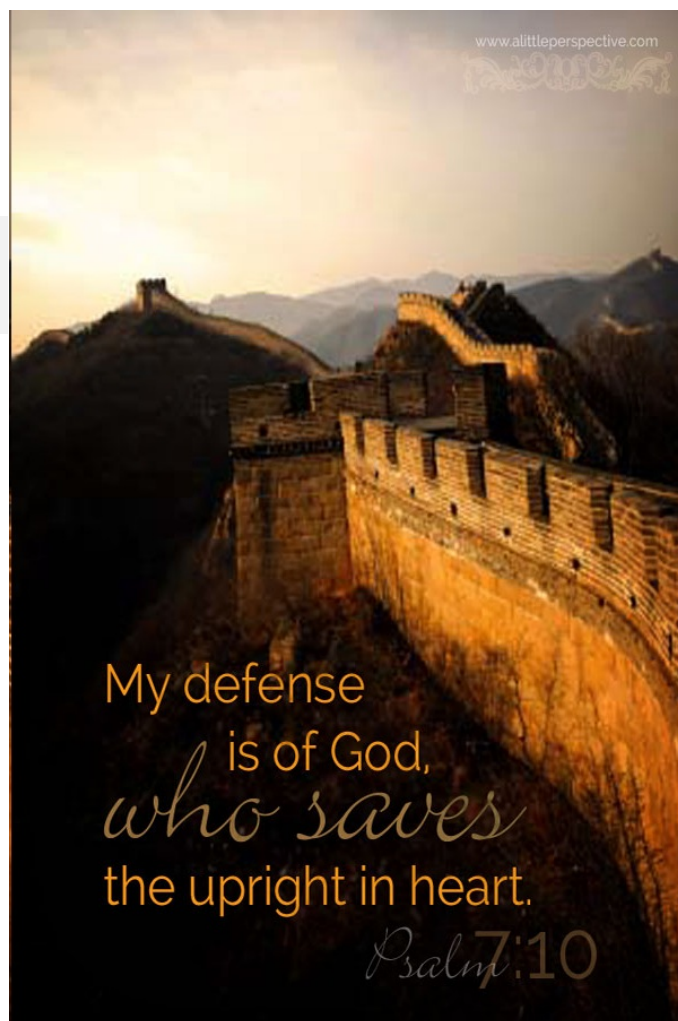
³²⁵ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 7:9–10.

Psalm 7:10 (NLT) (a graphic); from [Flickr](#); accessed February 23, 2020.

Psalm 7:10 (NKJV) (a graphic); from [Heart of a Shepherd](#); accessed February 23, 2020.

Chapter Outline

Charts, Graphics and Short Doctrines



Psalm 7:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿĒlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun	Strong's #430 BDB #43
shâphaṭ (שָׁפַט) [pronounced shaw-FAHT]	judging, governing; the one judging [governing]; a judge, governor; one set up to temporarily guide and rule Israel	masculine singular, Qal active participle	Strong's #8199 BDB #1047

Matthew Poole: *God judges, i.e. defends, or avenges, or delivers, as this word is oft used, as Deut. 32:36 Psalm 9:4 10:18 26:1, &c. To judge is properly to give sentence.*³²⁶

³²⁶ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 7:11.

Psalm 7:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tsaddîyq (צַדִּיק) [pronounced tsahd-DEEK]	<i>just, righteous, justified, vindicated; absolute or perfect righteousness [if applied to God]</i>	masculine singular adjective, often used as a substantive	Strong's #6662 BDB #843

Translation: ...the Elohim [Who is] a righteous Judge,...

I could not decide between, *Elohim who judges the righteous*; or *Elohim the righteous judge*. I believe the latter is correct. David is, after all, appealing to the Righteous Judge. This is translated both ways (commentators below will interpret this according to how they think it should be translated).

Barnes: *God is a righteous judge or, God ...judges, "the righteous". The sense is not materially varied, whichever translation is adopted.*³²⁷

David is giving reasons why he can call upon God to judge his enemies and to deliver him. First of all, God is the righteous Judge. This is one of God's many functions. We interact with God on the basis of His love, His justice, and His righteousness (these are God's points of contact with mankind). So David can call upon a righteous judge. Furthermore, this God can test the hearts and inclinations of all men (see v. 9). God is able to judge any and all because He knows everything, including the motivations and thinking of a person.

There is an important thing that we can learn from this: God does administer justice in time, on earth. We do not have to wait for eternity in order to see God dispense justice. He does it in the here and now. Otherwise, David's prayer and psalm here would make no sense.

When we go before an earthly judge; or are at a trial; we expect a judge to rule according to the laws written for him. We do not expect to see him dismiss a serious crime out of misdirected compassion. Many criminals have had difficult lives; but should they be let out based upon compassion, even though they most certainly will go out and commit more crimes? David is calling for such a judgment to be rendered against his persecutors.

Psalm 7:11a ...the Elohim [Who is] a righteous Judge,... (Or, *Who judges the righteous*)

Psalm 7:11a God judges the righteous (various commentators)

Barnes: *God judges the righteous* - That is, he pronounces a just judgment on their behalf; he vindicates their character. It is true, in a general sense, that God judges all according to their character; but the particular idea here is, that God will do justice to the righteous; he will interpose to vindicate them, and he will treat them as they ought to be treated when assailed by their enemies, and when reproached and calumniated.³²⁸

Dr. John Gill: *God judges the righteous*,.... Not all that are thought to be righteous, or think themselves to be so, are such; nor is any man naturally righteous, or of himself, nor by virtue of his obedience to the law of works; but such only are righteous who are made so by the obedience of Christ; these God governs and protects, avenges their injuries and defends their persons.³²⁹

Matthew Henry: *God judges the righteous*; he owns every righteous cause, and will maintain it in every righteous man, and will protect him.³³⁰

³²⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:11.

³²⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:11 (slightly edited).

³²⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:11 (slightly edited).

³³⁰ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Psalm 7:10–17.

Psalm 7:11a God judges the righteous (various commentators)

Whedon: *The present participial form, God is judging, God is angry, shows that the wrath of God is already "revealed from heaven against all unrighteousness of men," for their timely warning. Not, indeed, his ultimate punishment of sin, but his corrective, disciplinary judgment against it.*³³¹

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 7:11a ...the Elohim [Who is] a righteous Judge,...

Psalm 7:11a God is a Righteous Judge (various commentators)

Barnes: *God has no attribute that can take part with sin or the sinner.*³³²

Dr. John Gill: *[S]ome render the words, "God is a righteous Judge"; he is so now in the administrations of his government of the universe, and he will be so hereafter in the general judgment of the world.*³³³

Matthew Henry: *God judges the righteous; ... God is a righteous Judge (so some read it), who not only does righteousness himself, but will take care that righteousness be done by the children of men and will avenge and punish all unrighteousness.*³³⁴

H. A. Ironsides: *God is still the moral Governor of the universe, and no matter what is going on it cannot get out of His hand. Only so much evil is permitted. "God judges the righteous, and God is angry with the wicked every day." And as Judge of the universe He is going to deal with wickedness. I do not have to do it.*³³⁵

Jamieson, Fausset and Brown: *[David celebrates] God's righteous government, in defending the upright and punishing the wicked, whose malignant devices will result in their own ruin; and, confident of God's aid, he closes with rejoicing.*³³⁶

The Pulpit Commentary: *God's righteous displeasure against sin is an abiding reality... Confidence in Divine ... justice is one of the deepest roots of religion. On this faith Abraham based his daring but humble intercession for the cities (Gen. 18:25). To this justice the psalmist, deeply wronged and falsely accused, makes impassioned appeal. This (and many other passages of) Scripture is grievously misjudged if read as the outpouring of personal revenge. David is perfectly willing to suffer, if he deserves it (Psalm 7:4–5). The enemies against whom (here and elsewhere) he appeals are not merely his private foes, but God's enemies public rebels against law and truth, "workers of iniquity."*³³⁷

What we read in the Pulpit Commentary is some really important stuff.

Chapter Outline

Charts, Maps and Short Doctrines

David Guzik: *The justice of God is easy to understand if we simply compare to what we expect from an earthly judge. We don't think it is right or good if a human judge excuses crime in the name of*

³³¹ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 7:11–13.

³³² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:11.

³³³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:11.

³³⁴ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Psalm 7:10–17.

³³⁵ From <http://www.plymouthbrethren.org/article/6476> accessed February 23, 2020 (slightly edited).

³³⁶ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Psalm 7:1–2.

³³⁷ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Psalm 7:11 (homiletics).

*compassion; we expect judges to be just. Yet many are absolutely confident that God will be an unjust judge on the Day of Judgment.*³³⁸

Psalm 7:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’Ēl (אֵל) [pronounced <i>ALE</i>]	<i>God, god, mighty one, strong, hero; transliterated El, Êl</i>	masculine singular noun	Strong's #410 BDB #42
zâ’am (רָעַם) [pronounced <i>zaw-GAHM</i>]	<i>being indignant, being angry; denouncing [or disparaging out of indignation], denouncing [as an affront to God's perfect character], cursing</i>	Qal active participle	Strong's #2194 BDB #276
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (כָּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398
These words are variously translated, <i>every day, all day (s), all times.</i>			

Translation: ...an Êl Who denounces [the wicked] every day.

I am assuming that God denounces or is disparaging to the wicked every day. This is the way that most have understood this passage. However, some ancient translations inserted the word *not*.

There are those with whom God is indignant and He denounces them or disparages them or He is indignant with them. Those are men who are an affront to His perfect character. Because of this, David can expect God to judge his enemies.

At first, I was not buying Clarke's argument. However, the vowel points do make a strong argument here for Clarke's point of view.

Psalm 7:11b ...an Êl Who denounces [the wicked] every day.

Is God really angry every day? (By Adam Clarke)

The Chaldee	"God is a righteous Judge; and in strength he is angry against the wicked every day."
The Vulgate	"God is a Judge righteous, strong, and patient; will he be angry every day?"
The Septuagint	"God is a righteous Judge, strong and longsuffering; not bringing forth his anger every day."
Syriac	"God is the Judge of righteousness; he is not angry every day."
The Aethiopic	"God is a just Judge, and strong and longsuffering; he will not bring forth tribulation daily."

³³⁸ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Psalm 7.

Is God really angry every day? (By Adam Clarke)

The Arabic is the same as the Septuagint.

I have judged it of consequence to trace this verse through all the ancient versions in order to be able to ascertain what is the true reading, where the evidence on one side amounts to a positive affirmation, "**God is angry every day;**" and, on the other side, to as positive a negation, "**He is Not angry every day.**" The mass of evidence supports the latter reading. The Chaldee first corrupted the text by making the addition, with the wicked, which our translators have followed, though they have put the words into italics, as not being in the Hebrew text. In the MSS. collated by Kennicott and De Rossi there is no various reading on this text

אל el, with the vowel point tsere, signifies God: אל al, the same letters, with the point pathach, signifies not. Several of the versions have read it in this way: "**God judges the righteous, and is Not angry every day.**" He is not always chiding, nor is he daily punishing, notwithstanding the continual wickedness of men: hence, the ideas of patience and longsuffering which several of the versions introduce.

There are two ways of understanding this passage; and both yield correct truth. Quite obviously, the words *the wicked* must be added if we understand God to be angry (righteously indignant) every day.

Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 7:11 (edited).

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First translation: Psalm 7:11 ...**the Elohim [Who is] a righteous Judge, an **ÊI** Who denounces [the wicked] every day.**

Second translation: Psalm 7:11 ...**the Elohim [Who is] a righteous Judge, Who is **not** angry every day.**

In the Hebrew, these bolded words appear to be the same word, when there are no vowel points.

The Two Translations of Psalm 7:11b

1. There are actually two very different ways of translating the verse, which is not something that you will find in your English Bible.
2. If there are two ways of translating this, with the inclusion of a negative being one of those ways, then how can we possibly interpret this phrase? Does it not say "X" or "not X"?
3. Actually, there is no contradiction here.
4. The most common translation is, **God is angry with the wicked every day.**
 - 1) First of all, God is *not* angry; not every day; not every other day. That is an **anthropopathism**, where an emotion or thought of man is attributed to God in order to help us better understand God's actions and motivations.
 - 2) God's anger is related to His righteousness and justice. Our sinful actions are an affront to God's righteousness; and so God applies His justice to us. The end result may feel to us as if God is angry with us.
 - 3) The deeds and thinking of evil men is an affront to God's character.
 - 4) Man's sinfulness is a daily thing; and therefore, God is angry every day.
5. But there are ancient translations who suggest that this be rendered: ...**the Elohim [Who is] a righteous Judge, Who is not angry every day.**
 - 1) As before, *anger* represents God's righteousness and justice as applied to mankind.
 - 2) David is running from Saul; Saul is unjustly persecuting David. David sees that God is *not* judging Saul and he wants God to judge him.
 - 3) Therefore, God is *not* angry every day (that is, He is not applying His justice and righteousness to every situation every single day).
6. So, there is an easy way to understand either translation, within the context of this psalm.

Sometimes, things which appear to contradict one another actually do not.

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Psalm 7:11b ...an Êl Who denounces [the wicked] every day.

What about adding *with the wicked* to Psalm 7:11b (Various commentators)

Barnes: *The phrase “with the wicked” is supplied by our translators, but not improperly, since the writer evidently intends to speak of these in contrast with the righteous.*³³⁹

Jamieson, Fausset and Brown: *the wicked* — *Though not expressed, they are implied, for they alone are left as objects of anger.*³⁴⁰

Matthew Poole: *With the wicked*; *which though it may seem a bold supplement, yet is necessary, and easily fetched out of the next and following verses.*

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Psalm 7:11b ...an Êl Who denounces [the wicked] every day.

Psalm 7:11b God is angry [with the wicked] every day (various commentators)

Barnes: *And God is angry with the wicked* - ...The words “God is angry” must, of course, be understood in a manner in accordance with the divine nature; and we are not to suppose that precisely the same passions, or the same feelings, are referred to when this language is used of God which is implied when it is used of people. It means that his nature, his laws, his government, his feelings, are all arrayed against the wicked; that he cannot regard the conduct of the wicked with favor; that he will punish them.

Barnes continues: *[God’s anger continues] Every day* - Continually; constantly; always. This is designed to qualify the previous expression. It is not excitement. It is not temporary passion, such as we see in men. It is not sudden emotion, soon to be succeeded by a different feeling when the passion passes off. It is the steady and uniform attribute of his unchanging nature to be always opposed to the wicked - to all forms of sin; and in him, in this respect, there will be no change. The wicked will find him no more favorable to their character and course of life tomorrow than he is today; no more beyond the grave, than this side the tomb. What he is today he will be tomorrow and every day. Time will make no change in this respect, and the wicked can have no hope on the ground that the feeling of God toward sin and the sinner (as such) will ever be in any way different from what it is at the present moment.³⁴¹

Benson: *Even then when God’s providence seems to favour them, and they are most secure and confident.*³⁴²

The Cambridge Bible: *Whatever men may think (Psalm 10:4; Psalm 10:11; Psalm 10:13), God’s judicial wrath against evil never rests.*³⁴³

³³⁹ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Psalm 7:11.

³⁴⁰ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Psalm 7:11.

³⁴¹ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Psalm 7:11.

³⁴² Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 7:10–11.

³⁴³ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 7:11.

Psalm 7:11b God is angry [with the wicked] every day (various commentators)

James Burton Coffman: *God is angry with the wicked "every day," and presumably that is the indignation indicated here. The righteous are protected and blessed by the Lord who is a shield about them, protecting and preserving them from the ravages of the wicked.*³⁴⁴

The Geneva Bible: *[God] continually calls the wicked to repentance by some sign of his judgments.*³⁴⁵

Dr. John Gill: *God is angry with the wicked every day; wicked men are daily sinning, and God is always the same in his nature, and has the same aversion to sin continually; and though he is not always making men examples of his wrath, yet his wrath is revealed from heaven against all unrighteousness of men; and there are frequent stances of it; and when he is silent he is still angry, and in his own time will stir up all his wrath, and rebuke in his hot displeasure.*³⁴⁶

Matthew Henry: *That they are children of wrath. They are not to be envied, for God is angry with them, is angry with the wicked every day. They are every day doing that which is provoking to him, and he resents it, and treasures it up against the day of wrath. As his mercies are new every morning towards his people, so his anger is new every morning against the wicked, upon the fresh occasions given for it by their renewed transgressions. God is angry with the wicked even in the merriest and most prosperous of their days, even in the days of their devotion; for, if they be suffered to prosper, it is in wrath; if they pray, their very prayers are an abomination. The wrath of God abides upon them (John 3:36) and continual additions are made to it.*

Matthew Henry continues: *[T]hey are children of death, as all the children of wrath are, sons of perdition, marked out for ruin...God will destroy them. The destruction they are reserved for is destruction from the Almighty, which ought to be a terror to every one of us, for it comes from the wrath of God, Psalm 7:13–14...even the threatenings of wrath are introduced with a gracious implication of mercy, enough to justify God for ever in the destruction of those that perish.*³⁴⁷

Matthew Poole: *Every day; even then, when his providence seems to favour them and they are most secure and confident.*³⁴⁸

Charles Haddon Spurgeon: *The best day that ever dawns on a sinner brings a curse with it. Sinners may have many 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, and burning in readiness for the wicked, who shall be as stubble.*³⁴⁹

C. W. Furse makes an interesting observation: *[P]atience is a distinctly human quality, for it is a state of waiting, expecting, looking out, and thus implies periods and distinctions of time. Patience has no place in eternity. As man's love, and pity, and justice, and truth, and holiness, and wisdom are mere reflections of the corresponding attributes in God, so patience also can only find its perfect archetype in Him. How can we reconcile the facts that God is almighty and yet declines to act; that He is perfectly just, yet leaves His justice still unsatisfied? By what other attribute can we describe Him who seems to contradict Himself but by the attribute of patience? This thought reconciles the difficulty.*³⁵⁰

Chapter Outline

Charts, Maps and Short Doctrines

This may seem like God is perpetually angry, but the idea is this: man and his sin nature run wild on this earth every day; and we have a just and righteous God. It would be natural for God's response to man's evil to be

³⁴⁴ From <https://www.studydrive.org/commentaries/bcc/psalms-7.html> accessed February 23, 2020.

³⁴⁵ Geneva Bible Translation Notes; courtesy of e-sword; 1599; Psalm 7:11.

³⁴⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:11.

³⁴⁷ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Psalm 7:10–17.

³⁴⁸ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 7:11.

³⁴⁹ Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm Psalm 7:10–13.

³⁵⁰ *The Sermon Bible Commentary*; ©1888-1893; in the Public Domain; Edited by the Rev. W. Robertson Nicoll, M.A., LL.D., from e-sword, Psalm 7:11.

judgment (the word *anger* is an anthropopathism, referring to God's justice applied to mankind). And since this goes on constantly, all over the earth, this would be God's state of being, so to speak.

David Guzik: *Many anticipate that they will one day stand before a God of great love, great mercy, great warmth, and great generosity. The never imagine they will stand before a God who is perfectly just and who cannot ignore the crime of sin.*³⁵¹ As an aside, the Christian is able to stand before a just and righteous God because we have Jesus' imputed righteousness.

C. W. Furse on God's patience: *Notice illustrations of God's patience given in Holy Scripture. (1) Conceive the love of the Almighty manifesting itself in creation. Weigh well the sense of the words, "God saw everything that He had made, and, behold, it was very good," and then the disappointment and overthrow of this plan of infinite benevolence, the ordainment of new plans for the punishment of sin, with mercy for the mitigation of pain, for the ultimate recovery of man's first estate. What a state of waiting, expecting, looking out, is here! (2) Again, imagine the patience which waited from the hour of the first promise of the Saviour, made before the gates of Paradise were shut, until those "last days" when the Eternal Father "spoke unto us by His Son." (3) Revelation gives us one more signal instance of the patience of the Eternal God: His "suffering the manners" of the Christian world for these eighteen hundred years, during which Christ has waited for the gathering in of His elect.*³⁵²

Psalm 7:11 ...the Elohim [Who is] a righteous Judge, an Êl Who denounces [the wicked] every day.

Webster's translation: **God judgeth the righteous, and God is angry with the wicked every day.** Bullinger designates this an *ellipsis*.³⁵³ The idea is the parallelism that, God judges the righteous, and He denounces [the wicked] every day. What is left out might be easily supplied by considering the groups of people spoken of.

Psalm 7:11 (a graphic); from **Find the Shepherd**; accessed February 23, 2020.

As we have studied, there are two very different translations for this verse.



Chapter Outline

Charts, Graphics and Short Doctrines

Psalm 7:11 **God is a Righteous Judge, and a God Who feels indignation every day.** (ESV; capitalized)

God's righteous displeasure against sin is an abiding reality (Pulpit Commentary)

- I. CONSCIENCE PROVES THIS. Conscience is the echo within the soul of God's voice, accusing or else excusing" (Rom. 2:15), praising or blaming, saying always, "Thou shalt do right; thou shalt not do wrong." This voice may be dulled and silenced by the practice of sin ("conscience scared," 1Tim. 4:2), or perverted by false philosophy or false religious belief. But it is God's witness, for all that. Note that praise and blame imply one another. If God had no holy wrath against wrong, he could have no delight in and approval of goodness.
- II. GOD'S CHARACTER PROVES THIS. The more benevolent any one is, the more odious cruelty is to him;

³⁵¹ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 7.

³⁵² *The Sermon Bible Commentary*; ©1888-1893; in the Public Domain; Edited by the Rev. W. Robertson Nicoll, M.A., LL.D., from e-sword, Psalm 7:11.

³⁵³ *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p. 59.

God's righteous displeasure against sin is an abiding reality (Pulpit Commentary)

the more truthful, the more he hates and despises lying lips; the more generous, the more he scorns meanness; the more just, the more indignant he is at injustice. So, summing up every morally good quality under "holiness," every immoral quality under "sin," the more we think of God as perfectly holy, the more we must infer his hatred of sin. It is "that abominable thing" (Jer. 44:4).

- III. GOD'S LOVE PROVES IT. (See on Psalm 5:4, Psalm 5:5.) Suppose a mother sees her child ill used, tortured, murdered; a son hears his parents foully slandered; a loyal soldier sees insult offered to his sovereign; a true patriot finds his country unjustly assailed;—just proportionate to the warmth of love is the flame of righteous indignation. We do but maim and caricature Divine love if we deny God's righteous anger against sin.
- IV. GOD'S DEALINGS PROVE IT. In point of fact, every day brings new examples—new proof is needless—that it is a righteous thing with God (2Thess. 1:6) to punish sin. In some cases the connection is obvious (e.g. disease from intemperance, gluttony, licentiousness), the road to ruin short and open; in others, it is slow and hidden (as the destruction of trust and respect by lying, of all that is noble and joyful in life by covetousness). We are all so bound up that the pure and innocent suffer through the vicious and unprincipled. But the main lessons of providence are plain. "Righteousness exalteth a nation;" "The wages of sin is death."
- V. THE GOSPEL OF SALVATION FROM SIN PROVES IT. The transcendent sufferings of the Son of God admit no rational explanation but that given in Scripture "He bore our sins;" gave "his life a ransom" (1Peter 2:24; Matt. 20:28; comp. Rom. 3:25; 2Cor. 5:21). Apart from this reason, the death of Jesus would be the darkest enigma in God's providence; the most inexplicable, discouraging, and melancholy event in human history. Never forget that in not sparing his Son (Born. 8:32) the Father was, in truth, taking the burden of our sin on himself.

CONCLUSION. To treat sin lightly is to set our judgment up against God's; to show ourselves out of sympathy with him and unlike him, and therefore incapable of communion with him here or of happiness in his presence hereafter.

Chapter Outline

Charts, Graphics and Short Doctrines

Psalm 7:10–11 **My shield is with God, Who delivers those who are righteous; the God Who is a righteous Judge; the God Who denounces the wicked every day.**

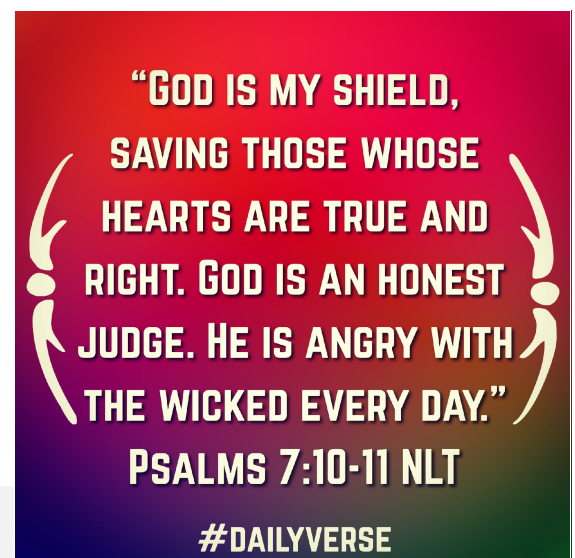
God, Who is righteous, must, at some point, apply His righteousness to all the earth. David is asking for God to do that right now.

Psalm 7:10–11 (NLT) (a graphic); from **Daily Verse**; accessed February 23, 2020.

Anger is an anthropopathism standing in the for the application of God's justice to this or that person. To them, it may feel like anger.

Chapter Outline

Charts, Graphics and Short Doctrines



James Burton Coffman: *The last six verses (Psalms 7:12-17) return to a description of God's judgment upon evil men, who appear here as the enemies of the hated and slandered righteous man of Psalms 7:1-5.*³⁵⁴

**If he does not return,
He sharpens His sword,
He bends His bow, and so He sets her up.
And for him, He has prepared weapons of death;
his arrows tor their flaming He prepares.**

Psalm
7:12–13

**If he does not turn back,
God [lit., *He*] sharpens His sword,
He bends His bow and sets it up.
God [lit., *He*] has prepared weapons of death
for him;
He prepares flaming arrows [to use against
him].**

**If my enemy does not turn back, this is what God will do:
He will sharpen His sword, He will bend His bow and set it up to be used against the unrepentant.
God has weapons of destruction prepared to use against my enemies;
He will use flaming arrows against them.**

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	If he does not return, He sharpens His sword, He bends His bow, and so He sets her up. And for him, He has prepared weapons of death; his arrows tor their flaming He prepares.
Targum (Trans. E. Cook)	If one does not repent <i>and reverence him</i> , [Repent and reverence him: lit., return to his fear.] his sword is whetted, his bow drawn and ready. On his account, he has prepared the weapons of death; he will make his arrows for those who pursue <i>the righteous</i> .
Revised Douay-Rheims	Except you will be converted, he will brandish his sword; he has bent his bow, and made it ready. And in it he has prepared to instruments of death, he has made ready his arrows for them that burn.
Plain English Aramaic Bible	If he does not turn, he sharpens his sword, he bends his bow; he is ready. And he prepares for himself the instruments of wrath; he makes his arrows burn.
Lamsa's Peshitta (Syriac)	If he turn not from his anger, he will whet his sword and bend his bow and make it ready. He has also prepared for himself the instruments of wrath; he pointed his arrows against the persecutor.
Updated Brenton (Greek)	If you will not repent, He will furbish His sword; He has bent His bow, and made it ready. And on it He has fitted the instruments of death; He has completed His arrows for the raging ones.
Significant differences:	<i>And for him</i> or <i>and regarding him</i> appears to be missing from the Aramaic. The targum leaves off the word <i>flaming</i> . Instead of <i>flaming</i> , <i>burning</i> , the Aramaic has <i>persecutor</i> , <i>raging ones</i> .

Limited Vocabulary Translations:

Bible in Basic English	If a man is not turned from his evil, he will make his sword sharp; his bow is bent and ready.
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³⁵⁴ From <https://www.studylight.org/commentaries/bcc/psalms-7.html> accessed February 23, 2020.

	He has made ready for him the instruments of death; he makes his arrows flames of fire.
Easy English	If they do not change the way that they live, God will prepare to punish them. He will make his sword sharp, and he will put an arrow in his bow. He will prepare his dangerous weapons. He is ready to shoot his arrows that burn with fire.
Easy-to-Read Version—2001	If God makes a decision, he does not change his mind. God is prepared to punish bad people.
Easy-to-Read Version—2006	If the wicked will not change, then God is ready to punish them. He has prepared his deadly weapons. His sword is sharp. His bow is strung, drawn back, and ready to shoot its flaming arrow.
<i>The Message</i>	Nobody gets by with anything. God is already in action— Sword honed on his whetstone, bow strung, arrow on the string, Lethal weapons in hand, each arrow a flaming missile.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press paraphrase	Unless they repent, He will sharpen His sword and slay them. He has bent and strung His bow And fitted it with deadly arrows made from shafts of fire.
Contemporary English V.	Whenever your enemies refuse to change their ways, you sharpen your sword and string your bow. Your deadly arrows are ready with flaming tips.
The Living Bible	God is a judge who is perfectly fair, and he is angry with the wicked every day. Unless they repent, he will sharpen his sword and slay them. He has bent and strung his bow and fitted it with deadly arrows made from shafts of fire. V. 11 is included for context.
New Life Version	If a man is not sorry for his sins and will not turn from them, God will make His sword sharp. He will string His bow and make it ready. He takes up His sword and the bow of death. And He makes arrows of fire.
Unlocked Dynamic Bible	Whenever your enemies do not repent, it is as though you sharpen your sword and put a string on your bow to get ready to kill them. You are preparing your weapons to kill those whom you strike; the arrows that you will shoot have flaming tips.

Partially literal and partially paraphrased translations:

American English Bible	But, if you should try to oppose Him; He will shine up His sword And He will stretch tight His bow... Yes, He will prepare His weapons of death, And get ready to shoot flaming arrows.
Beck's American Translation	If anyone will not repent, He sharpens His sword, He bends His bow and aims it. He aims His arrows to kill him, making them blaze with fire.
Common English Bible	If someone doesn't change their ways, God will sharpen his sword, will bend his bow,

will string an arrow.
 God has deadly weapons in store
 for those who won't change;
 he gets his flaming arrows ready!

New Advent (Knox) Bible	God judges ever true; day by day his indignation mounts up; if they do not repent, his sword will flash bright; he has bent and aimed his bow; deadly are the weapons he is preparing for them; he has barbed his arrows with fire. V. 12 (11) is included for context.
Translation for Translators	Whenever your enemies do not «repent/change their behavior», <i>it is as though</i> [MET] you sharpen your sword and put a string on your bow <i>to get ready to kill them</i> . You are preparing your weapons that kill those whom they strike; the arrows that you will shoot have flaming tips.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	If they change not, He sharpens His sword, Will draw out His bow and take aim, Make ready His weapons of death, And His fiery arrows will fall.
God's Truth (Tyndale)	If men will not turn, he has wet his sword: he has bent his bow and made it ready. He has prepared him the weapons of death, and ordained his arrows to destroy.
HCSB	If anyone does not repent, God ^[l] will sharpen His sword; He has strung ^[m] His bow and made it ready. He has prepared His deadly weapons; He tips His arrows with fire.
International Standard V	^[l] Psalm 7:12 Lit <i>He</i> ^[m] Psalm 7:12 Lit <i>bent</i> ; that is, bent the bow to string it If the ungodly one [Lit. If he] doesn't repent, God will sharpen his sword; he will string his bow and prepare it. He prepares weapons of death for himself, he makes his arrows into fiery shafts.
Jubilee Bible 2000	If he does not turn, he will whet his sword; he has bent his bow and made it ready. He has also prepared for him the weapons of death; he ordains his arrows against the persecutors.
Unlocked Literal Bible	If a person does not repent, God will sharpen his sword and will prepare his bow for battle. He prepares to use weapons against him; he makes his arrows flaming shafts.
Urim-Thummim Version	If he turn not, he will whet his sword; he has bent his bow, and made it ready. He has also prepared for him the instruments of death; he ordains his arrows against the persecutors.
Wikipedia Bible Project	If he won't repent, he'll whet his sword, his bow will bend, and he will prepare. And he prepared implements of death for him, His arrows made burning sharp.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	God has his sword ready and sharpened, his bow bent and arrows aimed. He has in hand, always ready, his deadly weapons and fiery dart.
The Heritage Bible	If he does not turn back, he will sharpen his sword; he has bent his bow, and set it up. And he has set up the instruments of death for him; he makes his arrows with flames.
New American Bible (2011)	If one does not repent, God sharpens his sword, strings and readies the bow, [Ps 11:2] Prepares his deadly shafts,

New Jerusalem Bible	<p>makes arrows blazing thunderbolts. [Is 50:11]</p> <p>God is an upright judge, slow to anger, but a God at all times threatening for those who will not repent. Let the enemy whet his sword, draw his bow and make ready;</p> <p>but he is making ready instruments of death for himself and tipping his arrows with fire;</p> <p>look at him: pregnant with malice, conceiving spite, he gives birth to treachery.</p> <p>Vv. 11 & 14 are included for context.</p>
Revised English Bible—1989	<p>The enemy sharpens his sword again, strings his bow and makes it ready.</p> <p>It is against himself he has prepared his deadly shafts and tipped his arrows with fire.</p>

Jewish/Hebrew Names Bibles:

exeGesés companion Bible	<p>If he turns not, he sharpens his sword;</p> <p>he bends his bow and prepares</p> <p>- prepares the instruments of death for him;</p> <p>he heats his arrows for them who pursue.</p>
Hebraic Roots Bible	<p>If he will not turn, He will whet His sword; He has trod His bow, He made it ready; yea, He has fitted for him instruments of death. He will make ready His arrows for pursuers.</p>
<i>The Scriptures</i> 1998	<p>If one does not repent! He sharpens His sword, He bends His bow and makes it ready,</p> <p>And He has prepared for Himself instruments of death, He makes His arrows hot for pursuers.</p>
Tree of Life Version	<p>If He does not relent, He will sharpen His sword. He has bent His bow and made it ready.</p> <p>He prepares His own deadly weapons. He makes His fiery arrows.</p>

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	<p>IF YOU WILL NOT REPENT, HE WILL FURBISH HIS SWORD; HE HAS BENT HIS BOW, AND MADE IT READY.</p> <p>AND ON IT HE HAS FITTED THE INSTRUMENTS OF DEATH; HE HAS COMPLETED HIS ARROWS FOR THE RAGING ONES.</p>
Awful Scroll Bible	<p>He of mighty ones is to be judging in Righteousness, indeed He Mighty is showing His indignation throughout the days -</p> <p>was there he to turn back to Him? - He was to sharpen His sword, and is to have bent His bow, even was He to make them ready.</p> <p>He is to have prepared implements of death, and was to make His arrows aflame.</p> <p>V. 11 is included for context.</p>
Concordant Literal Version	<p>If he does not turn back, He shall hone His sword; He has positioned His bow and is preparing it.</p> <p>So He has prepared for him the instruments of death; He makes His arrows flaring ones.</p>
Orthodox Jewish Bible	<p>If He relent not, He will sharpen His cherev; He hath bent His keshet (bow) and made it ready.</p> <p>He hath also prepared for Him the instruments of mavev; He ordaineth His flaming khitzim (arrows).</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>If a man does not repent, God will sharpen His sword;</p> <p>He has strung and bent His [mighty] bow and made it ready.</p>
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The Expanded Bible	<p>He has also prepared [other] deadly weapons for Himself; He makes His arrows fiery shafts [aimed at the unrepentant]. If they do not ·change their lives [repent], God will sharpen his sword; he will string his bow and take aim. He has prepared his deadly weapons; he has made his flaming arrows.</p>
Kretzmann's Commentary	<p>If he, namely, the wicked person, turn not, He will whet His sword, for a just and severe retribution; He hath bent His bow and made it ready, for the sudden destruction of the ungodly. He hath also prepared for him the instruments of death; He ordaineth His arrows against the persecutors, the burning arrows and darts of His lightnings being tile messengers of His punishment.</p>
The Pulpit Commentary	<p>If he turn not, he (i.e. God) will whet his sword (comp. Deut. 32:41; Isa. 27:1; Isa. 34:5). "Every new transgression," says Bishop Horne, "sets a fresh edge to God's sword" He hath bent his bow, and made it ready; rather, he hath bent his bow, and fixed it; i.e. held it in the position for taking aim. He hath prepared for him the instruments of death. These are probably not the sword and the bow, but the "arrows" of the next clause. They are prepared "for him," i.e. for the wicked man. He ordaineth his arrows against the persecutors; rather, he maketh his arrows to be fiery ones. Hengstenberg notes that "in sieges it was customary to wrap inflammable matter round arrows, and to shoot them after it had been kindled" (compare the, fiery darts" of St. Paul, Eph. 6:16).</p>
Syndein/Thieme	<p>If he {the reversionist} does not repent/'change his mind' {about God and His Word} He will 'sharpen His sword' {idiom meaning prepare him for the sin unto death}. He has bent His bow {warning and intensive discipline}, and prepared it {the arrows - referring to God's discipline in time}. He has appointed for him {the reversionist} the instruments of death {plural - each dying will die differently but none will be pleasant}. He {God} shapes his arrows . . . the burning ones.</p>
The Voice	<p>{Note: In this day, arrows were shaped specifically for each bow. Therefore each reversionists discipline will be different but burning is a picture of great pain.}. If the wicked do not turn from their evil deeds, God will sharpen His sword; He will bend His bow, stringing it in readiness. Yes, He has prepared His deadly weapons with His arrows flaming hot.</p>

Bible Translations with Many Footnotes:

The Complete Tanach	<p>If he does not repent, He will whet His sword; He has trodden His bow and made it ready.</p> <div data-bbox="508 1549 1507 1936" style="background-color: #fff9c4; padding: 10px;"> <p>If he does not repent: [i.e., if] the wicked [does not repent] of his wickedness.</p> <p>He will whet His sword: The Holy One, blessed be He, [will whet His sword] for him. שוטלי means forbira in Old French, to polish, furbish; and He will tread His bow.</p> <p>And He has prepared deadly weapons for him; He will make arrows for pursuers.</p> <p>And... for him: And for the wicked man, the Holy One, blessed be He, has prepared deadly weapons.</p> <p>for pursuers: Heb. מִיִּקְלָד, for pursuers, as (in Gen. 31:36): "that you pursued (תִּקְלַדְתָּ) me." And this is its meaning: His arrows to slay the wicked who pursue the righteous, the Holy One, blessed be He, will make and prepare them to slay them. Every [instance of] הִקְלִיד is an expression of pursuit.</p> </div>
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NET Bible®

If a person³⁶ does not repent, God sharpens his sword³⁷
and prepares to shoot his bow.³⁸
He prepares to use deadly weapons against him;³⁹
he gets ready to shoot flaming arrows.⁴⁰

^{36tn} Heb “If he”; the referent (a person who is a sinner) has been specified in the translation for clarity. The subject of the first verb is understood as the sinner who fails to repent of his ways and becomes the target of God’s judgment (vv. 9, 14-16).

^{37tn} Heb “if he does not return, his sword he sharpens.” The referent (God) of the pronominal subject of the second verb (“sharpens”) has been specified in the translation for clarity.

^{38tn} Heb “his bow he treads and prepares it.” “Treading the bow” involved stepping on one end of it in order to string it and thus prepare it for battle.

^{39tn} Heb “and for him he prepares the weapons of death.”

^{40tn} Heb “his arrows into flaming [things] he makes.”

Literal, almost word-for-word, renderings:

C. Thompson (updated) OT	God, who is a judge just and powerful; (though he is long suffering and does not execute vengeance every day) will, unless you turn back, sharpen his sword. He has bent his bow and made it ready: and has fitted to it the instruments of death; those flaming bolts of his which he has forged. V. 11 is included for context.
English Standard Version	If a man [Hebrew <i>he</i>] does not repent, God [Hebrew <i>he</i>] will whet his sword; he has bent and readied his bow; he has prepared for him his deadly weapons, making his arrows fiery shafts.
Modern Literal Version	If a man does not repent, he will flash his sword. He has bent his bow and made it ready. He has also prepared for him the instruments of death. He makes his arrows fiery.
New European Version	If a man doesn't relent, He will sharpen His sword; He has bent and strung His bow. He has also Himself prepared the instruments of death, He makes ready His burning arrows.
Young's Updated LT	If one turn not, His sword he sharpens, His bow he has trodden—He prepares it, Yea, for him He has prepared Instruments of death, His arrows for burning pursuers He makes.

The gist of this passage: If David's enemy does not return/repent, David calls for God to unload on him.
12-13

Psalm 7:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾim (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
lô' (לֹא or אֵין) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Psalm 7:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to return, to turn, to turn back, to turn away (aside); to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 rd person masculine singular, Qal imperfect	Strong's #7725 BDB #996

Translation: *If he does not turn back,...*

Just as it was legitimate to add in the words, *with the wicked* in the previous verse; here, we might add, *from his sin, from his negative volition towards God*.

What we have here is a metaphorical look at what God will do. The 3rd person masculine singular here could refer back to the wicked or it could refer to God. God has been mentioned most recently, and those how are evil are spoken of in the masculine plural (v. 9); therefore, it is mostly likely that this refers to God. Furthermore, in the next verse, these evil ones will be spoken of in the masculine plural, further indicating that this portion of v. 12 refers to God.

If we understand this to refer to God, then He sees what is going on and He turns back to get His weaponry to use against David's enemies. Quite obviously, this is something which God does not do nor does God need to do. He does not have to find His massive bow and prepare it for war; or any other weapons, including flaming arrows. It should be obvious to any reader that these are metaphorical. The idea that God needs to stop and get His weaponry is order, simply indicates that God, like an army, does not immediately strike. An army must gather its men and weapons, develop a plan, and then they strike. So David is allowing for time to lapse between his enemies not turning back from their ways and the application of His justice.

However, I think that this refers specifically to Saul; and that, if Saul does not turn away from his evil, then God will deal with him—but not immediately (which will become clear in vv. 12b–13).

The enemy can continue to put pressure on David and continue to threaten David's life, but his enemy, Saul, is putting his own life and well being at risk as a result.

Psalm 7:12a *If he does not turn back,...*

Psalm 7:12a If a man does not turn back from his sin (various commentators)

Barnes: *If he turn not* - *If the wicked person does not repent. in the previous verse the psalmist had said that God is angry with the wicked every day; he here states what must be the consequence to the wicked if they persevere in the course which they are pursuing; that is, if they do not repent.*

Barnes continues: *God, he says, cannot be indifferent to the course which they pursue, but he is preparing for them the instruments of punishment, and he will certainly bring destruction upon them. It is implied here that if they would repent and turn they would avoid this, and would be saved: a doctrine which is everywhere stated in the Scriptures.*³⁵⁵

³⁵⁵ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:12.

Psalm 7:12a If a man does not turn back from his sin (various commentators)

Dr. John Gill: *If he turn not,.... Not God, but the enemy, or the wicked man, spoken of Psalm 7:5; if he turn not from his wicked course of life, to the Lord to live to him, and according to his will; unless he is converted and repents of his sin, and there is a change wrought in him, in his heart and life; the Septuagint, Vulgate Latin, Arabic, and Ethiopic versions read, "if ye turn not", or "are not converted", an apostrophe to the wicked.*³⁵⁶

Dr. Peter Pett: *God looks for men to repent, but if they will not do so He becomes a man of war against their sin. He sharpens His sword and has already prepared His bow, and makes ready His arrows, which He has already prepared as His instruments of death. His arrows are shafts of lightning (see Psalm 18:14; Zech. 9:14), although he may also have in mind arrows with inflammable materials attached which were often fired among the enemy.*

Pett continues: *It is noteworthy that even here David leaves room for repentance ('if a man turn not'). He remembers what mercy God had had on him. But his picture is a warning to all who play with sin that God is not mocked. And that He is even now ever ready to deal with sin by death (compare Ezek. 18:4 onwards).*³⁵⁷

Matthew Poole: *If he, i.e. the wicked man last mentioned, either Cush or Saul, turn not from this wicked course of calumniating or persecuting me, he, i.e. God, who is often designed by this pronoun, being easily to be understood from the nature of the thing.*³⁵⁸

Charles Haddon Spurgeon: *Turn or burn is the sinner's only alternative.*³⁵⁹

Whedon: *If the sinner, whoever he be, heed not these incipient and forewarning indications of displeasure. The conditional sentence proves that the present judgments against sin are corrective, and admonitory of what will follow if repentance do not supervene.*³⁶⁰

Treasury of Scriptural Knowledge: Psalm 85:4 Isa. 55:6-7 Jer. 31:18-19 Ezek. 18:30, Ezek. 33:11 Matt. 3:10 Acts 3:19.³⁶¹

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Psalm 7:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chereb (כֶּרֶב) [pronounced <i>khe-RE^BV</i>]	<i>sword, knife, dagger; any sharp tool</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #2719 BDB #352
lāṭash (לָטַשׁ) [pronounced <i>law-TASH</i>]	<i>to hammer, to forge, to sharpen, to whet</i>	3 rd person masculine singular, Qal imperfect	Strong's #3913 BDB #538

Translation: ...*God* [lit., *He*] *sharpens His sword*,...

If God does not turn back, if He does not change His mind, then He will sharpen His sword. Metaphorically, God is getting ready to attack the evil ones. This indicates that there is a bit of a pause before God takes revenge, as

³⁵⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:12.

³⁵⁷ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Psalm 7:11–13.

³⁵⁸ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 7:12.

³⁵⁹ Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 7:10–13.

³⁶⁰ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 7:11–13.

³⁶¹ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 7:12.

He is preparing Himself. Again, God actually does not need any sort of preparation before applying His perfect justice; He is able to strike at will (as God is sovereign).

David has an enemy who continues to pursue him. The result will be that God will respond to his attacks against David. Here, God sharpens His sword.

Psalm 7:12b ...[God](#) [lit., *He*] [sharpens His sword](#),...

Psalm 7:12b God will sharpen His sword (various commentators)

Barnes: [He will whet his sword](#) - [God] will sharpen his sword preparatory to inflicting punishment...Some, however, have supposed that this refers to the wicked person - the enemy of David - meaning that if he did not turn; if he was not arrested; if he was suffered to go on as he intended, he would whet his sword, and bend his bow, etc.; that is, that he would go on to execute his purposes against the righteous...But the most natural construction is to refer it to God, as meaning that if the sinner did not repent, He would inflict on him deserved punishment. The "sword" is an instrument of punishment (compare Rom. 13:4); and to "whet" or sharpen it, is merely a phrase denoting that he would prepare to execute punishment. See Deut. 32:41.³⁶²

Gill: [he will whet his sword](#): God is a man of war, and he is sometimes represented as acquainted with military weapons; see Isa. 59:17; and among the rest with the sword of judgment, which he may be said to whet, when he prepares sharp and sore judgments for his enemies, Isa. 27:1.³⁶³

Matthew Poole: [will whet his sword](#), i.e. will prepare, and hasten, and speedily execute his judgments upon him.³⁶⁴

Whedon: [He will whet his sword](#)—That is, will proceed to ultimate punishment. This, to the subject, is never corrective. The imagery is now wholly borrowed from the use of the deadly weapons of the warrior, not at all from the corrective and disciplinary methods of a parent or magistrate.³⁶⁵

Treasury of Scriptural Knowledge: Deut. 32:41; Isa. 27:1, Isa. 34:5; Ezek. 21:9-11, Ezek. 21:23.³⁶⁶

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Psalm 7:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qesheth (קֶשֶׁת) pronounced <i>KEH-sheth</i>	<i>bow; bowmen, archers; rainbow; [used figuratively for] might, strength</i>	feminine singular noun with a 3 rd person masculine singular suffix	Strong's #7198 BDB #905
dârak ^e (דָּרַךְ) [pronounced <i>daw-RAHK</i>]	<i>to march, to trample, to walk over, to walk; to bend [a bow—by stepping on it]; to enter [a place by walking]</i>	3 rd person masculine singular, Qal perfect	Strong's #1869 BDB #201

Translation: ...[He bends His bow](#)...

³⁶² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:12.

³⁶³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:12 (slightly edited).

³⁶⁴ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 7:12.

³⁶⁵ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 7:11–13.

³⁶⁶ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 7:12.

God steps into his bow in order to string it.

Barnes: *The bow, like the sword, was used in battle as a means of destroying an enemy. It is used here of God, who is represented as going forth to destroy or punish his foes. The language is derived from the customs of war. Compare Exodus 15:3; Isa. 63:1-4. The Hebrew here is, “his bow he has trodden,” alluding to the ancient mode of bending the large and heavy bows used in war, by treading on them in order to bend them.*³⁶⁷

Again, since there are no weapons which God needs to actually prepare, this is metaphorical.

There is another way that we might understand this—God sets things up in the world so that David’s enemies, if they do not turn back, will be on the receiving end of His justice. Every time you have an enemy, and you complain to God, there may not be a lightening bolt from heaven sent down to take him or her) out. Sometimes God brings in a variety of things into that person’s life in order to apply His justice; and sometimes, the gathering of those various forces takes time.

You may have an enemy and he has treated you unjustly; and you may pray to God and God may act against your enemy. However, this may not take place 2 minutes after you pray. Sometimes, it takes place days, months or even years later. I have seen it happen in my own life, and I was aware of perfect justice being applied to one of the people involved in a great injustice in my life. There were others involved, and I do not know what happened to them, nor did I worry about it. Everything that happened was for the good in my own life, and I clearly recognize that. (This does not mean that I was a perfect human being after that great injustice; I did harbor some resentment, which I needed to rebound from time to time.)

Psalm 7:12d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
kûwn (כּוּן) [pronounced koon]	<i>to set up, to erect; to confirm, to establish, to maintain; to found [a city, the earth, etc]; to direct [e.g., arrows], metaphorically to turn one's mind [to anything]</i>	3 rd person masculine singular, Pilel (Polel) imperfect with the 3 rd person feminine singular suffix	Strong's #3559 BDB #465

The **Polel** is not acknowledged in Mansoor’s book nor in Zodhiates; it comes from Owen’s book. However, it is essentially the same as the Piel (intensive) stem with a different conjugation. It appears to be called the Pilel in Gesenius and BDB.

Translation: ...and sets it up.

The 3rd person feminine singular suffix here refers back to the bow, and God sets up His bow after stepping into it to bend and string it.

God sets up His bow to use against David’s enemy.

Barnes: *And made it ready - Made it ready to shoot the arrow. That is, He is ready to execute punishment on the wicked; or, all the preparations are made for it.*³⁶⁸

³⁶⁷ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Psalm 7:12.

³⁶⁸ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Psalm 7:12.

Psalm 7:12c-d ...He bends His bow and sets it up.

Psalm 7:12c-d God has bent and stepped into His bow (various commentators)

Benson: *[God's] sword is drawn, his bow is bent, and the arrows are prepared and ready to be shot. The wrath of God may be slow, but it is always sure, and the sinner who is not converted by the vengeance inflicted on others, will himself, at length, be made an example of vengeance to others.*³⁶⁹

The Cambridge Bible: *If a man turn not from his evil way and repent, God 'will whet his sword:' nay, He has already strung His bow and made it ready to discharge the arrow of punishment. God is described under the figure of a warrior, armed with sword and bow to execute vengeance on the wicked. Cp. Deut. 32:41-42. The tenses of the first clause represent the judgement as in process of preparation from time to time; those of the second clause as ready to be launched against the offender at any moment.*

The Cambridge Bible continues: *The wicked aim their arrows at the upright in heart (Psalm 11:2), but 'the saviour of the upright in heart' aims His arrows at them and frustrates their plots.*³⁷⁰

Dr. John Gill: *he has bent his bow, and made it ready; drawn his bow of vengeance, and put it on the full stretch, and made it ready with the arrows of his wrath, levelled against the wicked, with whom he is angry; which is expressive of their speedy and inevitable ruin, in case of impenitence; see Lam. 2:4; or "trod his bow", as is the usual phrase elsewhere; see Psalm 11:2; which was done by the feet, and was necessary when the bow was a strong one, as Jarchi on Psalm 11:2; observes.*³⁷¹

Matthew Henry: *These instruments of death are all said to be made ready. God has them not to seek, but always at hand.*³⁷²

This is clearly metaphorical.

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Psalm 7:12 *If he does not turn back, God [lit., He] sharpens His sword, He bends His bow and sets it up.*

All of this is metaphorical. This is what a soldier might do to prepare for war, and David suggests that this is what God will do against David's enemies.

³⁶⁹ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 7:12–13.

³⁷⁰ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 7:12.

³⁷¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:12.

³⁷² Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Psalm 7:10–17.

As we have discussed, time is given over to God to prepare various forces and things on earth in order to answer your prayer.

There is a time factor, but bear in mind, that is the application of God's perfect timing. You may pray for vindication, and God may act the next day, and He may act 3 years later. God's timing is perfect and He knows all of the facts.

Psalm 7:12 (a graphic); from Bible Pic.com; accessed February 23, 2020.

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V. 12, taken by itself, might be somewhat difficult to understand. It is the verse which follows which helps to explain what exactly is meant. Bullinger calls this a *hermeneia* or *interpretation*.³⁷³

There are two ways to interpret Psalm 7:11–12:

Psalm 7:11–12 **God judges the righteous, and the Mighty God is angry with the wicked every day. If he does not turn back, He will sharpen His sword; He has bent His bow and made it ready.** (VW, which, by its capitalization, has taken its own stand when it comes to interpreting this passage)

Two Ways to Interpret Psalm 7:11–12 (a discussion)

Clarke's translation of vv. 11–12: *God is a just Judge; a God who is provoked every day. If (the sinner) turn not, He [God] will whet His sword; He has bent His bow, and made it ready.*³⁷⁴

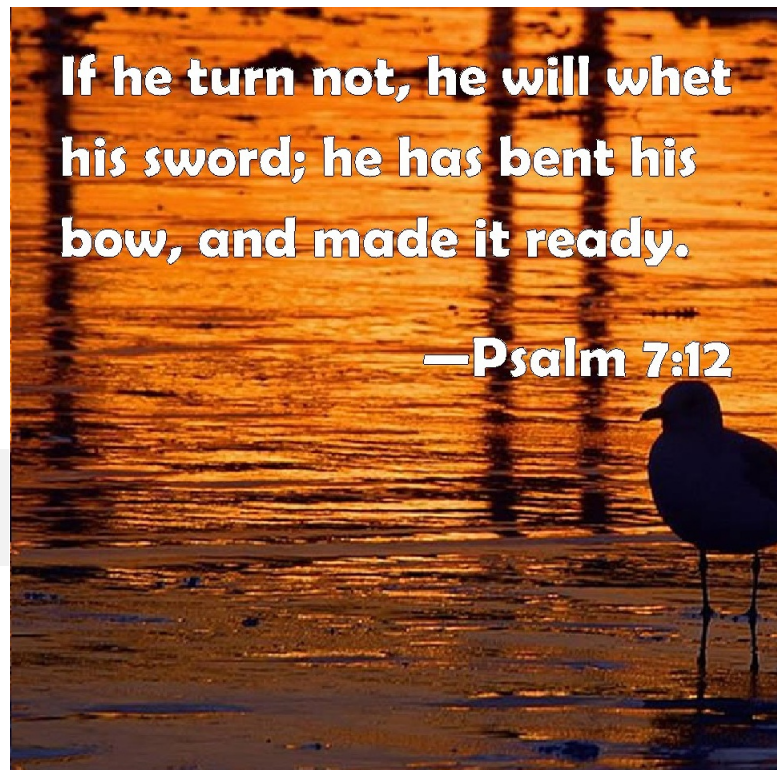
Although the ESV (and other translations) have God as the subject of *will whet*, that is a matter of interpretation.

Another way that this verse has been interpreted: *God is a just Judge; a God who is provoked every day. If (the sinner) turn not, he [the sinner] will whet his sword; he has bent his bow, and made it ready [to pursue me].*³⁷⁵

Without showing any bias in the translation, we have: **My defense is from God, who saves the upright in heart. God judges the righteous, and the Mighty God is angry with the wicked every day. If he does not turn back, He will sharpen His sword; He has bent His bow and made it ready.** (Psalm 7:10–12, VW)

The Geneva Bible: *[From David's point of view:] "Unless Saul changes his mind, I will die, for he has both the men and weapons to destroy me." Thus considering his great danger, David magnifies God's grace.*³⁷⁶

James Burton Coffman: *This is any man who will not repent...His delight is in the preparation of the tools for killing and murder. His bow and his arrows have received from him the most careful attention. He has sharpened his sword continually. How will God handle such a character? The answer is revealed in the next two verses.*³⁷⁷



³⁷³ Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; 402.

³⁷⁴ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 7:12.

³⁷⁵ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 7:12.

³⁷⁶ Geneva Bible Translation Notes; courtesy of e-sword; 1599; Psalm 7:12 (slightly edited).

³⁷⁷ From <https://www.studydrive.org/commentaries/bcc/psalms-7.html> accessed February 23, 2020.

Two Ways to Interpret Psalm 7:11–12 (a discussion)

This is a difficult call, because God is the subject of *judges, is angry*; so it makes sense that He is also the subject of *will sharpen, has bent, has made*. However, thrown into the mix is, *if he does not turn back [repent]*. There are two natural interpretations here: (1) *If God does not turn back from His intent*; which would suggest that David has full confidence that God will step in when necessary and deal with David's enemies. (2) *If the sinner does not turn back*; which tells us that God will act, if Saul does not change his mind about his evil (something which he will do at least twice).

Now, if Saul does not turn back from his evil, then it is just as reasonable to understand that he will sharpen his sword and he will prepare his bow in order to come after David.

In reviewing all of this, it is hard to make a decision how to understand this, even if one looks at the broader context. In v. 13a, about the only pronoun which stands out is: *He has also prepared instruments of death for him*. Up to this point, when David spoke of Saul's pursuit of him, he used the 1st person singular suffix (vv. 6 & 8). That by itself would suggest that this preparation of weaponry is God preparing to go after an unrepentant Saul.

However, in v. 14–16, the subject of all of the verbs is *the sinner, the unrepentant, Saul*. Furthermore, even though David refers to himself in the 1st person singular, he also makes reference to the righteous in vv. 9 & 11, which could then be referenced with the 3rd person masculine singular.

I trust that you can see that this is not really a very easy call. Furthermore, there have been other times in Scripture where, because of uncertain pronouns, there could be two interpretations, one of them being the understanding of the human author; the other being the understanding of the Divine Author.

As an aside, I would go with the VW translation given at the beginning; but my mind cannot help but consider the other point of view.

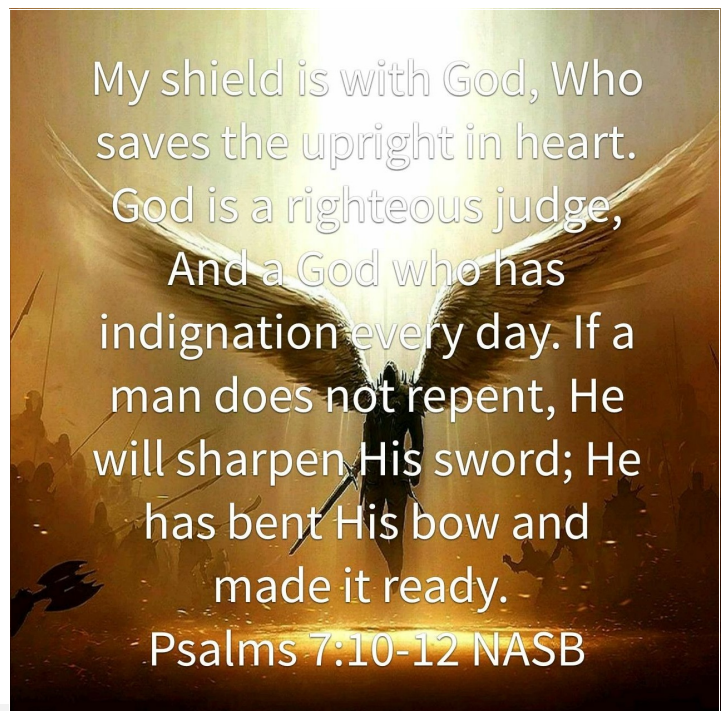
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Psalm 7:10–12 (NASB) (a graphic); from [Pinterest](#); accessed February 23, 2020.

Here, the interpretation is, it is God Who will act against those who do not change their minds. They remain negative towards God and His plan; and, in many cases, negative towards God's people. Because of this relationship, God will prepare His weapons to be used against the one pursuing His people (or, in this case, God's man).

There is a subtle inference here and with the next verse that, God has not yet acted, but that is because He is preparing His weaponry. Now, quite obviously, God does not have to prepare anything in order to act, but David is assuring himself and those hearing this psalm that God will act—on that he can depend—but He is not acting quite yet (the excuse here given is, He is preparing his weapons to use). Another way to understand this is, God will act when the time is right.



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Looking ahead, Trapp summarizes: *The punishment of ungodly persons is here elegantly set forth by three similitudes. 1. From warfare. 2. From child birth, Psalm 7:14 3. From hunting, Psalm 7:15-16. Well might the Lord say, "I have used similitudes by the ministry of the prophets," Hosea 12:10.*³⁷⁸

Psalm 7:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced lee]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/ possessive preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
kûwn (כּוּן) [pronounced koon]	<i>to erect (to stand up perpendicular), to set up, to establish, to prepare, to strengthen, to be stabilized</i>	3 rd person masculine singular, Hiphil perfect	Strong's #3559 BDB #465
k ^e lîy (כֶּלִּי) [pronounced k ^e lee]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural construct	Strong's #3627 BDB #479
mâveth (מוֹת) [pronounced MAW-veth]	<i>death, death [as opposed to life], death by violence, a state of death, a place of death</i>	masculine singular noun	Strong's #4194 BDB #560

Translation: God [lit., He] has prepared weapons of death for him;...

Again, we are looking at this from a metaphorical standpoint. God sets up His weapons of death. *For Him*, as in the previous verse, must be interpreted that God sets these up for Himself, for His personal use.

These are weapons of death which God prepares to use against David's enemy.

Psalm 7:13a God [lit., He] has prepared weapons of death for him;...

Psalm 7:13a He has prepared instruments of death for him (various commentators)

Barnes: *He has also prepared for him* - The instruments of punishment are already prepared, and God can use them when he pleases. They are not to be made ready, and, therefore, there is no necessity for delay when he shall have occasion to use them. The idea is, that arrangements are made for the destruction of the wicked, and that the destruction must come upon them. The world is full of these arrangements, and it is impossible that the sinner should escape.

Barnes continues: *The instruments of death* - The means of putting them to death; that is, of punishing them. The particular means referred to here are arrows, as being what God has prepared for the wicked. "Death" here is designed simply to denote punishment, as death would be inflicted by arrows.³⁷⁹

³⁷⁸ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, Psalm 7:13.

³⁷⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:13 (slightly edited).

Psalm 7:13a He has prepared instruments of death for him (various commentators)

Dr. John Gill: *The weapons of his indignation, Isa. 13:5; which, will issue both in the first and second death, corporeal and eternal; the instruments of the former are diseases of various kinds, and judgments, as famine, pestilence, &c. and of the latter not only the law is an instrument of it, that being the letter which kills, and is the ministration of condemnation and death, but even the Gospel itself to wicked men is the savour of death unto death; and devils will be the executioners of it.*³⁸⁰

Matthew Poole: *[These prepared weapons are] for or against the persecutor, as it follows. Or rather, for himself, for his own use, to wit, to shoot against his enemies.*³⁸¹

Dr. Bob Utley: *Instruments of death, are not disciplinary, yet these are prepared for those who “turn not,” repent not: God is [now] ready to inflict punishment on the incorrigible.*³⁸²

Again, all of this is metaphorical.

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 7:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chêts (נַי) [pronounced khayts]	<i>arrow; a wound [inflicted by an arrow]; a spear shaft</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #2671 BDB #346
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning</i>	directional/relational preposition	No Strong's # BDB #510
dâlaq (דָּלָק) [pronounced daw-LAHK]	<i>things which are burning, flaming [implements, arrows]; those in hot pursuit</i>	masculine plural, Qal active participle	Strong's #1814 BDB #196
This word is used both to define the type of arrows used or the type of people that the arrows are used against.			
pâ'al (פָּעַל) [pronounced paw-ĠAHL]	<i>to do, to make, to construct, to fabricate, to prepare</i>	3 rd person masculine singular, Qal imperfect; pausal form	Strong's #6466 BDB #821

Translation: ...He prepares flaming arrows [to use against him].

Continuing the metaphor, God also makes arrows for the purpose of pursuing His enemies.

There are two ways of translating this portion of v. 13:

Green's literal translation World English Bible	<p style="color: #0000FF;">He will make ready His arrows for pursuers.</p> <p style="color: #0000FF;">He makes ready his flaming arrows.</p>
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³⁸⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:13.

³⁸¹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 7:13 (slightly edited).

³⁸² Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Psalm 7:12–13.

As I have suggested earlier, there are times when a perfectly good sentence can be interpreted in two ways; and sometimes, that allows for two general interpretations (that is, David, the writer, intends one thing; and God the Holy Spirit intends us to understand something else). Perhaps David is speaking of Saul preparing weapons to use against him; but, simultaneously, God is preparing His Own weapons to use against Saul. (At this point, I am only suggesting that we *may* have a parallel set of meanings.)

God has flaming arrows—indicative of divine judgment—which He will use against David's enemies.

Psalm 7:13b ...He prepares flaming arrows [to use against him].

Psalm 7:13b He has prepared flaming arrows (various commentators)

Barnes: "*He makes his arrows for burning,*" that is, "*for burning arrows.*" Horsley renders it, "*He putteth his arrows in action against those who are ready for burning.*" Prof. Alexander, "*His arrows to (be) burning he will make.*" DeWette, "*His arrows he makes burning.*" The Latin Vulgate and Septuagint, *His arrows he has made for the burning*: that is, probably for those who are burning with rage, for persecutors.

Barnes continues: *This seems to have been the idea of our translators. The Hebrew word - דָּלַק da'laq - means to burn, to flame; and hence, also, to burn with love, with anxiety, or with zeal or wrath - as persecutors do. But here the word seems properly to be connected with "arrows;" and the sense is, as rendered by Gesenius, "he maketh his arrows flaming;" that is, burning - alluding to the ancient custom of shooting ignited darts or arrows into besieged towns or camps, for the purpose of setting them on fire, as well as for the purpose of inflicting greater personal injury.*

Barnes concludes: *The sense is, that God had prepared the means of certain destruction for the wicked. The reference here is not necessarily to persecutors, but what is said here pertains to all the wicked unless they repent.*³⁸³

The Cambridge Bible: *The description of the warrior-judge is continued. God's arrows are His lightnings (Psalm 18:14; Zech. 9:14), which He aims at the impenitent sinner. There may be a reference to the fire-darts of ancient warfare (Lat. malleoli), arrows with tow, pitch, and other inflammable materials attached to them, lighted and discharged into a besieged town with the object of setting it on fire. Cp. 'the fire-charged darts of the evil one,'*³⁸⁴

Dr. John Gill: *[T]he word for persecutors signifies "hot" or "burning" (h), and designs such persons who burn in malice and wrath, in rage and fury, against the saints, and hotly pursue after them, as Laban did after Jacob, Gen. 31:36; for these more especially God has determined in his eternal purposes and decrees, and for these he has provided in his quiver, arrows of wrath and vengeance, fiery ones; and against these will he bring them forth, direct them, and shoot them at them, Psalm 64:7.*

Gill continues: *Some (i) understand all this not of God, but of the wicked man, and read "if he turn not", but, on the contrary, instead of that, "will whet his sword, bend his bow", &c. against the righteous; yet he shall be disappointed, he shall not accomplish his designs, as appears by the following verses; these phrases are used of wicked men, Psalm 11:2, but the former sense seems best.*³⁸⁵

Jamieson, Fausset and Brown: *against the persecutors* — *Some render "for burning," but the former is the best sense. Arrows for burning would be appropriate in besieging a town, not in warring against one man or a company in open fight.*³⁸⁶

³⁸³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:13.

³⁸⁴ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 7:13.

³⁸⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:13.

³⁸⁶ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Psalm 7:13.

Treasury of Scriptural Knowledge on the arrows which are prepared: Psalm 11:2, Psalm 45:5, Psalm 64:3, Psalm 64:7, Psalm 144:6 Deut. 32:23, Deut. 32:42 Job 6:4 Lam. 3:12-13 Hab. 3:11, Hab. 3:13.

Treasury of Scriptural Knowledge on the end of the persecutors: 2Thess. 1:6 Rev. 6:10, Rev. 16:6.³⁸⁷

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 7:13 God [lit., He] has prepared weapons of death for him; He prepares flaming arrows [to use against him].

David describes God as being in preparation to execute justice upon Saul. Just as an army does not suddenly go off to war without weaponry or preparation, God does not act suddenly and without considering all of the circumstances regarding his application of judgment to a person.

Psalm 7:12–13 If my enemy does not turn back, this is what God will do: He will sharpen His sword, He will bend His bow and set it up to be used against the unrepentant. God has weapons of destruction prepared to use against my enemies; He will use flaming arrows against them.

Can you imagine this grace which God has given to us in this life? If you have someone who is giving you grief, you can pray to the God of the universe to unload on them!

Psalm 7:12–13 If my enemy does not turn back, this is what God will do: He will sharpen His sword, He will bend His bow and set it up to be used against the unrepentant. God has weapons of destruction prepared to use against my enemies; He will use flaming arrows against them.

Psalm 7:12–13 God's weapons when man does not repent (various commentators)

Clarke: *This appears to be all a prophecy of the tragical death of Saul. He was wounded by the arrows of the Philistines; and his own keen sword, on which he fell, terminated his woful days!*³⁸⁸

Trapp: *[God] will whet His sword, He has bent his bow* i.e. God will, God has; and mark that He whets [His sword] before He strikes, and is bending His bow, setting His arrows, preparing His instruments of death; all which must needs take up some time, and so give fair warning to these foul sinners if they have grace to make use of it. See the like Deut. 32:41-42.³⁸⁹

Matthew Henry: *While God is preparing his instruments of death, he gives the sinners timely warning of their danger, and space to repent and prevent it. He is slow to punish, and long-suffering to us-ward, not willing that any should perish.*³⁹⁰

Dr. Bob Utley: God's reactions to unrepentant people are (cf. Deut. 32:34-43)

1. He will sharpen His sword (cf. Psalm 17:13)
2. He has bent His bow (cf. Zech. 9:13)
3. He has prepared deadly weapons
4. He makes fiery arrows (cf. Psalm 38:2).

Utley then adds: *This terminology relates to warfare. This lends support to Psalm 7:7 addressing the nations, not just faithless Israelites.*³⁹¹

³⁸⁷ Treasury of Scriptural Knowledge; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 7:13.

³⁸⁸ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 7:13.

³⁸⁹ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, Psalm 7:12.

³⁹⁰ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Psalm 7:10–17.

³⁹¹ Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Psalm 7:12–13.

Psalm 7:12–13 God's weapons when man does not repent (various commentators)

Wesley: *[The wicked] set God at defiance but cannot set themselves out of the reach of his judgments.*³⁹²

Trapp suggests these historical examples: *The archbishop of Tours made suit for the erection of a court called Chambre Ardent, wherein to condemn the French Protestants to the fire. But ere he died he had fire enough, for he was stricken with a disease called The Fire of God; which began at his feet, and so ascended upward, that he caused one member after another to be cut off, and so he died miserably. This was God's burning arrow against a hot burning persecutor.*

Trapp continues: *The like may be said of Dioclesian, that bloody tyrant, who had his house burnt over his head with fire from heaven; wherewith he was so frightened that he died soon after (Euseb. l. 5).*

Trapp concludes: *The previously mentioned Count Felix of Wurtemberg was, the same night that he had so vowed and vaunted, choked in his own blood. So he rode not, but bathed himself, not up to the spurs, but throat, not in the Lutherans' blood, but in his own, before he died. And the like we read of Charles IX of France.*³⁹³

Chapter Outline

Charts, Maps and Short Doctrines

In this verse, the progression of the degeneracy of the enemy is noted.

**Behold, he conceives iniquity
and he has become pregnant with intense
toil.
And he has given birth to a lie.**

Psalm
7:14

**Observe, has conceived iniquity
and [then] he has become pregnant with
misery [or, he suffers a miserable pregnancy].
Finally [lit., and], he gives birth to a lie.**

**Note the progression: first he conceives a fraud, and his pregnancy is miserable.
When he gives birth, it is to a lie.**

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Behold, he conceives iniquity and he has become pregnant with intense toil. And he has given birth to a lie.
Targum (Trans. E. Cook)	Behold, he will be in pains with falsehood, and will conceive trouble, and give birth to falsehood.
Douay-Rheims 1899 (Amer.)	Behold he has been in labour with injustice: he has conceived sorrow, and brought forth <u>iniquity</u> .
Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	Because the evil one is corrupt and has conceived lies and has given birth to evil,... Because the wicked has become corrupt and has conceived mischief and brought forth falsehood.
Updated Brenton (Greek)	Behold, <i>the wicked</i> has travailed with unrighteousness; he has conceived trouble, and has brought forth <u>iniquity</u> .

Significant differences: The targum has *falsehood* rather than *iniquity*. The Aramaic begins this verse much differently. It is unclear in the Aramaic what is conceived (both versions have something different).

³⁹² John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, Psalm 7:13.

³⁹³ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, Psalm 7:13.

The Greek and Latin have birth being given to *iniquity* rather than to *falsehood*.

Limited Vocabulary Translations:

Bible in Basic English Easy English	That man is a worker of evil; the seed of wrongdoing has given birth to deceit. Look! Wicked people prepare to do evil things! They want to cause trouble. Like a pregnant woman, what starts inside them comes out into the open! They give birth to lies that deceive people.
Easy-to-Read Version–2001 Easy-to-Read Version–2006	Some people are always planning trouble. They make secret plans and tell lies. The minds of the wicked are full of evil; they are pregnant with wicked plans, which give birth to lies.
Good News Bible (TEV)	See how wicked people think up evil; they plan trouble and practice deception.
<i>The Message</i>	Look at that guy! He had sex with sin, he's pregnant with evil. Oh, look! He's having the baby—a Lie-Baby!
NIRV	Whoever is full of evil plans trouble and ends up telling lies.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press paraphrase	The wicked man conceives an evil plot, labors with its dark details, and brings to birth his treachery and lies;...
Contemporary English V.	An evil person is like a woman about to give birth to a hateful, deceitful, and rebellious child.
The Living Bible	The wicked man conceives an evil plot, labors with its dark details, and brings to birth his treachery and lies; let him fall into his own trap. A portion of v. 15 is included for context.
New Berkeley Version	Behold, he who writhes with iniquity has conceived wrongdoing and brings forth falsehood.
New Life Version	See how the sinful man thinks up sins and plans trouble and lies start growing inside him.
Unlocked Dynamic Bible	Wicked people plot their lies and evil things, they plan and take delight in their thoughts like a pregnant woman who is planning to give birth.

Partially literal and partially paraphrased translations:

American English Bible	See how the wicked are slaves to their sins; For in misery, they have been conceived, And to lawless ways, given birth.
Beck's American Translation	Here's one who conceives evil, is pregnant with harm for others, and gives birth to a lie.
Common English Bible	But look how the wicked hatch evil, conceive trouble, give birth to lies!
New Advent (Knox) Bible	Here was a heart pregnant with malice, that conceived only spite, and gave birth only to empty promise!
Translation for Translators	Wicked people tell lies, and they think that they surely will be able to do [MET] the evil things that they are planning to do

just as surely as a pregnant woman knows that she is going to give birth to a child [MET].

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	STANZA 4.
God's Truth (Tyndale)	Look at them all pregnant by Sin, And Falsehood produced as the birth. Behold, he travails with mischief, he has conceived unhappiness, and brought forth a lie.
International Standard V	But the wicked one [Lit. But he] travails with evil, he conceives malice and gives birth to lies.
NIV, ©2011	Whoever is pregnant with evil conceives trouble and gives birth to disillusionment.
Unlocked Literal Bible	Think about the one who is pregnant with wickedness, who conceives destructive plans, who gives birth to harmful lies.
Urim-Thummim Version	That man is a worker of trouble; the seed of perverseness has given birth to deceit.
Wikipedia Bible Project	Here, He will entrap ill deed, and He made pregnant the labor, and bore the lie.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Look at the one who conceived iniquity and is pregnant with mischief: miscarriage will result.
The Heritage Bible	Behold, he is bound with vanity, and conceives wearisome toil, and begets falsehood.
New American Bible (2011)	Consider how one conceives iniquity; is pregnant with mischief, and gives birth to deception. Jb 15:35; Is 59:4
New English Bible—1970	But the enemy is in labour with iniquity; he conceives mischief, and his brood is lies.

Jewish/Hebrew Names Bibles:

exeGesés companion Bible	Behold, he despoils with mischief and conceives toil and births falsehood:...
Hebraic Roots Bible	Behold, he is bound with iniquity and he will conceive mischief; and he has fathered falsehood.
Tree of Life Version	Look! The one pregnant with trouble conceives mischief and brings forth deceit. cf. Jacob 1:15

Weird English, Old English, Anachronistic English Translations:

Awful Scroll Bible	For he was to travail with objections, indeed is he to have conceived mischief, and is to have bore forth deception.
Concordant Literal Version	Behold, he shall be cramped with lawlessness, And he will become pregnant with toil, And he will generate falsehood.
Orthodox Jewish Bible	Hinei, he [an evil person] travailleth with iniquity, and hath conceived trouble, and brought forth falsehood.
Rotherham's <i>Emphasized B.</i>	Lo! he gendereth trouble, and conceiveth mischief, but giveth birth to a disappointment:...

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Behold, the [wicked and irreverent] man is pregnant with sin, And he conceives mischief and gives birth to lies.
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The Expanded Bible	There are people who ·think up [^L conceive] evil and ·plan [^L are pregnant with] ·trouble [malice] and ·tell [^L give birth to] lies.
Kretzmann's Commentary	Behold, he, the wicked man, travaileth with iniquity , laboring and struggling, as in the throes of childbirth, in bringing forth transgression, and hath conceived mischief, and brought forth falsehood , his intention is to do harm to others, but in the end the deception will strike himself.
The Pulpit Commentary	Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood (comp. Job 15:35; Isa. 59:4). The "falsehood" intended is probably the bringing of false charges against David (see Psalm 7:3-5).
Syndein/Thieme	{Verses 14-16: Next Strophe: the Profile of a Reversionist} Behold {a word that calls the reader to attention - concentrate!}, he {a reversionist} is in birth labor {chabal piel stem} of vanity {perpetuation of emotional revolt and frantic search for happiness} { 'aven - this is the production of reversionism and its sins - gossip, slandering on and on - after all that pain, there is nothing good produced}, because he has become pregnant with sin {through a frantic search for happiness} { 'amal - mental attitude sins, sins of the tongue or overt sins of vengeance - trying to build your happiness on someone else's unhappiness}, and has given birth to a life of deceit {sheqer - reverse process reversionism in view}. {Note: The analogy of a painful and continuing pregnancy giving birth to nothing . . . is a very good picture of reversionism. You have to be pregnant first! Negative to doctrine. David thinks he is writing about Saul, but he is about to enter reversionism himself (but he will recover) so he actually is writing about himself and all reversionists.}.
The Voice	See, my enemies are fertile with evil. They conceive trouble and give birth to deception.

Bible Translations with Many Footnotes:

The Complete Tanach	Behold, he travails with iniquity; he conceives mischief, and gives birth to lies. Behold, he travails: Heb. ילד an expression of conception and birth, as (in Song 8:5): "there your mother was in travail with you (רתלבח)." he conceives mischief, and gives birth to lies: Whatever he begets and toils, everything betrays him. The adage says: Whatever lies beget, diminution takes.
NET Bible®	See the one who is pregnant with wickedness, who conceives destructive plans, and gives birth to harmful lies – ⁴¹ ^{41tn} Heb "and he conceives harm and gives birth to a lie." ^{sn} Pregnant with wickedness...gives birth to harmful lies. The psalmist metaphorically pictures the typical sinner as a pregnant woman, who is ready to give birth to wicked, destructive schemes and actions.

Literal, almost word-for-word, renderings:

Charles Thompson OT	Behold this man hath travailed with injustice. He conceived mischief and brought forth iniquity:...
Modern English Version	The wicked man writhes in pain of iniquity; he has conceived mischief and brought forth falsehood.
Young's Updated LT	Lo, he travails <i>with</i> iniquity, And he has conceived perverseness, And has brought forth falsehood.

The gist of this passage: A birth analogy for the wicked man.

Psalm 7:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
châ ^b val (לָבַח) [pronounced kha ^b -VAHL]	<i>to conceive; to writhe in pain and sorrow; to bring forth</i>	3 rd person masculine singular, Piel imperfect	Strong's #2254 BDB #286
'âven (אָוֵן) [pronounced AW-ven]	<i>iniquity, misfortune which results from iniquity, trouble, adverse circumstances; idolatry; emptiness, vanity, falsehood, fraud</i>	masculine singular noun	Strong's #205 BDB #19

Dr. Bob Utley: *This term denotes a heart that has a settled disposition against God and His people.*³⁹⁴

Translation: Observe, has conceived iniquity...

It is difficult to distinguish between these first two verbs; they both seem to mean *to conceive, to be in labor with, to give birth to*. Also, here, we appear to be speaking of a particular person, rather than evil men in general. Recall that this is David speaking and his primary enemy is Saul, so we may reasonably assume that David is now thinking of Saul.

What Saul is doing was conceived in iniquity; that is, all of his actions are based upon that which is wrong.

David's enemies plan evil against him. They form iniquity in their minds against him.

David uses the poetic expression of pregnancy, using the term for *conceive* here (even though the subject is masculine).

Psalm 7:14a Observe, has conceived iniquity...

Psalm 7:14a Conceiving iniquity... (Various commentators)

Barnes: *Behold, he travails with iniquity* - The wicked man does. The allusion here is to the pains and throes of child-birth; and the idea is, that the wicked man labors or struggles, even with great pain, to accomplish his purposes of iniquity. All his efforts, purposes, plans, are for the promotion of evil.³⁹⁵

Dr. John Gill: *Behold, he travails with iniquity,.... Is full of it, and big with it, as a woman with child, and eagerly desires to bring it forth, and is in pain till he commits it.*³⁹⁶

Jamieson, Fausset and Brown: *The first clause expresses the general idea that wicked men labor to do evil, the others carry out the figure fully.*³⁹⁷

³⁹⁴ Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Psalm 7:14.

³⁹⁵ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:14 (slightly edited).

³⁹⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:14 (slightly edited).

³⁹⁷ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Psalm 7:14.

Psalm 7:14a Conceiving iniquity... (Various commentators)

Trapp: *Behold, he travails with iniquity*] Heb. *he will travail, or he continually travails; he takes as great pains to go to hell as a travailing woman does to be delivered.*³⁹⁸

Throughout this latter portion of the psalm, we are dealing in metaphorical language. Saul is not literally pregnant.

Chapter Outline

Charts, Maps and Short Doctrines

The Preacher's Complete Homiletical Commentary: *Sin does not seek to rise by the stepping stones of lawful and noble endeavour; it knows of no eminence but by lowering others. Ambition, with its throne-building, is yet a pit-digging. It seeks to raise itself on the trampled rights, and pleasures, and lives of others. Lying is a pit-sinking for others. Lust serves itself by ensnaring and debasing others. Envy sickens at another's joy, and seeks to secure itself by giving others a fall. Covetousness is always grave-digging, that it may inherit others' wealth. Sin would sink the throne of God. Sin knows not how to shine but by darkening others, knows not how to exalt itself but by depressing others, knows not how to feast itself but by starving others, knows not how to enrich itself but by spoiling others, knows not how to save itself but by damning others.*³⁹⁹

Psalm 7:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hârâh (הָרָה) [pronounced haw-RAW]	<i>to conceive, to become pregnant, to be with child; to conceive in the mind; to plan [something out], to devise, to plot</i>	3 rd person masculine singular, Qal perfect	Strong's #2029 BDB #247
‘âmâl (אֲמַל) [pronounced gaw-MAWL]	<i>intense labor, exhausting toil, exhaustion, miserable work, work and toil so tiring, you just want to cry; misery, travail; production from labor</i>	masculine singular noun	Strong's #5999 BDB #765

Translation: ...and [then] he has become pregnant with misery [or, he suffers a miserable pregnancy].

What happens is, David's enemy suffers a miserable pregnancy. It says, *he is pregnant with misery*. Saul, in his actions against David, did not make Saul happy. He may have planned out what to do and how to capture and harm David, but at no time was this joyous. Saul will filled with mental attitude sins, and this made him miserable.

Saul is like a pregnant woman in great misery. Everything is difficult; everything is a major task. Saul exhausts himself in his pursuit of David; and there is no reason for it. Saul does not need to pursue David for any reason. Saul has brought all this labor upon himself for no reason.

³⁹⁸ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, Psalm 7:14 (slightly edited).

³⁹⁹ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Psalm 7:14–17.

Psalm 7:14b ...and [then] he has become pregnant with misery [or, he suffers a miserable pregnancy].

Psalm 7:14b Pregnant with misery (Various commentators)

Barnes: *And has conceived mischief* - That is, he has formed a scheme of mischief. The allusion here is common when speaking of forming a plan of evil.⁴⁰⁰

Dr. John Gill: *and has conceived mischief*; that which is injurious to God and the perfections of his nature, a transgression of his law, and an affront to his justice and holiness, is doing wrong to fellow creatures, and harm to themselves, either to their name and credit, or to their substance and estates, or to their bodies and souls, and it may be to them all; and yet this they conceive, they devise it in their hearts, and form schemes how to bring it to pass, and which they do with great freedom, deliberation, and pleasure.⁴⁰¹

Trapp: *And has conceived mischief*] See Job 15:35.⁴⁰²

Quite obviously, Saul is not literally pregnant. He is suffering, however.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Psalm 7:14a-b *Observe, has conceived iniquity and [then] he has become pregnant with misery [or, he suffers a miserable pregnancy].*

I had problems with these things together, because I was looking at this progressively (and, in a sense, it may be seen as a progression—beginning with conception and then leading to a full-blown pregnancy).

Bullinger presents this in a slightly different way, saying that there are parallel verbs (*conceive, become pregnant*) and parallel nouns here (*iniquity, misery*). Or, all of this may be taken together, both as a progression and also as a parallelism.

Psalm 7:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâlad (יָלַד) [pronounced yaw-LAHd]	<i>to give birth, to bear, to be born, to bear, to bring forth, to beget</i>	3 rd person masculine singular, Qal perfect	Strong's #3205 BDB #408
sheqer (שֶׁקֶר) [pronounced SHEH-ker]	<i>a lie, lying words, deception, falsehood; a liar; whatever deceives, fraud, vanity; falsely [absolute used as adverb]</i>	masculine singular noun	Strong's #8267 BDB #1055

Translation: Finally [lit., and], he gives birth to a lie.

What comes out of all of this is a lie. Everything which Saul says about David is a lie. Saul begins with a soul filled with mental attitude sins and misery; and all of this result in lies against David. These lies are the false charges against David.

⁴⁰⁰ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:14 (slightly edited).

⁴⁰¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:14 (slightly edited).

⁴⁰² John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, Psalm 7:14 (slightly edited).

What came forth from this pregnancy was a lie. All the Saul said about David in order to motivate his troops was a lie. He defrauded his own army, telling them lies about David in order to get them to go after him.

Application: Your enemies will often do the same thing. They come up with stories and lies and rumors which they tell about you, and the intention is to ruin your reputation. The intent is to cause you pain. But this will end up harming them.

Application: When you go after God's anointed, the end result is often pain and suffering for you. I will admit, there have been some instances where I felt bad for some people who intended me harm, but it came back on them. They felt pain and suffering that was entirely unnecessary. They chose it from their own sinful heart.

Psalm 7:14c **Finally** [lit., and], **he gives birth to a lie.**

Psalm 7:14c Giving birth to a lie (Various commentators)

Barnes: *And brought forth falsehood* - The birth is falsehood; that is, self-deception, or disappointment. It does not mean that falsehood was his aim or purpose, or that he had merely accomplished a lie; but the idea is, that after all his efforts and pains, after having formed his scheme, and labored hard (as if in the pangs of child-birth) to bring it forth, it was abortive. He would be disappointed, and would fail at last. This idea is expressed more distinctly in the following verse, and the design of the whole is to say that any plan or purpose of wickedness must be in the end a failure, since God is a righteous Judge, and will vindicate His own cause.⁴⁰³

Dr. John Gill: *and brought forth falsehood*; or "vanity", or a vain thing, as the same word is rendered in Job 15:35; no fruit at all, but wind, or stubble, Isa. 26:17; that which deceives does not answer the expectation, but the contrary to it; the sense is, that wicked men having devised mischievous things against the saints, they are big with expectations of success, and strive to bring their purposes to bear, but are miserably disappointed, for it all ends in vanity and vexation of spirit to themselves.⁴⁰⁴

Trapp: *And brought forth falsehood*] Or, a lie, that is, a disappointment. See Isa. 26:18.⁴⁰⁵

Whedon: Literally, *he shall bring forth with pain*...He brings forth in his conduct, with agony, what he had already conceived in his heart. Both his character and punishment are described, and he shall reap as his reward what he hath sown.⁴⁰⁶

In this verse, David is describing a progression.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Psalm 7:14 **Observe, has conceived iniquity and [then] he has become pregnant with misery** [or, *he suffers a miserable pregnancy*]. **Finally** [lit., and], **he gives birth to a lie.**

The entire progression is laid out. The idea is, those who want to make David miserable are they themselves miserable. David, while writing this psalm and perhaps while making this prayer to God, realizes that God's justice is already at work. Clearly, David's enemies are miserable; and that is what reveals to David God's justice is already in progress.

Psalm 7:14 **Observe, has conceived iniquity and [then] he has become pregnant with misery** [or, *he suffers a miserable pregnancy*]. **Finally** [lit., and], **he gives birth to a lie.**

⁴⁰³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:14.

⁴⁰⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:14.

⁴⁰⁵ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, Psalm 7:14.

⁴⁰⁶ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 7:14–17.

Psalm 7:14 The birth analogy for the wicked man (Various commentators)

Benson: Behold, he — That is, the wicked, travailleth with iniquity, &c. — This metaphor denotes his deep design and vigorous endeavours for doing mischief; and his restlessness and pain till he have accomplished it. “When an evil thought,” says Dr. Horne, “is instilled into the heart of man, then the seed of the wicked one is sown; by admitting, retaining, and cherishing the diabolical suggestion in his mind he ‘conceiveth’ a purpose of mischief; when that purpose is gradually formed and matured for the birth, he ‘travailleth with iniquity;’ at length, by carrying it into action.”⁴⁰⁷

The Cambridge Bible: Words of studied ambiguity are chosen, ironically describing the action of the wicked man in its intention and its result. The ‘iniquity’ (lit. worthlessness: see on Psalm 5:5) which he laboriously plans is destined to prove vanity and failure: the ‘mischief’ which he conceives for others issues in calamity for himself: the resultant ‘falsehood’ deceives not others but himself. Cp. for the figure, Job 15:35; Isa. 33:11; Isa. 59:4.⁴⁰⁸

Clarke: All these terms show the pitch of envy, wrath, and malevolence, to which Saul had carried his opposition against David. He conceived mischief; he travailed with iniquity; he brought forth falsehood - all his expectations were blasted.⁴⁰⁹

E. W. Bullinger: *travailleth . . . conceived . . . brought forth*. Figure of speech Anabasis. An-ab'-a-sis; or, Gradual Ascent: (Psalm 18:37; Psalm 18:38). An increase of emphasis or sense in successive sentences.⁴¹⁰

Keil and Delitzsch: The act, guilt, and punishment of sin appear in general as notions that run into one another. David sees in the sin of his enemies their self-destruction. It is singular, that travail is first spoken of, and then only afterwards pregnancy.⁴¹¹

Matthew Poole: *He*, i.e. the wicked, as is undeniably manifest from the matter and context. *Conceived mischief, and brought forth falsehood*: this metaphor notes his deep design, and continued course, and vigorous endeavours for the doing of mischief, and his restlessness and pain till he have accomplished it.⁴¹²

Charles Haddon Spurgeon: A woman in travail furnishes the first metaphor. “*He travails with iniquity.*” He is full of it, pained until he can carry it out, he longs to work his will, he is full of pangs until his evil intent is executed. “*He has conceived mischief.*” This is the original of his base design. The devil has had doings with him, and the virus of evil is in him. And now behold the progeny of this unhallowed conception. The child is worthy of its father, his name of old was “the father of lies,” and the birth does not belie the parent, for he brought forth falsehood.⁴¹³

There are at least 3 figures of speech found here. First, there is the *progression*: Psalm 7:14 *Observe, has conceived iniquity and [then] he has become pregnant with misery* [or, *he suffers a miserable pregnancy*]. Finally [lit., and], *he gives birth to a lie*. Each verb represents a step in the progression; each noun represents the outcome.

Then there is the *parallelism*: The verbs (*conceived, become pregnant, gives birth*); and their nouns (*iniquity, misery, lie*).

Finally, there is surprising exchange of one thing for another. From time to time, the Bible takes something which is specifically male-related (seed) and applies it to a female. The most famous of these is in Genesis, where the Seed of the Woman (= Jesus Christ) is spoken of.

⁴⁰⁷ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 7:14.

⁴⁰⁸ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 7:14.

⁴⁰⁹ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 7:14.

⁴¹⁰ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, Psalm 7:14.

⁴¹¹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 7:14–17.

⁴¹² Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 7:14.

⁴¹³ Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, Psalm 7:14–16.

Here, in this passage, we have the man being spoken of as being pregnant and delivering falsehood. Such a play on words and on the genders is designed to grab the attention of the reader.

Treasury of Scriptural Knowledge on the birth analogy: Job 15:20, 35 Isa. 33:11 59:4-5 James 1:15.⁴¹⁴

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 7:14 Note the progression: first he conceives a fraud, and his pregnancy is miserable. When he gives birth, it is to a lie.

A pit he has dug
and so he digs him out.
And so he falls into a pit [or, *prison*] he has
made.
He returns his labor upon his head
and upon his crown violence will descend.

Psalm
7:15–16

He has dug a pit
and he continues excavating it.
[But] then, he falls into [this same] pit,
[a prison which] he has made [for himself].
He brings back his miserable labor on his
head;
and violence descends upon the top of his
head.

He continues digging a pit, but in the end, he finds himself trapped in that same pit, as a prison.
His own hard labor is returned against him; and violence will descend on his head.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	A pit he has dug and so he digs him out. And so he falls into a pit [or, <i>prison</i>] he has made. He returns his labor upon his head and upon his crown violence will descend.
Targum (Trans. E. Cook)	He has dug a pit and deepened it; and he fell in the pit he made. His misery will return on his head; and on his pate his rapacity will descend.
Revised Douay-Rheims	He has opened a pit and dug it: and he is fallen into the hole he made. His sorrow shall be turned on his own head: and his iniquity shall come down upon his crown.
Plain English Aramaic Bible	He has dug a pit and has dug it and has fallen into the ditch that he made. His <u>evil</u> will return upon his head, and upon his desire his evil will descend.
Lamsa’s Peshitta (Syriac)	He has made a well, and deepened it, and is fallen into the pit which he made. His <u>mischief</u> shall return upon his own head, and his iniquity upon his own pate.
Updated Brenton (Greek)	He has opened a pit, and dug it up, and he shall fall into the ditch which he has made. His <u>trouble</u> shall return on his own head, and his unrighteousness shall come down on his own crown.
Significant differences:	The word I translated <i>labor</i> could also be translated, <i>intense labor, exhausting toil, exhaustion, miserable work, work and toil so tiring, you just want to cry; misery, travail; production from labor</i> . This accounts for the differences above. <i>Mischief, evil</i> , as is found in the Aramaic, is not necessarily the same. The Greek has <i>trouble</i> instead.

⁴¹⁴ Treasury of Scriptural Knowledge; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 7:14.

In the final phrase, I have *violence*; this could also be, *violence, wrong, cruelty, oppression; injustice; unrighteousness; that which is gained by violence and wrongdoing*. Some of the translations *iniquity, desire for evil* seem to be reasonable as well.

Limited Vocabulary Translations:

Bible in Basic English	He has made a hole deep in the earth, and is falling into the hole which he has made His wrongdoing will come back to him, and his violent behaviour will come down on his head.
Easy English	Wicked people want to hurt people. They are digging a deep hole for people to fall into. But they fall into the hole themselves! The ideas that they have to hurt other people bring trouble on themselves! They want to be cruel to other people, but they themselves receive the pain!
Easy-to-Read Version–2001	They try to trap and hurt other people. But they will be hurt in their own traps. They will receive the punishment they should get. They were cruel to other people. But they will get what they deserve.
Easy-to-Read Version–2006	They dig a pit to trap others, but they are the ones who will fall into it. The trouble they cause will come back on them. They plan harm for others, but they are the ones who will be hurt.
God's Word™	He digs a pit and shovels it out. Then he falls into the hole that he made for others. His mischief lands back on his own head. His violence comes down on top of him.
Good News Bible (TEV)	But in the traps they set for others, they themselves get caught. So they are punished by their own evil and are hurt by their own violence.
The Message	See that man shoveling day after day, digging, then concealing, his man-trap down that lonely stretch of road? Go back and look again—you'll see him in it headfirst, legs waving in the breeze. That's what happens: mischief backfires; violence boomerangs.
NIRV	Whoever digs a hole and shovels it out falls into the pit they have made. The trouble they cause comes back on them. The terrible things they do will happen to them.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press paraphrase	Let him fall into his own trap. May the violence he plans for others boomerang upon himself; let him die.
Contemporary English V.	Such people dig a deep hole, then fall in it themselves. The trouble they cause comes back on them, and their heads are crushed by their own evil deeds.

The Living Bible	The wicked man conceives an evil plot, labors with its dark details, and brings to birth his treachery and lies; let him fall into his own trap. May the violence he plans for others boomerang upon himself; let him die. V. 14 is included for context.
New Berkeley Version	He has dug a pit, having hollowed it out, and has fallen into the hole even while making it. His wrongdoing returns upon his own head, and his violence comes down on the top of his head.
New Life Version	He has dug out a deep hole, and has fallen into the hole he has dug. The trouble he makes will return to him. When he hurts others it will come down on his own head.
New Living Translation	They dig a deep pit to trap others, then fall into it themselves. The trouble they make for others backfires on them. The violence they plan falls on their own heads.
Unlocked Dynamic Bible	But when they dig a deep pit to trap others, they themselves will fall into it. They themselves will experience the trouble that they want to cause others to have; they will hurt themselves by the violent things that they want to do to others.

Partially literal and partially paraphrased translations:

American English Bible	But, whenever they choose to dig out a pit, They'll fall into the cesspool they've made... Yes, into the same pit they dug. May their misery fall upon their own heads, And may they receive their own wicked ways.
Beck's American Translation	He digs a hole and keeps on digging till he falls into the hole he was making. The harm he plans comes back on his own head. The crime he means to do comes down on his own skull.
Common English Bible	They make a pit, dig it all out, and then fall right into the hole that they've made! The trouble they cause will come back on their own heads; the violence they commit will come down on their own skulls.
New Advent (Knox) Bible	Here was one who dug a pit and sunk it deep, and fell into a snare of his own setting! All his spite will recoil on himself, all his violence will fall his own head.
Translation for Translators	But when they dig a deep pit <i>to trap others</i> , they themselves will fall into it. They themselves will experience the trouble that they want to cause others to have; they will hurt themselves by the violent things that they want to do to others.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	They dug deep and sunk a wide ditch, And fell into the ditch they had made; His own crime returns on his head, And his villainy lights on his crown;...
God's Truth (Tyndale)	He has graven and digged up a pit, but he shall fall himself into the pit that he made. For his unhappiness shall fall upon his own head, and his wickedness shall fall upon his own *pate.
International Standard V	*pate = ones own thinking, that is to say; these will believe totally in their own thinking. intellect RN He digs a pit, even excavates it; then he fell into the hole that he had made. The trouble [Lit. His trouble] he planned will return on his own head,

NIV, ©2011	and his violence will descend on his skull. He who digs a hole and scoops it out falls into the pit he has made. The trouble he causes recoils on himself; his violence comes down on his own head.
Unlocked Literal Bible	He digs a pit and hollows it out and then falls into the hole he has made. His own destructive plans return to his own head, for his violence comes down on his own head.
Urim-Thummim Version	He made a pit, and excavated it, and has fallen into the ditch that he made. His mischief will return upon his own head, and his violent dealing will come down on his own hairy crown.
Wikipedia Bible Project	He set a pit and dug it, they will fall. He acts undercover. His works will return on his head, on his skull the violence will land.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	He digs a pit and makes it deep, he will fall into the trap he made. His evil intent recoils upon his head; his wicked design comes back in his face.
The Heritage Bible	He planned to dig a pit, and dug it, and fell into the pit he made. 16 His wearisome toil shall turn back upon his own head, and his violence shall descend upon the crown of his head.
New American Bible (2011)	He digs a hole and bores it deep, but he falls into the pit he has made. [Ps 9:16; 35:8; 57:7; Prv 26:27; Eccl 10:8; Sir 27:26] His malice turns back upon his head; his violence falls on his own skull.
New English Bible—1970	He has made a pit and dug it deep, and he himself shall fall into the hole that he has made. His mischief shall recoil upon himself, and his violence fall on his own head.
New Jerusalem Bible	He digs a trap, scoops it out, but he falls into the snare he made himself. His spite recoils on his own head, his brutality falls back on his own skull.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He makes a pit, digs it deep, and falls into the hole he made. His mischief will return onto his own head, his violence will recoil onto his own skull.
exeGesés companion Bible	...he digs a well - digs and falls in the pit of ruin he made: his toil returns on his own head and his violence descends on his own scalp.
Hebraic Roots Bible	He dug a pit and bored it, and has fallen into the ditch he made. His mischief shall return on his own head, and his violence shall descend on his own crown.
Israeli Authorized Version	He made a pit, and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.
<i>The Scriptures</i> 1998	He has made a pit and dug it out, And falls into the ditch he made! His trouble turns back upon his own head, And his wrongdoing comes down on the top of his head.
Tree of Life Version	He digs a pit, scrapes it out, and then falls into the hole he has made. His mischief will turn on his own head. His violence will boomerang on his crown.

Weird English, Old English, Anachronistic English Translations:

Awful Scroll Bible	He is to have dug a pit, even was he to dig it and was to fall down into the pit he was to make. His mischief was to turn back on his head, and his violence was to be brought down on the crown of his head.
Concordant Literal Version	He has dug a crypt and delved it deep. Yet he shall fall into the grave he has made. His toil shall turn back upon his head, And his wrong shall descend on his scalp.
Orthodox Jewish Bible	He makes a pit, and digs it, and is fallen into the shachat (pit) which he made. His trouble shall return upon his own rosh, and his chamas shall come down upon his own kodkod (crown of the head).
Rotherham's <i>Emphasized B.</i>	A pit, he cut out, and digged it, and then fell into the ditch he had made: His mischief, turneth back, on his own head,—and, on his own crown, his violence, descendeth.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	He has dug a pit and hollowed it out, And has fallen into the [very] pit which he made [as a trap]. His mischief will return on his own head, And his violence will come down on the top of his head [like loose dirt].
The Expanded Bible	They dig a ·hole [pit] ·to trap others [^L and dig it deep], but they will fall into it themselves. ·They will get themselves into trouble [^L Their trouble/malice will return to their head]; the violence they cause will ·hurt only themselves [^L come down on their heads; Prov. 26:27; Matt. 26:52].
Kretzmann's Commentary	He made a pit and digged it, with the intention of destroying the righteous, and is fallen into the ditch which he made. His mischief shall return upon his own head, slaying him with his own weapons, and his violent dealing shall come down upon his own pate, the wrath of God thereby being made manifest upon the oppressors.
The Pulpit Commentary	He made a pit, and digged it, and is fallen into the ditch which he made (comp. Psalm 9:15, Psalm 9:16; Psalm 35:8; Psalm 57:6; Prov. 26:27; Prov. 28:10, etc.). There are several illustrations of this law of God's providence in Scripture, the most striking being that of Haman. Its existence as a law was noticed by some of the classical writers, as Ovid, who says— "Nec lex justior ulla est, Quam necis artifices arte petite sua." [Putting this into a Latin to English translator, I got: "Nor is it the law of the more lawful than this, or, Ask of the art of his own deadly devices."] His mischief shall return upon his own head, and his violent dealing upon his own pate. Some critics see in this a continuation of the metaphor, and suppose that, while the sinner is in the pit, the heap which his own hands have thrown out falls in upon him and crushes him. But it is perhaps better to understand the words in a more general way.
Syndein/Thieme	He {the reversionist} dug a pit, and explored it {getting involved with all sorts of things in the frantic search for happiness}, and is fallen into the pit which he himself has manufactured. His evil/trouble {`amal - things practiced in reversionism} shall return upon his own head {self-induced misery}, and 'that which is obtained by violence' {chamac} shall come down upon his own 'crown of his head' {qodqod}. {Note: Interesting that David said this would come down on the reversionists 'crown of his head' because of his coming reversionism, his wearing of the crown would be delayed one year! The reversionist reaps what he sows. The SuperGrace believer reaps what God sows!}
The Voice	They prepare a trap, digging a <i>deep</i> pit,

and fall into the snare they have made.
The trouble they plan will return to punish them,
and their violent acts will come back to haunt them.

Bible Translations with Many Footnotes:

NET Bible®

...he digs a pit⁴²

and then falls into the hole he has made.⁴³

He becomes the victim of his own destructive plans⁴⁴

and the violence he intended for others falls on his own head.⁴⁵

^{42tn} Heb “a pit he digs and he excavates it.” Apparently the imagery of hunting is employed; the wicked sinner digs this pit to entrap and destroy his intended victim. The redundancy in the Hebrew text has been simplified in the translation.

^{43tn} The verb forms in vv. 15-16 describe the typical behavior and destiny of those who attempt to destroy others. The image of the evildoer falling into the very trap he set for his intended victim emphasizes the appropriate nature of God’s judgment.

^{44tn} Heb “his harm [i.e., the harm he conceived for others, see v. 14] returns on his head.”

^{45tn} Heb “and on his forehead his violence [i.e., the violence he intended to do to others] comes down.”

Literal, almost word-for-word, renderings:

C. Thompson (updated) OT	Behold this man has travailed with injustice. He conceived mischief and brought forth iniquity: he has digged a pit and covered it: into the pit which he made he will fall: his mischief will return on his own head; on his own head his injustice will come down. V. 14 is included for context.
New European Version	He has dug a hole, and has fallen into the pit which he made. The trouble he causes shall return upon his own head, his violence shall come down on the crown of his own head.
A Voice in the Wilderness	He has excavated a cistern and dug it, and has fallen into the pit which he made. His trouble shall return upon his own head, and his violence shall come down upon his own crown.
Young’s Updated LT	A pit he has prepared, and he digs it, And he falls into a ditch he makes. Return does his perverseness on his head, And on his crown his violence comes down.

The gist of this passage: David’s enemy digs a pit, designed to trap David; but he falls into the very pit that he himself has made. All the evil that he has planned comes right back on him.

15-16

Psalm 7:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bôwr (בֹּר) [pronounced bohr]	<i>pit, cistern, well; prison, dungeon; grave, sepulcher; the dead</i>	masculine singular noun with the definite article	Strong’s #953 BDB #92
Although this word properly means <i>pit, well</i> ; it is therefore associated with being in the ground, suggesting that some ancient prisons were in the ground as well (see Gen. 40:15). The association between being in the ground and a <i>grave</i> is obvious.			
kârâh (כָּרָה) [pronounced kaw-RAW]	<i>to bore, to dig; to hew</i> [this word is a homonym]	3 rd person masculine singular, Qal perfect	Strong’s #3738 BDB #500

Translation: He has dug a pit...

In the ancient world, a pit may be dug for a number of different reasons. Sometimes one would dig a hole for a well; sometimes as a trap for animals; and sometimes as a prison.

David continues with the analogies; Saul digs out a pit, which is common for the ancient world. Pits were dug for a variety of reasons: a trap, well or a prison are 3 examples.

The idea here is, David's enemies are building a trap for him, to capture him.

Psalm 7:15a He has dug a pit...

Psalm 7:15a The wicked man digs a pit (Various commentators)

Barnes: *He made a pit* - The allusion here is undoubtedly to a method of hunting wild beasts which was common in ancient times. It consists in digging a pit-fall, and covering it over with brush and grass so as to deceive the animals, and then enclosing them and driving them into it.⁴¹⁵

Benson: *This is a proverbial manner of speech often used in Scripture. It is taken from pits which are digged, and then covered with the leaves of trees, or some such unstable materials, either to make men fall into them, or else wild beasts, which are hunted into them.*⁴¹⁶

Digging a pit: Psalm 35:7, Psalm 119:85; Job 6:27; Jer. 18:20.⁴¹⁷

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Psalm 7:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
châphar (חָפַח) [pronounced chaw-FAHR]	to dig [a well or pit]; to dig for, to search for, to search for that which is hidden, to search by digging; to explore	3 rd person masculine singular, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #2658 BDB #343

Translation: ...and he continues excavating it.

This is a clever play on this phrase. This can either mean that Saul digs further and further into this pit.

A great deal of time and effort is expended on excavating out this pit. I am assuming that is the meaning of this second phrase.

Psalm 7:15b ...and he continues excavating it.

⁴¹⁵ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:15.

⁴¹⁶ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 7:15–16.

⁴¹⁷ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 7:15.

Psalm 7:15b The wicked man continues digging (Various commentators)

Barnes: *And digged it* - And hollowed it out so as to be large enough to contain his prey, and so deep that he could not escape if he fell into it. The idea is, that the enemy here referred to had laid a secret and artful plan to destroy others. He meant that they should not be aware of his plan until the mischief came suddenly upon them. He was preparing to ruin them, and supposed that he was certain of his prey.⁴¹⁸

Dr. John Gill: *he digged a pit, and made it very large and capacious, to answer his purposes.*⁴¹⁹

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 7:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâphal (נָפַל) [pronounced naw-FAHL]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert</i>	3 rd person masculine singular, Qal imperfect	Strong's #5307 BDB #656
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shachath (שָׁחַת) [pronounced SHAH-kahth]	<i>pit, cistern; underground prison; sepulcher, grave; corruption, destruction; grave; death</i>	feminine singular noun	Strong's #7845 BDB #1001
In the ancient world, <i>the pit</i> simply referred to either a hole dug in the ground designed to capture animals (Psalm 7:15 9:15); a cistern [which could be filled with mud] (Job 9:31); an underground prison (Isa. 51:14); or to a sepulcher or grave (Job 33:24 Psalm 55:24). By the time of the New Testament, it came to mean <i>corruption</i> and was so translated from the Hebrew into the Greek.			
pâ'al (פָּעַל) [pronounced paw-ĠAHL]	<i>to do, to make, to construct, to fabricate, to prepare</i>	3 rd person masculine singular, Qal imperfect; pausal form	Strong's #6466 BDB #821

Translation: [But] then, he falls into [this same] pit, [a prison which] he has made [for himself].

Saul keeps digging and digging this hole; and he either then falls into this hole and he finds himself lying in the hole that he has made. In either case, he is trapped in this pit that he has made himself.

This is God's poetic justice; another word applied to such is *karma*. But there is no *general universe acting upon someone*; it is God's justice acting upon him.

But, this same person, who spends so much time and effort digging a pit designed to capture and imprison David, he himself finds himself trapped in that same pit.

⁴¹⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:15.

⁴¹⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:15.

Psalm 7:15c [But] then, he falls into [this same] pit, [a prison which] he has made [for himself].

Psalm 7:15c The wicked fall into the trap which they set for others (Commentators)

Barnes: *And is fallen into the ditch which he made* - Into the pit-fall which he had constructed for others; as if a man who had made a pit-fall for wild beasts had himself fallen into it, and could not extricate himself. That is, he had been snared in his own devices; his cunning had recoiled on himself, and instead of bringing ruin on others he had only managed to bring it on himself. See this sentiment illustrated in the notes at Job 5:13.

Barnes continues: A remarkable instance of the kind may be found in Esther (Esther 5–7), in the case of Haman. Indeed, such things are not uncommon in the world, where the cunning and the crafty are involved in the consequences of their own plans, and are taken in meshes from which they cannot free themselves. A straightforward course is easy, and men are safe in it; but it requires more skill than most men are endowed with to manage a crooked and crafty policy safely, or so as to be safe themselves in pursuing such a course. A spider will weave a web for flies with no danger to himself, for he is made for that, and acts as if he understood all the intricacies of his own web, and may move safely over it in every direction; but man was made to accomplish his purposes in an open and upright way, not by fraud and deceit; hence, when he undertakes a tortuous and crooked course - a plan of secret and scheming policy - in order to ruin others, it often becomes unmanageable by his own skill, or is suddenly sprung upon himself.

Barnes concludes: No one can overvalue a straightforward course in its influence on our ultimate happiness; no one can overestimate the guilt and danger of a crooked and secret policy in devising plans of evil.⁴²⁰

Benson: *And is fallen into the ditch which he made* — He has brought that evil upon himself which he intended against others.⁴²¹

The Cambridge Bible: The punishment of the wicked described from another point of view as the natural result of his own actions. He falls into the snare which he laid for others.⁴²²

Dr. John Gill: *...and is fallen into the ditch which he made*; so it is said of the Heathen, Psalm 9:15; and is exemplified in the case of Haman, who was hanged upon the gallows he had built for Mordecai. Kimchi explains this of Saul's falling upon his own sword, and dying by it, which he drew against David; phrase is proverbial, Prov. 26:27; the sense of this and the above figurative expressions is literally and properly given in Psalm 7:16.⁴²³

Morgan: God is righteous. The way of the wickedness cannot prosper. It creates its own destruction. The pit digged is the grave of the man who digs it.⁴²⁴

Charles Haddon Spurgeon: [T]he Psalmist now illustrates his meaning by another taken from the stratagems of the hunter. "*He made a pit and digged it.*" He was cunning in his plans, and industrious in his labours. He stooped to the dirty work of digging. He did not fear to soil his own hands, he was willing to work in a ditch if others might fall therein. What mean things men will do to wreak revenge on the godly. They hunt for good men, as if they were brute beasts; nay, they will not give them the fair chase afforded to the hare or the fox, but must secretly entrap them, because they can neither run them down nor shoot them down. Our enemies will not meet us to the face, for they fear us as much as they pretend to despise us. But let us look on to the end of the scene. The verse says, he "*is fallen into the ditch which he made.*" Ah! there he is, let us laugh at his disappointment. Lo! he is himself the beast, he has hunted his own soul, and the chase has brought him a goodly victim. Aha, aha, so should it ever be.⁴²⁵

⁴²⁰ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:15.

⁴²¹ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 7:14–15 (slightly edited).

⁴²² *The Cambridge Bible for Schools and Colleges*; 1882–1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 7:14–16.

⁴²³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:15.

⁴²⁴ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 7.

⁴²⁵ Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 7:14–16.

Psalm 7:15c The wicked fall into the trap which they set for others (Commentators)

Whedon: *Fallen into the ditch which he made—Here is the lex talionis—the most literal form of retributive justice. When will men learn there is “a God that judges in the earth?”* Psalm 58:11.⁴²⁶

Treasury of Scriptural Knowledge on the wicked reaping what they sow: Psalm 9:15-16 10:2 35:8 94:13 140:9-10 141:10 Est. 7:10 Job 4:8 Prov. 5:22 26:27 Eccles. 10:8-9.⁴²⁷

Chapter Outline

Charts, Maps and Short Doctrines

God is able to take the effort and cleverness of our enemies and use that against them. On a few occasions in my life, I have observed someone intending to do me harm; and sometimes, their efforts are rewarded. However, with these same people, I have seen this same effort used against them. A term we use today for this is, *poetic justice*. This is not something which I have personally used against someone else; but it is something which I have observed, which I had nothing to do with.

Application: We see this today in politics, often from both parties. They intentionally set traps for those in the other party. If they choose to do X, then there is a benefit that the other party might reap; but, if they choose to do not-X, there is a response designed for that as well. Although this is fresh on my mind, it may be old, old news by the time that you read this. President Trump was dealing with a country known for its corruption. He also had a duty to try to root out corruption (there was legislation passed to that effect). If he chose to do nothing by way of investigation into this other country, the opposing party could tout the law which requires the President to deal with corruption; and they could claim, “But he did not!” Yet, when he asked the president of the other country to look into this corruption, then President Trump was *digging up dirt on a political opponent*. Do you see how this trap works?

Another way of expressing this sort of trap is, *damned if you do and damned if you don't*.

Application: We have the same thing done with legislation. Often a piece of legislation will have something in it that everyone would vote for; but then there is often an amendment which can be made to seem unsavory. When someone votes for that piece of legislation, they are supporting the unsavory aspect of it; but if they vote against it, they are voting against something that every normal person would support.

Application: Although I cannot come up with a concrete example of this, I have no doubt in my mind that operatives from one political party offer bribes and inducement to members of the opposing party; and then they use their knowledge of this either to defeat the one taking the bribe (or they use it to blackmail him).

These are examples in the political realm of traps which are laid, with the expressed desire of harming one's enemy. A really good trap works, whether the enemy falls into it or avoids it.

The great unfortunate truth is, these traps are all about power and have nothing to do with principle.

Application: Biased news does this all of the time. So do biased commentators. If their political opponent does X, they have a series of condemnations for doing X, which they will bring out. If the political opponent does not do X, they also have a series of condemnations for not doing X. This is why you can watch a particular channel or media source, and it appears that particular politicians cannot do anything right. In fact, I have suggested in the past that, when President Trump says or does anything, then CNN's approach to the news that day is, “This is the very worst thing that a president has ever said” or “This is the most reprehensible thing a president has ever done.” And then they gather a panel of 4 or 5, all of whom share basically that same viewpoint, to discuss why.

⁴²⁶ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 7:14–17 (slightly edited).

⁴²⁷ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 7:15.

Application: For myself, I search out news services which report, *President X did thus and so*, without, for the most part, editorializing about what he has done. And if there are opinions expressed on the show, I look for there to be a balance of negative and positive opinions. Now, this does not mean that I avoid any media source with a bias; but I try to watch an hour of news each day which is, for the most part, *fair and balanced*. Finding such a show is far more difficult than you might think.

Application: To give a churchy example of this, when I was first saved, I heard R. B. Thieme, Jr.'s teachings very early on. That is, I heard good Bible doctrine being taught within 6 months of being saved. So, what was my response? I figured I would just find a church in the city where I lived (Sacramento) where the pastor did basically the same thing that Bob did...teach verse-by-verse, with consideration being given to the original languages, to the culture of that day, and to theology proper. Unsurprisingly, I was unsuccessful in this search (at the time, I did not realize how rare Bob's teaching was).

Psalm 7:15 *He has dug a pit and he continues excavating it. [But] then, he falls into [this same] pit, [a prison which] he has made [for himself].*

David says that the wrongdoing of Saul will return and come down upon him.

Psalm 7:15 (a graphic); from **The Kingdom Kollection**; accessed February 23, 2020.

Chapter Outline

Charts, Graphics and Short Doctrines



Psalm 7:15 *He has dug a pit and he continues excavating it. [But] then, he falls into [this same] pit, [a prison which] he has made [for himself].*

Psalm 7:15 The wicked man entraps himself by the traps he sets for others

The Cambridge Bible: *More exactly: He has dug a pit and dived it deep, And is fallen into the ditch he was making. Another picture of the destruction of the wicked. He 'is snared in the work of his own hands' (Psalm 9:16). The figure is taken from the pitfalls used by hunters. See Ezek. 19:4; and cp. Psalm 57:6; Eccles. 10:8. Observe the graphic force of the tense in the last line. His schemes for the destruction of others prove his own ruin even before he has completed them.*⁴²⁸

Clarke: *He determined the destruction of David. He laid his plans with much artifice; he executed them with zeal and diligence; and when he had, as he supposed, the grave of David digged, he fell into it himself! The metaphor is taken from pits dug in the earth, and slightly covered over with reeds &c. so as not to be discerned from the solid ground; but the animal steps on them, the surface breaks, and he falls into the pit and is taken.*⁴²⁹

⁴²⁸ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 7:15.

⁴²⁹ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 7:15.

Psalm 7:15 The wicked man entraps himself by the traps he sets for others

Horne: *All the world agrees to acknowledge the equity of that sentence, which inflicts upon the guilty the punishment intended by them for the innocent.*⁴³⁰

The Preacher's Complete Homiletical Commentary: *All sin is the digging of a pit...All sin sinks into the pit which it digs.*⁴³¹

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 7:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shûwb (בוש) [pronounced shoo ^b v]	<i>to return, to turn, to turn back, to turn away (aside); to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 rd person masculine singular, Qal imperfect	Strong's #7725 BDB #996
‘āmāl (לָמַע) [pronounced gaw-MAWL]	<i>intense labor, exhausting toil, exhaustion, miserable work, work and toil so tiring, you just want to cry; misery, travail; production from labor</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #5999 BDB #765
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
rô'sh (רֹאשׁ) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum, census</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7218 BDB #910

Translation: He brings back his miserable labor on his head;...

Although the misery here is generally from exhausting toil and work, Saul has made David miserable because David has spent so much time escaping Saul. David says that the exhaustion and misery will come down upon Saul's own head.

This person expends great effort and toil building this pit—a pit designed to entrap David. But, all of his labor is turned against himself. It will come back on him.

Psalm 7:16a He brings back his miserable labor on his head;...

⁴³⁰ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 7:15.

⁴³¹ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Psalm 7:14–17.

Psalm 7:16a The corrupt brings his corrupt labor back onto himself (comments)

Barnes: *His mischief* - *The mischief* which he had designed for others.

Barnes continues: *Shall return upon his own head* - Shall come upon himself. The blow which he aimed at others shall recoil on himself. This is but stating in another form the sentiment which had been expressed in the two previous verses. The language used here has something of a proverbial cast, and perhaps was common in the time of the writer to express this idea.⁴³²

Dr. John Gill: *His mischief shall return upon his own head,.... That which he conceived and devised in his mind, and attempted to bring upon others, shall fall upon himself, as a just judgment from heaven upon him.*⁴³³

The use of the word *head* here is known as a synecdoche of the part.⁴³⁴ The word *head* is used, but the entire person is being referenced. His mischief or his evil does not specifically come down only upon his head, but upon his entire person.

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 7:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘al (עַל) [pronounced ‘ah]l]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
qod ^e qôd (קֹדֶקֶד) [pronounced kod ^e -KOHD]	<i>head, crown of head, top of one's head, hairy part of head</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #6936 BDB #869
châmâç (חַמָּץ) [pronounced khaw-MAWS]	<i>violence, wrong, cruelty, oppression; injustice; unrighteousness; that which is gained by violence and wrongdoing</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2555 BDB #329
yârad (יָרַד) [pronounced yaw-RAHD]	<i>to descend, to come down, to go down</i>	3 rd person masculine singular, Qal imperfect	Strong's #3381 BDB #432

Translation: ...and violence descends upon the top of his head.

Saul not only caused David to become weary and exhausted, but Saul was ready to do violence against David. David says that his violence will come down against him.

Saul intended violence against David. He wanted to kill David; and he wanted David to feel pain and fear. However, that same violence came upon Saul, and upon his sons.

Psalm 7:16b ...and violence descends upon the top of his head.

⁴³² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:16.

⁴³³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:16.

⁴³⁴ *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p. 640, 645.

Psalm 7:16b His own violence is brought down on his own head (commentators)

Barnes: *And his violent dealing* - Which he shows to others. The word rendered violent dealing means violence, injustice, oppression, wrong.

Barnes continues: *Shall all come down upon his own pate* - The word here rendered "pate" means properly vertex, top, or crown - as of the head. The idea is that it would come upon himself. He would be treated as he had designed to treat others. The sentiment here expressed is found also in Psalm 9:15 35:8 37:15.⁴³⁵

E. W. Bullinger: *pate* = head; especially the smooth skull. Put by Figure of speech Synecdoche (of Part)...for the whole person.⁴³⁶ This sort of metonym means, the top of a man's head is referenced, but it actually refers to the entire man.

The Cambridge Bible: *The certain recoil of evil upon the evil-doer. Cp. 1Sam. 25:39: and the figures in Prov. 26:27.*⁴³⁷

Clarke: *Shall come down upon his own pate* - Upon his scalp, דקדק kodkod, the top of the head. It may refer to knocking the criminal on the head, in order to deprive him of life. Had scalping been known in those days, I should have thought the reference might be to that barbarous custom.⁴³⁸

Dr. John Gill: *and his violent dealing shall come down upon his own pate*; referring to the violence with which Saul pursued David, which would be requited to him, and of which he prophesied, 1Sam. 26:10.⁴³⁹

Matthew Henry: *The destruction of impenitent sinners, though it come slowly, yet comes surely; for it is ordained, they are of old ordained to it.*⁴⁴⁰

Do you see how God's justice sometimes works? All that your enemies might plan for you come down on their head.

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 7:16 He brings back his miserable labor on his head; and violence descends upon the top of his head.

What we read in this verse may be called karma, instant karma, or poetic justice, but it is simply the function of God's justice.

Psalm 7:16 He brings back his miserable labor on his head; and violence descends upon the top of his head.

Psalm 7:16 The final righteous judgment of God (Various commentators)

Matthew Poole: *Which phrase may note whence this retribution should come, even from heaven, or from the righteous and remarkable judgment of God.*⁴⁴¹

Trapp gives a real-life example of this: *Pope Alexander VI, and his son Caesar Borgia (Bucholcer); who, by a mistake of the attendants at table, drank up the poisoned wine which they had prepared and set ready for some princes of Italy whom they had invited, and for whose dominions they thirsted.*⁴⁴²

⁴³⁵ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:16.

⁴³⁶ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, Psalm 7:16.

⁴³⁷ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 7:16.

⁴³⁸ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 7:16.

⁴³⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:16.

⁴⁴⁰ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Psalm 7:10-17.

⁴⁴¹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 7:16.

⁴⁴² John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, Psalm 7:15.

Psalm 7:16 The final righteous judgment of God (Various commentators)

Trapp provides another historical instance of this justice: *And his violent dealing upon his own pate] i.e. Abundantly, and apparently. Various instances might be given hereof. Henry III of France was stabbed in the same chamber where he had helped to contrive the French massacre. His brother, Charles IX, had blood given him to drink, for he was worthy.*

Trapp then goes on to give many examples: *John Martin of Briqueras, in France, vaunted everywhere, that he would slit the minister's nose of Angrogne. But he was shortly after assaulted by a wolf, which bit off his nose, so that he died thereof mad. Dispatch the knave, have done, said Sir Ralph Ellerken, governor of Calais, to the executioner of Adam Davilip, martyr, for I will not away till I see the traitor's heart out (Acts and Mon.). But shortly after, the said Sir Ralph in a skirmish between the French and us at Bulloin, was among others slain, and had his heart ripped out by the enemy.*

Trapp's final example: *That was a very remarkable one of Dr. Story, who escaping out of prison in Queen Elizabeth's days, got to Antwerp, and there thinking himself out of the reach of God's rod, he got commission under Duke D'Alva, to search all ships coming there for English books. But one Parker, an English merchant, trading to Antwerp, laid his snare fair, saith our chronicler (Speed. 1174), to catch this foul bird, causing secret notice to be given to Story, that in his ship were store of heretical books, with other intelligences that might stand him in stead. The canonist, conceiving that all was cock sure, hasted to the ship, where with looks very big upon the poor mariners, each cabin, chest, and corner above board were searched, and some things found to draw him further on; so that the hatches must be opened, which seemed to be unwillingly done, and great signs of fear were showed by their faces. This drew on the doctor to descend into the hold, where now in the trap the mouse might well gnaw, but could not get out; for the hatches were down, and the sails hoisted up, which with a merry gale were blown into England, where ere long he was arraigned, and condemned of high treason, and accordingly executed at Tyburn, as he had well deserved.*⁴⁴³

Benson: *All the world agrees to acknowledge the equity of that sentence which inflicts upon the guilty the punishment intended by them for the innocent. No one pities the fate of a man buried in that pit which he had dug to receive his neighbour; or of him who owes his death wound to the return of an arrow shot against heaven. Saul was overthrown by those Philistines whom he would have made the instruments of cutting off David. Haman was hanged on his own gallows. The Jews, who excited the Romans to crucify Christ, were themselves, by the Romans, crucified in crowds. Striking instances these of the vengeance to be one day executed on all tempters and persecutors of others; when men and angels will lift up their voices and cry out together, "Righteous are you, O Lord, and just are your judgments."*⁴⁴⁴

Charles Haddon Spurgeon: *Come here and make merry with this entrapped hunter, this biter who has bitten himself. Give him no pity, for it will be wasted on such a wretch. He is but rightly and richly rewarded by being paid in his own coin. He cast forth evil from his mouth, and it has fallen into his bosom. He has set his own house on fire with the torch which he lit to burn a neighbour. He sent forth a foul bird, and it has come back to its nest. The rod which he lifted on high, has smitten his own back. He shot an arrow upward, and it has "returned upon his own head." He hurled a stone at another, and it has "come down upon his own pate." Curses are like young chickens, they always come home to roost. Ashes always fly back in the face of him that throws them. "As he loved cursing, so let it come unto him" (Psalm 109:17.) How often has this been the case in the histories of both ancient and modern times. Men have burned their own fingers when they were hoping to brand their neighbour. And if this does not happen now, it will hereafter. The Lord has caused dogs to lick the blood of Ahab in the midst of the vineyard of Naboth. Sooner or later the evil deeds of persecutors have always leaped back into their arms. So will it be in the last great day, when Satan's fiery darts will all be quivered in his own heart, and all his followers will reap the harvest which they themselves have sown.*⁴⁴⁵

⁴⁴³ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, Psalm 7:16.

⁴⁴⁴ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 7:14–15 (slightly edited). Benson may be quoting someone else at this point.

⁴⁴⁵ Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm Psalm 7:14–16.

The plotting of the evil: Psalm 36:4, Psalm 36:12, Psalm 37:12-13; 1Sam. 23:9, 1Sam. 24:12-13, 1Sam. 26:10, 1Sam. 28:19, 1Sam. 31:3-4; 1Kings 2:32; Est. 9:25; Mal. 2:3-5.⁴⁴⁶

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 7:15–16 He continues digging a pit, but in the end, he finds himself trapped in that same pit, as a prison. His own hard labor is returned against him; and violence will descend on his head.

All that David's enemies plot against him will be brought down on their own heads.

Psalm 7:15–16 He continues digging a pit, but in the end, he finds himself trapped in that same pit, as a prison. His own hard labor is returned against him; and violence will descend on his head.

Summing up Psalm 7:15–16 (various commentators)

Jamieson, Fausset and Brown: 1Sam. 18:17; 1Sam. 31:2 illustrate the statement whether alluded to or not. These verses are expository of Psalm 7:14, showing how the devices of the wicked end in disappointment, falsifying their expectations.⁴⁴⁷

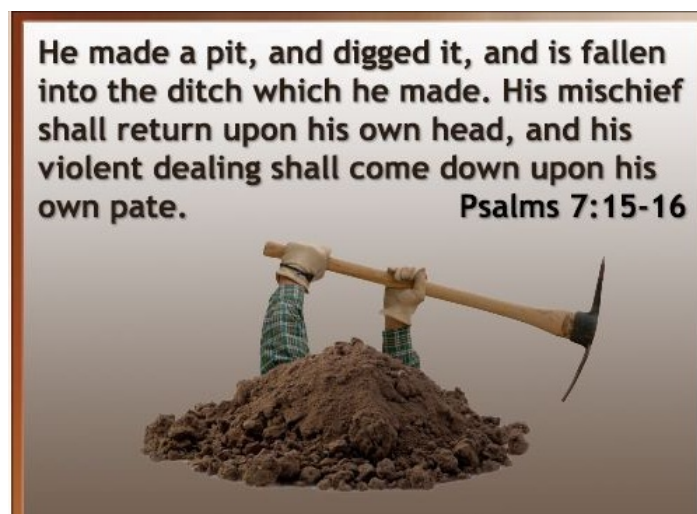
Keil and Delitzsch: This closing strophe foretells to the enemy of God, as if dictated by the judge, what awaits him; and concludes with a prospect of thanksgiving and praise. Man brings forth what he has conceived, he reaps what he has sown.⁴⁴⁸

Whedon: These are eternal truths in ethics and in the moral government.⁴⁴⁹

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 7:16 What Goes Around... (a graphic); from [Slide Share](#); accessed February 23, 2020.



Psalm 7:15–16 (a graphic); from [Twitter](#); accessed February 23, 2020

⁴⁴⁶ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 7:16.

⁴⁴⁷ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Psalm 7:15–16.

⁴⁴⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 7:14–17.

⁴⁴⁹ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 7:14–17.

David, now moved by what he himself had written, breaks out in praise for God:

**I will praise Y^ehowah
according to His righteousness;
and I will sing [in praise] [of] a name of
Y^ehowah Elyon.**

Psalm
7:17

**I will praise Y^ehowah,
according to His righteousness;
and I will sing praises to the name [or,
reputation, character] of Y^ehowah
the Most High.**

**I will praise Jehovah because of His righteousness;
and I will sing praises to the character and essence of Jehovah Most High.**

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	I will praise Y ^e howah according to His righteousness; and I will sing [in praise] [of] a name of Y ^e howah Elyon.
Targum (Trans. E. Cook)	I will thank [give praise] the Lord according to his righteousness; and I will praise the name of God Most High.
Douay-Rheims 1899 (Amer.)	I will give glory to the Lord according to his justice: and will sing to the name of the Lord the most high.
Plain English Aramaic Bible	I shall confess Lord Jehovah according to <u>my</u> righteousness, and I shall sing praise to The Name of Lord Jehovah The Most High.
Lamsa's Peshitta (Syriac)	I will praise the LORD according to <u>my</u> righteousness; and I will sing praise to the name of the LORD most high.
Updated Brenton (Greek)	I will give thanks to the Lord according to His righteousness; I will sing to the name of the Lord Most High.

Significant differences: The Aramaic has *my* righteousness rather than *His* righteousness.

Limited Vocabulary Translations:

Bible in Basic English	I will give praise to the Lord for his righteousness; I will make a song to the name of the Lord Most High.
Easy English	So I will thank the Lord because he does what is right. The Lord is the Most High God, so I will sing to praise his name!
Easy-to-Read Version–2006 <i>The Message</i>	I praise the LORD because he is good. I praise the name of the LORD Most High. I'm thanking GOD, who makes things right. I'm singing the fame of heaven-high GOD.
Names of God Bible	I will give thanks to Yahweh for his righteousness. I will make music to praise the name of Yahweh Elyon .
NIRV	I will give thanks to the LORD because he does what is right. I will sing the praises of the name of the LORD Most High.
New Simplified Bible	I will give to Jehovah the thanks due to his righteousness. I will sing praise to the name of Jehovah, the Most High.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press paraphrase	Oh, how grateful and thankful I am to the Lord because He is so good. I will sing praise to the name of the Lord who is above all lords.
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Contemporary English V.	I will praise you, LORD! You always do right. I will sing about you, the LORD Most High.
The Living Bible	Oh, how grateful and thankful I am to the Lord because he is so good. I will sing praise to the name of the Lord who is above all lords.
Unlocked Dynamic Bible	I praise Yahweh because he always acts righteously; I sing to praise Yahweh, the one who is much greater than any other god.

Partially literal and partially paraphrased translations:

American English Bible	But, I will follow my God's righteous paths, And I'll strum to His Most-Holy Name.
Beck's American Translation	I will thank the LORD—He is righteous. I will sing about the name of the LORD Most High.
New Advent (Knox) Bible	I will ever thank the Lord for his just retribution, singing praises to the name of the Lord, the most High.
Translation for Translators	I praise Yahweh because he <i>always acts</i> righteously/justly; I sing to praise Yahweh, the one who is much greater than any other god.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible HCSB	So I sing to the LORD who is just, Praise the name EVER-LIVING MOST HIGH. As for me, I will give thanks unto the Lord for his righteousness sake, and will praise the name of the Lord most highest.
International Standard V	But as for me, I will praise the LORD for his righteousness, and I will sing to the name of the LORD Most High.
Unlocked Literal Bible Urim-Thummim Version	I will give thanks to Yahweh for his justice; I will sing praise to Yahweh Most High. I will praise YHWH according to his righteousness: and will sing praise to the Name of YHWH Most High.
Wikipedia Bible Project	Thank Yahweh, as suits his justice, and sing of the name of God on high.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	I will rejoice in the Lord for his justice, and sing to the Most High in gratitude and praise.
The Heritage Bible	I will raise my hands to Jehovah for his righteousness, and will sing with playing instruments to the name of Jehovah most high.
New American Bible (2011)	I will thank the LORD in accordance with his justice; I will sing the name of the LORD Most High. Ps 18:50; 30:5; 135:3; 146:2.
New English Bible—1970	I will praise the LORD for his righteousness and sing a psalm to the name of the LORD Most High.
New Jerusalem Bible	I thank Yahweh for his saving justice. I sing to the name of the Most High.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	I thank <i>ADONAI</i> for his righteousness and sing praise to the name of <i>ADONAI 'Elyon</i> .
exeGesés companion Bible	I spread hands to Yah Veh according to his righteousness; and psalm to the name of Yah Veh Elyon.
<i>The Scriptures</i> 1998	I give thanks to הוה according to His righteousness, And praise the Name of הוה Most High.
Tree of Life Version	I will praise <i>ADONAI</i> for His justice. I sing praise to the Name of <i>ADONAI Elyon!</i>

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	I WILL GIVE THANKS TO JESUS ACCORDING TO HIS RIGHTEOUSNESS; I WILL SING TO THE NAME OF JESUS MOST HIGH.
Awful Scroll Bible	But I was to cast myself down to Jehovah for His Righteousness, and was to sing the praises of His name, even Jehovah, He Exalted.
Concordant Literal Version	I shall acclaim Yahweh according to His righteousness, And I shall make melody to the Name of Yahweh Supreme. Permanent, On the Winetrough"
Orthodox Jewish Bible	I will give thanks to Hashem according to His tzedek; and will sing praise to the Shem of Hashem Elyon.

Expanded/Embellished Bibles:

The Expanded Bible	I praise the Lord ·because he does what is right [according to his righteousness]. I sing praises to the Lord Most High.
Kretzmann's Commentary	I will praise the Lord according to His righteousness, giving Him thanks even now because of the certainty of deliverance from the present distress; and I will sing praise to the name of the Lord most high. Beginning in a tone almost of despair, the believer ends his prayer with a confident, a triumphant shout; for such is the effect of faith.
The Pulpit Commentary	I will praise the Lord according to his righteousness. Another abrupt transition—a song of thankfulness to Jehovah for giving the deliverance which the psalmist foresees, and considers as good as accomplished. And will sing praise to the Name of the Lord most high (comp. Psalm 8:1, Psalm 8:9, "How excellent is thy Name in all the earth!"). God is identified with his Name very commonly in Scripture, or, perhaps we should say, the Name of God is used as a periphrasis for God himself. Where God puts his special presence, he is said to "put his Name" (Deut. 12:5, Deut. 12:21; 1Kings 14:21; 2Chron. 12:13). His Name is "holy and reverend" (Psalm 111:1-110:19); "incense is offered unto it" (Mal. 1:11); it is "magnified for ever" (1Chron. 17:24); for it the temple is built (1Kings 8:44); through it the godly "tread down their enemies" (Psalm 44:5); the "desire of men's souls is to it" (Isa. 26:8). (See also Psalm 92:1; Psalm 96:8; Psalm 99:3; Psalm 103:1; Psalm 105:1; Psalm 113:1; Psalm 115:1; Psalm 119:55; Psalm 145:1, Psalm 145:2, Psalm 145:21; Psalm 148:13; Psalm 149:3.)
Syngein/Thieme	I will be caused to praise Jehovah/God according to His righteousness {not according to MINE but according to His!}! And I will sing in celebration to the Person of Jehovah/God {occupation with Christ} Most High {Elyon}. {Note: You cannot sow from your own activities and reap SuperGrace blessing (God's sowing).}
The Voice	As a result, I will thank the Eternal for His justice and sing praises in honor of the Eternal, Most High.

Bible Translations with Many Footnotes:

The Complete Tanach	I will thank the Lord according to His righteousness, and I will sing praise to the name of the Lord Most High.
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I will thank the Lord according to His righteousness: When He executes strict justice with righteousness, to judge the wicked according to their wickedness.

NET Bible®

I will thank the Lord for⁴⁶ his justice;
I will sing praises to the sovereign Lord!⁴⁷

⁴⁶tn Heb "according to."

⁴⁷tn Heb "[to] the name of the Lord Most High." God's "name" refers metonymically to his divine characteristics as suggested by his name, in this case the compound "Lord Most

High.” The divine title “Most High” (עֶלְיוֹן, 'elyon) pictures God as the exalted ruler of the universe who vindicates the innocent and judges the wicked. See especially Ps 47:2.

Literal, almost word-for-word, renderings:

Charles Thompson OT I shall praise the Lord for his loving kindness. I shall sing to the name of the Lord Most High.

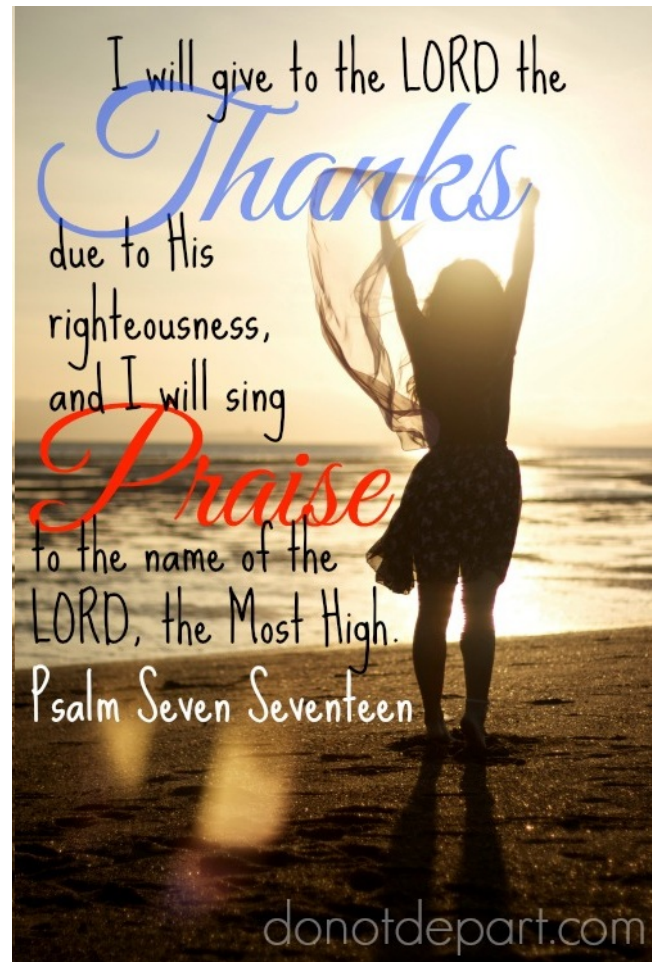
Context Group Version I will recognize [my] indebtedness to YHWH according to his vindication, And will sing praise to the name of YHWH Most High.

English Standard Version 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.

Psalm 7:17 (ESV) (a graphic); from **Do not depart**; accessed February 23, 2020. 2

Young's Updated LT I thank Jehovah, According to His righteousness, And praise the name of Jehovah Most High!

The gist of this passage: David gives thanks to God because of His righteousness.



Psalm 7:17a (This is Psalm 7:18a in the Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâdâh (יָדָה) [pronounced yaw-AWH]	<i>to profess, to confess; to show or point out [with the hand extended]; to give thanks, to praise, to celebrate</i>	1 st person singular, Hiphil imperfect	Strong's #3034 BDB #392
YHWH (יְהוָה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Yehowah</i>	proper noun	Strong's #3068 BDB #217
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
tsedeq (צֶדֶק) [pronounced TZEH-dehk]	<i>justice, rightness, straightness; what is right and just; righteousness, rightness, vindication</i>	masculine singular substantive with the 3 rd person masculine singular suffix	Strong's #6664 BDB #841

Translation: I will praise Y^ehowah, according to His righteousness;...

David, knowing that his prayers would be answered, celebrates Jehovah because of His righteousness.

Back in v. 8, David was writing about his own righteousness; and here he speaks of God's righteousness. The key to David's righteousness is God's righteousness; and therefore, David praises God because of His righteousness.

We receive God's righteousness through faith; and it is only by God that we are granted His righteousness.

Psalm 7:17a I will praise Y^ehowah, according to His righteousness;...

Psalm 7:17a David praises the Lord's righteousness (various commentators)

Barnes: *I will praise the Lord according to his righteousness* - That is, particularly as manifested in the treatment of the righteous and the wicked, protecting the one, and bringing deeserved punishment upon the other. The purpose of the psalm is to show this. In the course of the psalm the author had declared his full conviction that this was the character of God, and now, in view of this, he says that he will render to him the praise and glory which such a character deserves. He will acknowledge him by public acts of praise as such a God; and will at all times ascribe these attributes to him.⁴⁵⁰

Benson: *I will praise the Lord according to his righteousness* — I will give him the glory of that gracious protection under which he takes his afflicted people, and of the just vengeance with which he will pursue them that afflict them; and will most thankfully acknowledge, not only the power, but the just judgment of God, and his faithfulness to his word.⁴⁵¹

The Cambridge Bible presents this closing doxology: *I will praise the Lord*] R. V., *I will give thanks unto the Lord*. The idea conveyed by this word, so characteristic of the Psalter, is that of the acknowledgement due from man to God for His goodness.

The Cambridge Bible continues: *according to his righteousness*) Manifested and vindicated in the judgment of the wicked.⁴⁵²

Home: *Whatever doubts may at present arise in our minds concerning the ways of God, let us rest assured that they will receive a solution; and that the 'righteousness' of the great Judge, manifested in his final determinations, will be the subject of everlasting hallelujahs.*⁴⁵³

Clarke: *I will praise the Lord according to his righteousness* - I shall celebrate both his justice and his mercy.⁴⁵⁴

Dr. John Gill: *I will praise the Lord according to his righteousness,....* Or on account of it, as it was displayed in vindicating the innocent, and punishing the wicked; so Pharaoh having ordered male infants of the Hebrews to be drowned, and he himself and his host in righteous judgment being drowned in the Red sea; Moses and the children of Israel sung a song, as the psalmist here.⁴⁵⁵

⁴⁵⁰ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:17.

⁴⁵¹ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 7:17.

⁴⁵² *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 7:17.

⁴⁵³ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 7:17. Benson quotes this person many times, but I don't know who it is, or what book this is.

⁴⁵⁴ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 7:17.

⁴⁵⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:17.

Psalm 7:17a David praises the Lord's righteousness (various commentators)

Jamieson, Fausset and Brown: *his righteousness* — (Psalm 5:8). Thus illustrated in the defense of His servant and punishment of the wicked.⁴⁵⁶

Matthew Poole: *According to his righteousness*, declared and asserted by him in their exemplary punishment, and my seasonable and wonderful deliverance.⁴⁵⁷

Trapp: *I will praise the Lord according to his righteousness*] i.e. His faithfulness in keeping promise with his people, and with myself in particular. I will say to his honour, as Deut. 32:4, "A God of truth, and without iniquity, just and right is he."⁴⁵⁸

David's exuberant praise to God is due to God's righteousness and faithfulness.

Treasury of Scriptural Knowledge on God's character: Psalm 35:28 51:14 71:15-16 98:2 111:3 145:7.⁴⁵⁹

Chapter Outline

Charts, Maps and Short Doctrines

David Guzik: *David was wise enough to praise God according to His righteousness and not his own. Though David appealed to God in this Psalm on the basis of his comparative goodness, this was not a self-righteous prayer. David knew the difference between his relative righteousness and God's praiseworthy perfect righteousness.*⁴⁶⁰

Psalm 7:17b (This is Psalm 7:18b in the Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
zâmar (זָמַר) [pronounced zaw-MAHR]	to sing; to make music in praise of God, to make melody; properly to cut off (i.e., to divide up [a song] into its various parts)	1 st person singular, Piel imperfect	Strong's #2167 & #2168 BDB #274
shêm (שֵׁם) [pronounced shame]	name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument	masculine singular construct	Strong's #8034 BDB #1027
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217
ʿEl ^e yôwn (אֱלֹהִים) [pronounced ʾel ^e -YOHN]	high, higher; Most High, highest, Supreme; transliterated, Elyon	masculine singular noun	Strong's #5945 BDB #751

The Phœnicians and the Carthaginians used the same word to refer to their gods.

⁴⁵⁶ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Psalm 7:17.

⁴⁵⁷ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 7:17.

⁴⁵⁸ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, Psalm 7:17.

⁴⁵⁹ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 7:17.

⁴⁶⁰ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 7.

Psalm 7:17b (This is Psalm 7:18b in the Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
E. W. Bullinger: <i>MOST HIGH. Hebrew. Elyon...First occurrence in Psalms. The first of thirty-six occurrences in O.T. is Gen. 14:18.</i> ⁴⁶¹			

Translation: ...and I will sing praises to the name [or, reputation, character] of Y^ehowah the Most High.

David sings because God is sovereign over all and God would take care of David's enemies—in particular, Saul.

It is not David who should be praised for his righteousness, but God. David sings praises to God's name, because that stands for God's character, reputation and essence. We may depend upon God to be God. We may always depend upon His character and essence.

All that we are is because of God.

Psalm 7:17b ...and I will sing praises to the name [or, reputation, character] of Y^ehowah the Most High.

Psalm 7:17b David will sing these praises to God (various commentators)

Barnes: *And will sing praise to the name of the Lord* - To the name of Jehovah; that is, to Yahweh himself, the "name" being often used to designate a person, or that by which he is known; and also, in many cases, as in this, being significant, or designating the essential nature of him to whom it is applied.

Clarke: *I will sing praise to the name of the Lord Most High.* The name of God is often put for his perfections. So here, שֵׁם יְהוָה עֵלְיוֹן *shem Yehovah Elyon*; "The perfections of Jehovah, who is above all." My old Scotico - English MS., mentioned at the conclusion of the introduction, begins at this verse, where are the following words by way of paraphrase: *Sang falles til ioy; and he that synges well that name, his ioy es mare than i kan tell. Those who are happy may sing; and he who can duly celebrate the name of God, who knows it to be a strong tower into which he can run and find safety, has inexpressible happiness. That is the sense of the above.*⁴⁶²

Trapp: *And will sing praise to the name, &c.]* Where the psalmist mentions the overthrow of the wicked...as in this place, and Psalm 9:2.⁴⁶³

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Psalm 7:17b ...and I will sing praises to the name [or, reputation, character] of Y^ehowah the Most High.

Psalm 7:17b God the Most High (various commentators)

Barnes: *Most high* - Exalted above all other beings; exalted above all worlds. The purpose here declared of praising God may refer either to the act which he was then performing in the composition of the psalm, or it may be a purpose in respect to the future, declaring his intention to be to retain in future life the memory of those characteristics of the divine nature now disclosed to him, and to celebrate them in all time to come.

Barnes continues: *The great truth taught is, that God is to be adored for what he is, and that his holy character, manifested alike in the treatment of the righteous and the wicked, lays the foundation for exalted praise.*⁴⁶⁴

⁴⁶¹ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, Psalm 7:17.

⁴⁶² Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 7:17.

⁴⁶³ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, Psalm 7:17.

⁴⁶⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 7:17.

Psalm 7:17b God the Most High (various commentators)

The Cambridge Bible: *the name of the Lord Most High*] Since He has thus revealed Himself in His character of Supreme Governor of the world.⁴⁶⁵

James Burton Coffman: *It is of great interest here that the true God is designated as Most High. Yes, it is true that the pagans of Palestine so designated one of their false deities, but "in the Bible" the term has no other application than the one evident here. It belongs to the true God and Creator of all things. Melchizedek was a priest of "God Most High" (Genesis 14:17-24); and in the few verses where he is introduced the expression "God Most High" is found four times; but the expression is not often found in the Old Testament. Significantly, Abraham himself used it and made it absolutely certain that the words refer to the true and only God. He said, "I have lifted up my hand unto Jehovah God Most High, possessor of heaven and earth" (Genesis 14:22).*

Coffman continues: *The scriptural application of the words is made even more certain in the New Testament, where the author of Hebrews revealed Melchizedek as a type of Jesus Christ, absolutely forbidding the notion that Melchizedek was the worshipper of a false deity. Also in Luke 8:18 the demoniac confessed the Christ as "Son of God Most High," adding the request that Christ would not torment him. The Matthew account of the same event (Matthew 8:29) indicated that the demonic world recognized the right of God to torment them eventually in hell at some appointed time in the future, hence the request that Christ would not torment him "before the time."*

Coffman concludes: *Likewise, the martyr Stephen's great address has a reference to "The Most High" (Acts 7:48), revealing that Person as the one whose throne is in heaven and who "dwelleth not in temples made with hands."*⁴⁶⁶

Dr. John Gill: *and will sing praise to the name of the Lord most high; whose name is Jehovah, and is the most High over all the earth; and who had now, according to the psalmist's request, Psalm 7:6; arose and lifted up himself, and returned on high, and had shown himself to be above all David's enemies, and had sat on the throne judging right.*⁴⁶⁷

Dr. Bob Utley: *"Most High" This Hebrew name, Elyon (BDB 751 II) is used often in the Psalms as a title for YHWH (cf. Gen. 14:19; Num. 24:16; Deut. 32:8; Psalm 9:2; Psalm 18:13; Psalm 21:7; Psalm 46:4; Psalm 47:2, and many more.). It comes from the word "high" or "upper" (BDB 751 I). It is linked with YHWH in Psalm 47:2, where it is parallel with "a great King over all the earth." In Psalm 9:2; Psalm 92:1 the exact phrase that is in Psalm 7:17 is repeated.*

Utley continues: *This was the title of the high god in the Canaanite pantheon. It is possible that Israel took this name (as they did the names of the gods of Babylon and Persia) as a way of asserting that their God was the only true God!*⁴⁶⁸

At this point, Utley refers to his doctrine on [Monotheism \(online\)](#).

Treasury of Scriptural Knowledge on God as the Most High: Psalm 9:2, Psalm 92:1, Psalm 92:8 Dan. 4:17, Dan. 4:25, Dan. 4:34 Acts 7:48.⁴⁶⁹

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⁴⁶⁵ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 7:17.

⁴⁶⁶ From <https://www.studydrive.org/commentaries/bcc/psalms-7.html> accessed February 23, 2020.

⁴⁶⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 7:17.

⁴⁶⁸ Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Psalm 7:17.

⁴⁶⁹ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 7:17.

David Guzik: *David ends this Psalm - which began in gloom - on a high note of praise. He could praise because he took his cause to God and in faith left it there.*⁴⁷⁰

Psalm 7:17 I will praise Y^ehowah, according to His righteousness; and I will sing praises to the name [or, reputation, character] of Y^ehowah the Most High.

David's prayer has not yet been answered, with respect to David writing this final stanza. Yet David gives thanks and praises God because David knows that he can trust God. God is righteousness; and David can trust that. You might say, *he can take that to the bank*. Have you ever known someone who you may or may not trust; and if you lend them money, they may or may not give it back? God is the exact opposite of that person. What God says can be trusted.

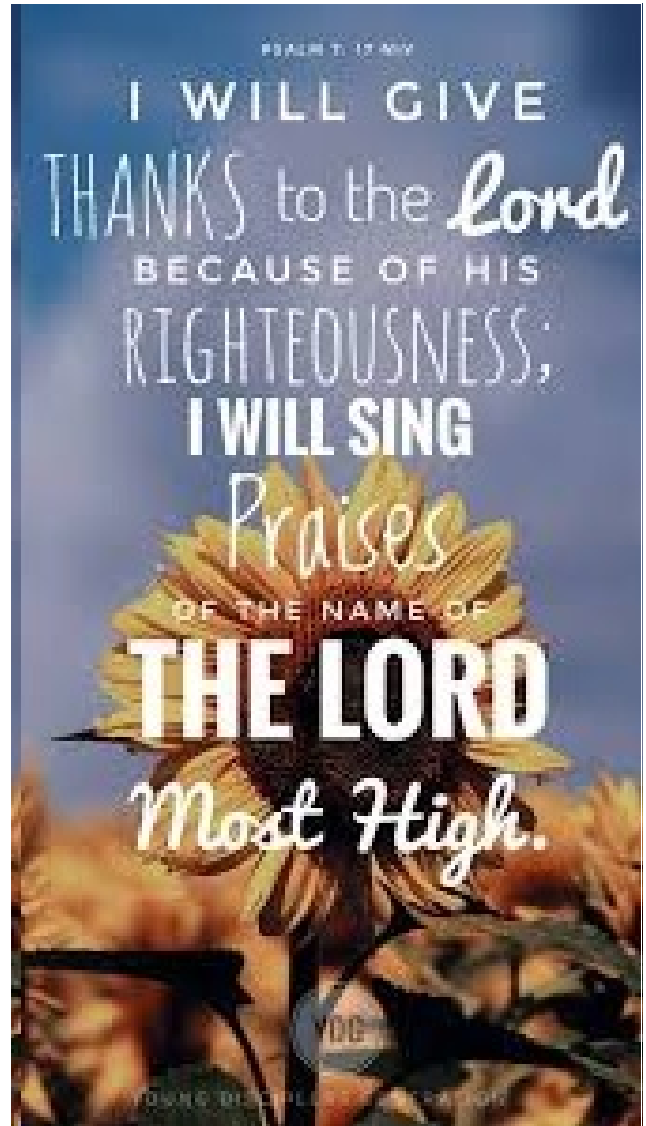
Now, let's make the argument, *has God spoken? Has God promised David that He would deal with this situation?* Within this psalm, there are no words directly from God, in the same way that God spoke directly to Moses. So, from David's viewpoint, on a strictly human level, God has not appeared to David and said, "Listen, David, this is what I am going to do." But notice why David praises and thanks God—it is because of God's righteousness. David can depend upon the character of God.

Now, we have this as a psalm, as a part of the Word of God; so we know that this is something which we may depend upon.

Application: You and I, we are both fallible, sinful and we do what is wrong. David was the same way. We all have standards, a bar of righteousness; but we never achieve that. However, we have Christ's righteousness within us; and therefore, God will vindicate us. God will stand up for us. We can depend upon God. The reason that we know that we can depend upon God is, His righteousness. That is what is key to our trust in Him.

Application: Furthermore, we can rebound (name out sins to God), and we are restored to fellowship with Him, which gives us experiential righteousness (at least, until we sin again).

Psalm 7:17 (NIV) (a graphic); from [Facebook](#); accessed February 23, 2020.



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Psalm 7:17 I will praise Jehovah because of His righteousness; and I will sing praises to the character and essence of Jehovah Most High.

We must bear in mind that, even though this psalm was written at a particular time and place, as a response to some very specific circumstances which applied to David alone, we should be able to both understand this psalm, how it applies to our lives today, and how we might be able to incorporate it into our own prayers. That is, we can

⁴⁷⁰ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Psalm 7 (slightly edited).

understand David, his difficulties at this time; and be able to make a correct application of these prayers to our own lives.

Why is David able to praise God, despite his situation not being fully resolved yet? David knows that he can depend upon God’s justice.

Psalm 7:17 I will praise Jehovah because of His righteousness; and I will sing praises to the character and essence of Jehovah Most High.

Psalm 7:17 the final remarks made by David (various commentators)

Charles Haddon Spurgeon: *We conclude with the joyful contrast. In this all these Psalms are agreed; they all exhibit the blessedness of the righteous, and make its colours the more glowing by contrast with the miseries of the wicked. The bright jewel Sparkles in a black foil. Praise is the occupation of the godly, their eternal work, and their present pleasure. Singing is the fitting embodiment for praise, and 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, and now we leave him sweeping its harmonious chords, and flying on their music to the third heaven of adoring praise.*⁴⁷¹

Whedon: *The closing verse of the psalm is a spontaneous outbreak of praise to God for his righteous dealings with men.*⁴⁷²

Dr. Bob Utley: *The NIDOTTE*, vol. 2, p. 406, #3, suggests that “thank offerings” were accompanied by verbal expressions of thanksgiving (i.e., songs, cf. Psalm 107:22; Psalm 116:17; Jonah 2:9). Prayers of lament often involved thanksgiving and praise (cf. Psalm 35:18; Psalm 43:4; Psalm 54:6; Psalm 56:12; Psalm 57:9; Psalm 69:30; Psalm 71:22; Psalm 109:30; Psalm 140:13; Psalm 142:7).⁴⁷³

Chapter Outline	Charts, Maps and Short Doctrines	
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www.kukis.org	Psalm folder	Exegetical Studies in the Psalms

A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.		
Why Psalm 7 is in the Word of God		
1.	First and foremost, we learn that God will apply His righteousness temporally. We do not need to wait until eternity for God to act from His righteousness and justice.	
2.	David finds that he can place his trust in God’s righteousness and justice.	
3.	David’s problems with Saul were significant; Saul sought David’s life. Yet David ends this psalm on an upbeat note, confident in God.	

⁴⁷¹ Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 7:17.

⁴⁷² *Whedon’s Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 7:14–17.

⁴⁷³ Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Psalm 7:17.

Chapter Outline

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These are things which we learn while studying this particular chapter.

What We Learn from Psalm 7

1. God's justice is temporal as well as eternal; and we can pray for Him to exercise His justice on our behalf (which implies that we can expect Him to act on our behalf as well).
2. We had the opportunity to see the human viewpoint approach to injustice and to persecution.
3. We saw 4 ways that the title of this psalm was appropriate to it.
4. We understand that David's exact temporal situation is interesting and worth knowing; but not central to the application of Psalm 7.
5. We learn the correct approach to faith-rest; and how trust in God can be violated through stupidity.
6. We learn in this psalm about the importance of functioning in righteousness and integrity.
7. We learned more about the word *Selah* than we might have wanted.
8. We now understand what God's anger means.
9. We found application to today's politics (in fact, to the politics of the past few months). In the future, there will be similar examples for us to look to.
10. We had a chance to examine the doctrine of personal injustice.
11. We saw how this psalm might have a parallel meaning; or that a portion of this psalm might have a parallel meaning.
12. We had a time to consider the dual authorship of Scripture and what this might mean.
13. The wicked man who sets traps for the believer, often falls into those traps himself.
14. It should be clear that every believer will have enemies, that we will face difficult situations, and that we may depend upon God's justice to rectify the situation.

Chapter Outline

Charts, Graphics and Short Doctrines

Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

Jesus Christ in Psalm 7

Jesus is the Revealed God in the Old Testament. However David interacted with God in prayer and in his writings, he was interacting with Jesus Christ.

Chapter Outline

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Shmoop tends to be rather flippant.

Shmoop Summary of Psalm 7

They're after us again. This time, the enemies of the Lord are upon the writer, who prays for a swift, violent end to his persecutors.

From <https://www.shmoop.com/study-guides/bible/psalms/summary> accessed February 5, 2020.

Historical Perspective of God’s Justice (C. Clemence)

The one who studies history, and observes the times with a view to watching the movements of God in the world, will find abundant illustration of the two features of a perpetual judgment which has long been, still is, and yet will be, going forward in the world; and that in two directions.

1. As regards the wicked.

(1) God is angry every day; his holy indignation ever goes forth against sin. There is no feature of human life more striking than the sorrow and misery which follow on sin.

(2) God sends forth his arrows, yea, fiery arrows (Psalm 7:13).

(3) The evil which bad men devise against others often comes back on their own head (Psalm 7:15, Psalm 7:16). Many a Haman hangs on the gallows he had prepared for Mordecai. £
2. As regards the righteous. "Who sayeth them that are upright of heart" (Psalm 7:10). Even so. The whole of the thirty-seventh psalm is an exposition of this fact, and the seventy-third psalm is an illustration of it. Observation and experience will perpetually furnish new proofs of the same. "Whoever is wise, and will observe these things, even he shall understand the loving-kindness of the Lord.'

The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Psalm 7 (homilies) (slightly edited).

I am checking to see if I have a full-blown revelation of the Lord’s advents within the confines of this psalm.

The ESV; capitalized is used below:

Parallel Interpretations of Psalm 7

Scripture	The Common Interpretation	The Lord’s Advents
Psalm 7:1–2 O LORD my God, in You do I take refuge; save me from all my pursuers and deliver me, lest like a lion they tear my soul apart, rending it in pieces, with none to deliver.	David prays to God, seeking refuge from his enemies (which most interpret to be Saul and Saul’s loyal army).	The persecuted Lord; those who want to destroy Him. God the Son often took refuge in God the Father by means of prayer.
Psalm 7:3–5 O LORD my God, if I have done this, if there is wrong in my hands, if I have repaid my friend with evil or plundered my enemy without cause, 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.	David says, if he has done wrong, then he understands that there are consequences for his actions.	The holy Lord, Who has committed no sin. He is judged for our sins.
Psalm 7:6 Arise, O LORD, in Your anger; lift yourself up against the fury of my enemies; awake for me; You have appointed a judgment.	David calls for God to apply His justice to David’s enemies.	God will judge His enemies, those who have not believed in Him.

Parallel Interpretations of Psalm 7		
Scripture	The Common Interpretation	The Lord's Advents
Psalm 7:7–9 Let the assembly of the peoples be gathered about You; over it return on high. The LORD judges the peoples; judge me, O LORD, according to my righteousness and according to the integrity that is in me. Oh, let the evil of the wicked come to an end, and may You establish the righteous— You who test the minds and hearts, O righteous God!	David calls for all the peoples to see God's justice being applied. David calls for God to judge him, to look inside of him and apply His justice as well.	In the final judgment, all nations and all peoples will be gathered before God to be judged. The wicked will come to an end; the [imputed] righteous will be established forever.
Psalm 7:10–11 My shield is with God, who saves the upright in heart. God is a righteous judge, and a God who feels indignation every day.	David's trust is in God; he knows that God will deliver the upright in heart (those who have righteousness imputed to them).	God is our righteous Judge. Every day, it appears that there are offenses and wrongdoing which need to be attended to.
Psalm 7:12–13 If a man does not repent, God will whet his sword; he has bent and readied his bow; he has prepared for him his deadly weapons, making his arrows fiery shafts.	David even allows here for his enemy to change his mind; but that, if he does not, God has His weapons of justice ready to be used.	All men are given the opportunity to believe in the Lord Jesus Christ; to change their minds about Him (= to repent).
Psalm 7:14–16 Behold, the wicked man conceives evil and is pregnant with mischief and gives birth to lies. He makes a pit, digging it out, and falls into the hole that he has made. His mischief returns upon his own head, and on his own skull his violence descends.	Those who are evil can expect to have poetic justice applied to their own lives—when they dig a pit for their enemies to fall in, they are themselves the ones who fall into the pit.	The evil man sows the destruction of his own evil. His violence and sin will come down on his own head.
Psalm 7:17 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.	David praises God because of His righteousness.	The praise of the Lord at the destruction of the wicked.

Turns out the J. Vernon McGee has a similar understanding of this psalm: *Cry for revenge. Cush, the Benjamite, may be Saul. This is prophetically the cry of the remnant during the Great Tribulation.*⁴⁷⁴ This is not the same way which I interpret this, but McGee sees this psalm as prophetic.

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The Name of YHWH (Dr. Bob Utley)

The use of "the name" as a substitute for YHWH Himself is parallel to the Exod. 23:20-33 use of "angel," who is said to have "My name is in him." This same substitution can be seen in the use of "His glory" (e.g., John 1:14; 17:22; see Special Topic: God Described as Human). All are attempts to soften the personal anthropomorphic presence of YHWH (cf. Exod. 3:13-16; 6:3). YHWH is surely spoken of in human terms, but it was also known that He was spiritually present throughout creation (cf. 1 Kgs. 8:27; Ps. 139:7-16; Jer. 23:24; Acts 7:49 quotes Isa. 66:1).

⁴⁷⁴ From J. Vernon McGee's Notes and Outline for the Psalms (Psalm 7).

The Name of YHWH (Dr. Bob Utley)

There are several examples of "the name" representing YHWH's divine essence and personal presence.

1. Deut. 12:5; 2 Sam. 7:13; 1 Kgs. 9:3; 11:36
2. Deut. 28:58
3. Ps. 5:11; 7:17; 9:10; 33:21; 68:4; 91:14; 103:1; 105:3; 145:21
4. Isa. 48:9; 56:6
5. Ezek. 20:44; 36:21; 39:7
6. Amos 2:7
7. John 17:6,11,26

The concept of "calling on" (i.e., worshiping) the name of YHWH is seen early in Genesis.

1. Gen. 4:26, the line of Seth
2. Gen. 12:8, Abraham
3. Gen. 13:4, Abraham
4. Gen. 16:13, Hagar
5. Gen. 21:33, Abraham
6. Gen. 26:25, Isaac

and in Exodus:

1. Exod. 5:22-23, speak in Your name
2. Exod. 9:16, proclaim My name through all the earth (cf. Rom. 9:17)
3. Exod. 20:7, do not take the name of the Lord your God in vain (cf. Lev. 19:12; Deut. 5:11; 6:13; 10:20)
4. Exod. 20:24, where I cause My name to be remembered (cf. Deut. 12:5; 26:2)
5. Exod. 23:20-21, an angel ("since My name is in him")
6. Exod. 34:5-7, Moses calls on (or "called out") the name of the Lord. This is one of a handful of texts that describe YHWH's character (cf. Neh. 9:17; Ps. 103:8; Joel 2:13)

Knowing someone by name implies an intimacy (cf. Exod. 33:12); Moses knows YHWH's name and in 33:17, YHWH knows Moses' name. This is the context where Moses wants to see God's glory (cf. v. 18), but God allows him to see "His goodness" (v. 19), which is parallel to "the name" (v. 19).

The Israelites are to destroy "the names" of Canaan's gods (cf. Deut. 12:3) and call on Him (cf. Deut. 6:13; 10:20; 26:2) at the special place He causes His name to dwell (cf. Exod. 20:24; Deut. 12:5,11,21; 14:23,24; 16:2,6,11; 26:2).

YHWH has a universal purpose involving His name.

1. Gen. 12:3
2. Exod. 9:16
3. Exod. 19:5-6
4. Deut. 28:10,58
5. Micah 4:1-5

From http://www.freebiblecommentary.org/special_topics/name_of_yhwh.html accessed February 22, 2020.

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Introduction and Text

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Addendum

Monotheism (by Dr. Bob Utley)

Mankind has always felt there is more to reality than the physical (i.e., affected by things out of their control, such as storms, eclipses, comet, weather, events, death, etc.). Anthropologists tell us they find things in the graves of primitive hominoids that apparently are for the next life, which they viewed as an extension of this life.

The first written culture was Sumer (southern Tigris, Euphrates Rivers), begun about 10,000 - 8,000 b.c. They wrote poems to express their view of the gods and their interacting. Again, much like humans with all their weaknesses. Their traditions existed in oral form long before they were written down.

There was a theological development from

1. animism
2. polytheism
3. a high god (or dualism)

The concept of "monotheism" (one and only one personal, ethical God with no female consort), not just the "high god" of polytheism or the good god of Iranian dualism (Zoroastrianism), is unique to Israel (Abraham and Job, 2000 b.c.). Only one rare exception briefly in Egypt (Amenhotep IV, also known as Akhenaten, 1367-1350 or 1386-1361 b.c., who worshiped Aten, the sun god, as the only god). See J. Assmann, *The Mind of Egypt*, pp. 216-217.

This concept is expressed in several phrases in the OT.

1. "no one like YHWH our Elohim," Exod. 8:10; 9:14; Deut. 33:26; 1 Kgs. 8:2
2. "no other besides Him," Deut. 4:35,39; 32:39; 1 Sam. 2:2; 2 Sam. 22:32; Isa. 45:21; 44:6,8; 45:6,2
3. "YHWH is one," Deut. 6:4; Rom. 3:30; 1 Cor. 8:4,6; 1 Tim. 2:5; James 2:1
4. "none like You," 2 Sam. 7:22; Jer. 10:
5. "You alone are God," Ps. 86:10; Isa. 37:1
6. "Before Me there was no God formed, and there will be none after Me," Isa. 43:1
7. "there is no other; besides Me. . .there is no other," Isa. 45:5,6,2
8. "He is the source of all things," Isa. 45:7 (cf. Amos 3:6)
9. "there is none else, no other God," Isa. 45:14,1
10. "there is none except Me," Isa. 45:2
11. "there is no other;. . .there is no one like Me," Isa. 46:9

It must be admitted that this crucial doctrine has been revealed in progressive ways. The early statements could be understood as "henotheism" or practical monotheism (there are other gods, i.e., Jos. 24:15; 1 Kgs. 18:21), but only one God for us (cf. Exod. 15:11; 20:2-5; Deut. 5:7; 6:4,14; 10:17; 32:12; 1 Kgs. 8:23; Ps. 83:18; 86:8; 136:1-9).

The first texts that begin to denote a singularity (philosophical monotheism) are early (cf. Exod. 8:10; 9:14; 20:2-3; Deut. 4:35,39; 33:26). The full and complete claims are found in Isaiah 43-46 (cf. 43:10-11; 44:6,8; 45:7,14,18,22; 46:5,9).

Monotheism (by Dr. Bob Utley)

The OT depreciates the gods of the nations as

1. human creations – Deut. 4:28; 2 Kgs. 19:18; Ps. 115:4-8; 135:15-18; Isa. 2:8; 17:8; 37:19; 40:19; 41:7,24,29; 44:10,12; 46:6-7; Jer. 10:3-5; Rev. 9:1
2. demons – Deut. 32:17; Ps. 106:37; Isa. 8:19; 19:3c; 1 Cor. 10:20; Rev. 9:2
3. vanity, empty – Deut. 32:21; 2 Kgs. 17:15; Ps. 31:6; Isa. 2:18; 41:29; Jer. 2:5; 10:8; 14:22; Jer. 2:5; 8:1
4. no gods – Det. 32:21; 2 Chr. 13:9; Isa. 37:19; Jer. 2:11; 5:7; 1 Cor. 8:4-5; 10:20; Rev. 9:2

The NT alludes to Deut. 6:4 in Rom. 3:30; 1 Cor. 8:4,6; Eph. 4:6; 1 Tim. 2:5; and James 2:19. Jesus quotes it as the first commandment in Matt. 22:36-37; Mark 12:29-30; Luke 10:27. The OT, as well as the NT, asserts the reality of other spiritual beings (demons, angels), but only one creator/redeemer God (YHWH, Gen. 1:1).

Biblical monotheism is characterized by

1. God is one and unique (ontology is assumed, not specified)
2. God is personal (cf. Gen. 1:26-27; 3:8)
3. God is ethical (cf. Exod. 34:6; Neh. 9:17; Ps. 103:8-10)
4. God created humans in His image (Gen. 1:26-27) for fellowship (i.e., #2). He is a jealous God (cf. Exod. 20:5-6)

From the NT

1. God has three eternal, personal manifestations (see Special Topic: The Trinity)
2. God is perfectly and completely revealed in Jesus (cf. John 1:1-14; Col. 1:15-19; Heb. 1:2-3)
3. God's eternal plan for fallen humanity's redemption is the sacrificial offering of His only Son (Isaiah 53; Mark 10:45; 2 Cor. 5:21; Phil. 2:6-11; Hebrews)

From http://www.freebiblecommentary.org/special_topics/monotheism.html accessed February 23, 2020.

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It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Psalm 7

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Inscription	
A shiggaion [written] by David, which he sang to Y ^e howah regarding the words of Cush, a Benjamite.	A Transgression, authored by David. This is a song which he sang to Jehovah about what Cush [Saul] the Benjamite has said.
David calls to God to be delivered	
O Y ^e howah, my Elohim—I have sought refuge in You. Deliver me from all those pursuing me; rescue me!	O Jehovah my God—I look to find safety in You. Deliver me from all of those who are chasing after me! Rescue me! Deliver me,
Lest he tear my soul [into pieces], like a lion, crushing [my bones], and [there is] no [one] rescuing [me].	so that he will not tear my body into pieces as a lion would, crushing my bones, when there is no one able to rescue me!

A Complete Translation of Psalm 7

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>O Y^ehowah, my Elohim—if I have done this [thing]; if there is unrighteousness in my hands; if I have paid back my friend [with] evil; and [if] I have plundered [even] my enemy without a cause; [then let my] enemy pursue my soul and [let him] overtake [me]. [Let him] trample my life to the earth and lay my honor in the dust! Selah [or, <i>musical interlude</i>]!</p>	<p>O Jehovah my God, look at my life and if I have done the things I am accused of. Consider, if I have done unrighteousness; if I pay back my friends with evil; if I have plundered my enemies without cause. If I have done those things, then let my enemy pursue me and let him overtake me. Let him stomp me into the earth; let my honor be left lying in the dust! (Musical interlude).</p>
David calls upon God to rise up against wickedness	
<p>Arise, O Y^ehowah, in Your anger; lift [Yourself] up against the fury of those persecuting me; and be induced towards me a judgment [that] You have mandated.</p>	<p>Rise up, O Jehovah, in Your anger against wickedness; lift Yourself up in a righteous anger against the rage of those who persecute me. Be induced towards me to make a judgment of me, according to the righteousness which You demand.</p>
Enemies surround Israel as David's enemies surround him	
<p>The congregation of nations surround You; therefore, return to [or, <i>sit at</i>] a high place over them.</p>	<p>Right now, the congregation of nations surround You; but I ask that You return to [or, <i>sit at</i>] a high place over them.</p>
<p>Y^ehowah judges all mankind [lit., <i>peoples</i>]; [so, then] judge me, Y^ehowah, according to my own righteousness and my own integrity [which is] upon me.</p>	<p>Jehovah judges all mankind; therefore, judge me, Jehovah, according to my righteousness and my integrity.</p>
<p>The evil of the malevolent will come to an end; establish [Your] Righteous One. O Elohim, [in Your] righteousness, examine the thinking and emotions of every man.</p>	<p>Bring the evil of the malevolent to an end and establish Your Righteous One. You know all of the facts, O God; please examine the thinking and emotions of every man according to Your perfect standards.</p>
<p>My shield is with Elohim, Who delivers the righteous of heart; the Elohim [Who is] a righteous Judge, an Êl Who denounces [the wicked] every day.</p>	<p>My shield is with God, Who delivers those who are righteous; the God Who is a righteous Judge; the God Who denounces the wicked every day.</p>
<p>If he does not turn back, God [lit., <i>He</i>] sharpens His sword, He bends His bow and sets it up. God [lit., <i>He</i>] has prepared weapons of death for him; He prepares flaming arrows [to use against him].</p>	<p>If my enemy does not turn back, this is what God will do: He will sharpen His sword, He will bend His bow and set it up to be used against the unrepentant. God has weapons of destruction prepared to use against my enemies; He will use flaming arrows against them.</p>

A Complete Translation of Psalm 7

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>Observe, has conceived iniquity and [then] he has become pregnant with misery [or, <i>he suffers a miserable pregnancy</i>]. Finally [lit., <i>and</i>], he gives birth to a lie. He has dug a pit and he continues excavating it. [But] then, he falls into [this same] pit, [a prison which] he has made [for himself]. He brings back his miserable labor on his head; and violence descends upon the top of his head.</p>	<p>Note the progression: first he conceives a fraud, and his pregnancy is miserable. When he gives birth, it is to a lie. He continues digging a pit, but in the end, he finds himself trapped in that same pit, as a prison. His own hard labor is returned against him; and violence will descend on his head.</p>
<p>I will praise Y^ehowah, according to His righteousness; and I will sing praises to the name [or, <i>reputation, character</i>] of Y^ehowah the Most High.</p>	<p>I will praise Jehovah because of His righteousness; and I will sing praises to the character and essence of Jehovah Most High.</p>

Chapter Outline

Charts, Graphics and Short Doctrines

	Series	Lesson	Passage
	1992 Spiritual Dynamics (376)	#1135	Psalms 7:14–16a
R. B. Thieme, Jr. taught this	1985 Ephesians (412)	#937	Psalms 7:14–16
	1972 Hebrews (419)	#208	Psalms 7:14–16
	1972 David (631)	#66–70	Psalms 7
R. B. Thieme, III taught this entire psalm.	2019 Practical Divine Wisdom (527)	#	Psalms 7

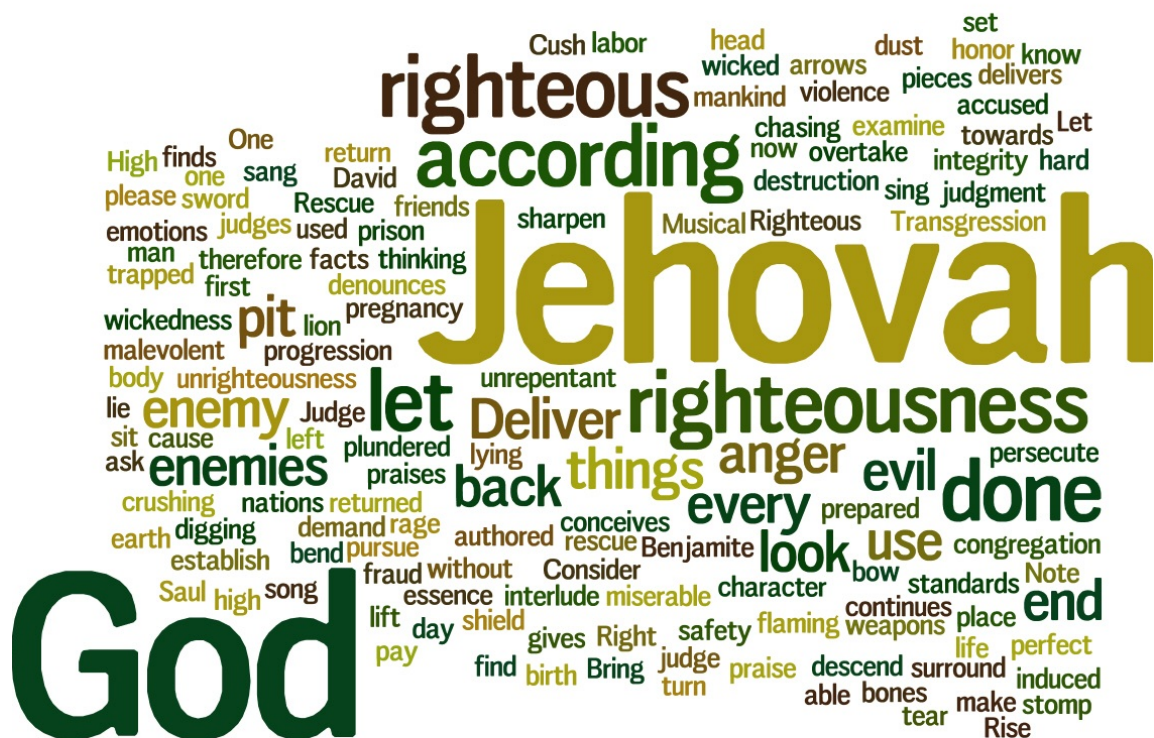
This is the first set of translations which I made of this chapter about 15 years ago.

A Complete Translation of Psalm 7 (from 2004)

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Inscription	
<p>A Shiggaion [possibly, <i>a going astray</i>]. For David, which he sings to Y^ehowah concerning the words of Cush the Benjamite.</p>	<p>A wild, passionate psalm. A psalm written by David, sung to Jehovah, about what Cush the Benjamite [Saul] has said.</p>
David pleads to God for help	
<p>O Y^ehowah my Elohim, I take refuge in You; deliver me from all who pursue me and preserve me.</p>	<p>O Lord God, I take refuge in You; deliver me from all those who pursue me and preserve me,</p>

A Complete Translation of Psalm 7 (from 2004)	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
So that he does not tear [into pieces] like a lion my soul; tearing [it] apart and there [is] none delivering [me].	so that he does not tear my soul into pieces like a lion—tearing it apart— with no one to deliver me.
Y ^e howah my Elohim, if I have done this; if there [is] iniquity in my hands; if I have rewarded the one [with whom] I am at peace with evil, and I plunder an enemy without cause [or, <i>and then set free an oppressor without cause</i>],...	Jehovah, my God, if I have done this thing; if there is iniquity and wrongdoing in my hands; If I repay a friend with evil, and plunder an enemy without cause,...
[Then let] an enemy pursue my soul and [let him] overtake [me]; he treads my life to the earth and he lays my honor in [lit., <i>to</i>] the dust. Selah!	My enemy pursues my life and he overtakes me; he stomps my life into the earth and he lays my honor in the dust. [Musical interlude]
David calls for God to spring into action	
O Y ^e howah, rise up in Your anger; be lifted up by [or, <i>against</i>] the angry outbursts of my oppressors and be stirred up regarding me— You have mandated justice!	Rise up in anger, O Jehovah; be lifted up and offended by the furious outbursts of my oppressors and be stirred up because of me— You have mandated and promised justice!
The assembly of peoples surround You return to the Most High [or, <i>on high</i>] because of them [or, <i>it</i>].	The assembly of the peoples surround You; return to the high place because of them.
Y ^e howah, You judge the nations; judge me, O Y ^e howah, according to my righteousness and integrity [which are] upon me.	Jehovah, You judge all people; so then, judge me, O Jehovah, according to the righteousness and integrity with are upon me.
[Let] the evil of the malevolent please come to an end and establish the Righteous One; testing the hearts and desires, O Elohim [the Hebrew adds the Righteous].	Let the evil of the malevolent come to an end, I pray You, and establish the Righteous One. You test the hearts and desires, O God.
My shield [or, <i>protection</i>] [is] on account of Elohim [Who] saves the right of heart.	Elohim [is] my protection Who saves those who are right of heart.
Elohim judges righteously and every day, Elohim denounces [those with whom he is indignant].	God is the Righteous Judge and every day, God denounces those who are an affront to His perfect character.
Justice comes to the unjust	
Unless He turns back, He will sharpen His sword and He will bend His bow and He directs it [or, <i>He sets it up</i>].	If He does not turn back, He [God] will sharpen His sword and He will bend His bow and direct it.

Word Cloud from a Reasonably Literal Paraphrase of Psalm 7



Word Cloud from Exegesis of Psalm 7⁴⁷⁵



These two graphics should be very similar; this means that the exegesis of Psalm 7 has stayed on topic and has covered the information found in this chapter of the Word of God. In my own style of writing, I tend to use *God* rather than *Y^howah* or *Jehovah*. David, although he does not refer to himself but once by name in the psalm itself, figures prominently into the exegetical study of this verse. Therefore, his name shows up fairly often in this study. I can see now, from a quick glance, that I forgot to remove *Strong* from this group of words.

Beginning of Document	Chapter Outline	Charts, Graphics, Short Doctrines
Introduction and Text	First Verse	Addendum
www.kukis.org	Psalm folder	Exegetical Studies in the Psalms

⁴⁷⁵ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.