Psalm 7

Written and Compiled by Gary Kukis

Psalm 7:1–17   **David Appeals to God While Being Persecuted**

This is a translation and study which I did back in 2004. I have updated this entirely in a new document.

Outline of Chapter 7:

Inscription   **Psalm 7 Inscription**
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vv.

Charts and Maps:

Inscription   **References to Saul in the Psalms of David**
v.   4   **A Summation of Psalm 7:3–4**

Doctrines Covered		Doctrines Alluded To	
Personal Injustice			

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. In a precursory glance, I might even place this at the beginning of David's exiled psalms.

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.

Chapter Outline   **Charts, Graphics and Short Doctrines**

Psalm 7 Inscription

Slavishly literal: Moderately literal:

A Shiggaion [possibly, *a going astray*].   Psalm   **A Shiggaion [possibly, *a going astray*].**
To David, which he sings to Y^{e}howah upon   7 inscription   **For David, which he sings to Y^{e}howah**
words of Cush, a Benjamite.   **concerning the words of Cush the Benjamite.**

A wild, passionate psalm. A psalm written by David, sung to Jehovah, about what Cush the Benjamite [Saul] has said.

Here is how others have translated this verse:

Early translations:

The Dead Sea Scrolls	.
The Latin Vulgate	.
The Peshitta	[no title]
The Septuagint	A Psalm of David, which he sang to the lord because of the words of Chui the Benjamite [lit., *son of Jemini*].

Thought-for-thought translations; paraphrases:

CEV   [*Written by David. He sang this to the* LORD *because of Cush from the tribe of Benjamin.*]
                                      The Lord Always Does Right
NAB   .
NJB   *Lament   Of David   Which he sang to Yahweh about Cush the Benjamite.*
NLT   *A psalm of David, which he sang to the* LORD *concerning Cush of the tribe of Benjamin.*
REB   .
TEV   ***A Prayer for Justice*** [HEBREW TITLE: *A son which David sung to the* LORD *because of Cush, the Benjamite*]

Mostly literal renderings (with some occasional paraphrasing):

God's Word™   A *Shiggaion* by David; he sang it to the LORD about the ⌊slanderous ⌋ words of Cush, a descendant of Benjamin.
JPS (Tanakh)   Shiggaion of David, which he sang to the LORD, concerning Cush, a Benjaminite.
NIV   .

Literal, almost word-for-word, renderings:

The Amplified Bible   An Ode of David, [*probably*] in a wild, irregular, enthusiastic strain, which he sang to the Lord, concerning the words of Cush, a Benjamite.
Albert Barnes (revised) .
Complete Jewish Bible   .
Updated Emphasized Bible An Ode [Or: "hymn." "A loud hymn, an enthusiastic song" —Dr. Benjamin Davies' *Student's Hebrew Lexicon* (Asher, 1872)] of David: which he sang until Yahweh, on account of the words of Cush the Benjamite.
Keil and Delitzsch (revised) .
KJV (Scofield)   .
NASB   A Shiggaion of David, which he sang to the Lord concerning Cush, a Benjamite.
NKJV   .
NRSV   .
Owen's Translation   .
Young's Literal Translation .
Young's Updated LT   "The Erring One," by David, that he sung to Jehovah concerning the words of Cush a Benjamite.

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

Psalm 7 inscription a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
shiggâyôwn (שִׁגָּיוֹן) [pronounced *shig-ĝaw-YOHN*]	*to go astray, to reel;* and it is a reference to a wild, passionate song; transliterated *Shiggaion*	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).			

Translation: A Shiggaion [possibly, *a going astray*].

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 (providing that he does not back off his persecution of David).

Psalm 7 inscription b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	preposition	No Strong's # BDB #510
Dâvid (דִּוד); also Dâvîyd (דָּוִיד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81
shîyr (שִׁיר) [pronounced *sheer*]	*to sing*	3rd person masculine singular, Qal imperfect	Strong's #7891 BDB #1010
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Yᵉhowah*	proper noun	Strong's #3068 BDB #217

Translation: For David, which he sings to Yᵉhowah...

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.

Psalm 7 inscription b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
´al (עַל) [pronounced *ǵahl*]	*upon, beyond, on, against, above, over; on the ground of, according to, on account of, on behalf of, concerning, besides, in addition to, together with, beyond, above, over, by on to, towards, to, against, in the matter of, concerning, as regards to*	preposition of proximity	Strong's #5921 BDB #752
dâᵇvâr (דָּבַר) [pronounced *dawᵇ-VAWR*]	*words, sayings, doctrines, commands; things, matters, reports*	masculine plural	Strong's #1697 BDB #182
kûwsh (כּוּשׁ) [pronounced *koosh*	This word is translated variously as *Ethiopia, Cush, Cushi* and *Cushite* (it is all the same word)	Proper masculine noun/location	Strong's #3568 BDB #468
ben yᵉmîynîy (בֶּן־יְמִינִי) [pronounced *ben-yᵉmee-NEE*]	*son of [my] right hand* and is rendered *Benjamite*	gentilic adjective	Strong's #1145 BDB #122

Translation: ...concerning the words of Cush the Benjamite.

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 man named Cush who figures into the life of David. 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.

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.

References to Saul in the Psalms of David		
Psalm	**Scripture**	**Commentary**
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.
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.
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.

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).

Slavishly literal: Moderately literal:

Y^ehowah my Elohim, in You I took refuge.   **O Y^ehowah my Elohim,**
Deliver me from all my pursuers   Psalm   **I take refuge in You;**
and rescue me.   7:1   **deliver me from all who pursue me**
                                                    and preserve me.

O Lord God, I take refuge in You;
deliver me from all those who pursue me and preserve me.

Here is how others have handled this verse:

Early translations:

The Dead Sea Scrolls	.
The Latin Vulgate	.
The Peshitta	.
The Septuagint	O Lord my God, in You I have trusted; save me from all those that persecute me, and deliver me.

Yought-for-yought translations; paraphrases:

CEV	You, Lᴏʀᴅ God, are my protector, Rescue me and keep me safe from all who chase me.
NAB	.
NJB	.
NLT	I come to you for protection, O Lᴏʀᴅ my God. Save me from my persecutors—rescue me!
REB	.
TEV	.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	O Lᴏʀᴅ my God, I have taken refuge in you. Save me, and rescue me from all who are pursuing me.
JPS (Tanakh)	O Lᴏʀᴅ, my God, in You I seek refuge; deliver me from all my pursuers and save me,...
NIV	.

Literal, almost word-for-word, renderings:

The Amplified Bible	.
Albert Barnes (revised)	.
Complete Jewish Bible	.
Updated Emphasized Bible	.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
NASB	O Lᴏʀᴅ my God, in You I have taken refuge, Save me from all those who pursue me, and deliver me,...
NKJV	.
NRSV	.
Owen's Translation	.
Young's Literal Translation	.
Young's Updated LT	O Jehovah, my God, in You I have trusted,

Save me from all my pursuers, and deliver me.

What is the gist of this verse? David speaks to God, telling Him that he trusts in Him, therefore he asks that God deliver him.

Psalm 7:1a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Y^ehowah*	proper noun	Strong's #3068 BDB #217
ĕlôhîym (אֱלֹהִי*ם*) [pronounced *el-o-HEEM*]	*gods* or *God;* transliterated *Elohim*	masculine plural noun with a 1st 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 announcer 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. 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 announcer 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.

Psalm 7:1b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
b^e (בְּ) [pronounced *b^{eh}*]	*in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within*	a preposition of proximity with the 2nd person masculine singular suffix	Strong's# none BDB #88
châçâh (חָּה) [pronounced *khaw-SAW*]	*to take refuge,* and hence *to trust [in]*	1st person singular, Qal perfect	Strong's #2620 BDB #340

Translation: ...I take 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.

Psalm 7:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâsha´ (יָשַׁע) [pronounced *yaw-SHAHG*]	*to deliver, to save*	2nd person masculine singular, Hiphil imperative; with a 1st person singular suffix	Strong's #3467 BDB #446
min (מִן) [pronounced *min*]	*from, off, out from, out of, away from, on account of, since, than, more than, greater than*	preposition of separation	*Strong's* #4480 BDB #577
kôl (כֹּל) [pronounced *kohl*]	with a plural noun, it is rendered *all of; any of*	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
Literally, they mean *from all*... However, together, various literal translations give the following renderings: *about all, of all*. These are taken from over a half-dozen literal translations for 1Sam. 23:23.			
râdaph (רָדַף) [pronounced *raw-DAHF*]	*pursuing, persecuting; pursuer, persecutor*	masculine plural, Qal active participle; with the 1st person singular suffix	Strong's #7291 BDB #922

Translation: ...deliver me from all who pursue 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).

Psalm 7:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^e (or v^e) (וֹ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
nâtsal (נָצַל) [pronounced *naw-TSAHL*]	*to snatch away, to deliver, to rescue, to snatch out of danger, to preserve*	2nd person masculine singular, Hiphil imperative; with the 1st person singular suffix	Strong's #5337 BDB #664

Translation: ...and 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.

Lest he tear [in pieces] like a lion my soul tearing apart and none delivers.	Psalm 7:2	**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.**

Here is how others have translated this verse:

Early translations:

The Dead Sea Scrolls	.
The Latin Vulgate	.
The Peshitta	So that my soul is not torn as by a lion, and there is no one to save me and to deliver me.
The Septuagint	So that he does not seize my soul as a lion, while there is no one to ransom nor to save.

Yought-for-yought translations; paraphrases:

CEV	Or else they will rip me apart like lions attacking a victim, and no one will save me.
NAB	.
NJB	.
NLT	.
REB	.
TEV	.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	Like a lion they will tear me to pieces and drag me off with no one to rescue me.
JPS (Tanakh)	.
The Message	.
NIV	.

Literal, almost word-for-word, renderings:

The Amplified Bible	.
Albert Barnes (revised)	.
Complete Jewish Bible	.
Updated Emphasized Bible	.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
MKJV	...lest he tear my soul like a lion, tearing it in pieces, and there is no one to deliver.
NASB	.
NKJV	.
NRSV	.
Owen's Translation	.
Young's Literal Translation	.
Young's Updated LT	Lest he tear apart my soul as a lion, and there is no deliverer.

What is the gist of this verse? David called upon God in the previous verse to protect him from this person who is willing to tear apart his soul.

Psalm 7:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pen (פֶּן) [pronounced *pen*]	*lest, peradventure, or else, in order to prevent, or, so that* [plus a negative]	conjunction	Strong's #6435 BDB #814
ţâraph (טָרַף) [pronounced *taw-RAHF*]	*to pull, to tear, to tear in pieces [like a wild animal]; to rend, to pluck off*	3rd person masculine singular, Qal imperfect	Strong's #2963 BDB #382
kaph or kᵉ (כְּ) [pronounced *kᵉ*]	*like, as, according to; about, approximately*	preposition	No Strong's # BDB #453
ʾărîy (אֲרִי) [pronounce, *uh-REE*]	*lion*	masculine singular noun	Strong's #738 BDB #71
nephesh (נֶפֶשׁ) [pronounced *NEH-fesh*]	*soul, life, living being, desire*	feminine singular noun with the 1st person singular suffix	Strong's #5315 BDB #659

Translation: So that he does not tear [into pieces] like a lion my soul;...

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 7:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pâraq (פָּרַק) [pronounced *paw-RAHK*]	*to tear apart, to tear away, to separate; to break, to break off, to break [or crush bones]; to break away, to liberate, to rescue*	Qal active participle	Strong's #6561 BDB #830

Translation: ...tearing [it] apart...

The infliction of pain and suffering is primarily upon David's soul. It is David's soul which is being torn apart.

Psalm 7:2c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
w^e (or v^e) (וְ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
ʾêyn (אִין) [pronounced *ān*]	*nothing, not, [is] not; not present, not ready;* expresses non-existence, absence or non-possession; *there is no [none, no one]*	particle of negation; substantive of negation	Strong's #369 BDB #34
nâtsal (נָצַל) [pronounced *naw-TSAHL*]	*to snatch away, to deliver, to rescue, to snatch out of danger, to preserve*	Hiphil participle	Strong's #5337 BDB #664

Translation: ...and there [is] none delivering [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.

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

Jehovah, my God,
if I have done this thing;
if there is iniquity and wrongdoing in my hands;...

</div>

Here is how others have translated this verse:

Early translations:

The Dead Sea Scrolls	.
The Latin Vulgate	.
The Peshitta	O LORD my God, if I have done this thing and if there is iniquity in my hands...
The Septuagint	O Lord my God, if I have done this—if there is unrighteousness in my hands—...

Yought-for-yought translations; paraphrases:

CEV	I am innocent, LORD God!
NAB	.
NJB	.
NLT	O LORD my God, if I have done wrong or am guilty of injustice,...
REB	.
TEV	.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	O LORD my God, if I have done this—if my hands are stained with injustice,...
JPS (Tanakh)	O LORD, my God, if I have done such things,

	if my hands bear the guilt of wrongdoing,...
The Message	.
NIV	.

Literal, almost word-for-word, renderings:

The Amplified Bible	.
Albert Barnes (revised)	.
Complete Jewish Bible	.
Updated Emphasized Bible	.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
MKJV	O Jehovah my God, if I have done this; if there is iniquity in my hands;...
NASB	.
NKJV	.
NRSV	.
Owen's Translation	.
Young's Literal Translation	.
Young's Updated LT	O Jehovah, my God, if I have done this, If there is iniquity in my hands,. ..

What is the gist of this verse? David prays to God, and says first, *if I have done this;* referring to the three things which will follow.

Psalm 7:3a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Yᵉhowah*	proper noun	Strong's #3068 BDB #217
ʾĕlôhîym (אֱלֹהַי מ) [pronounced *el-o-HEEM*]	*gods* or *God;* transliterated *Elohim*	masculine plural noun with a 1ˢᵗ person singular suffix	Strong's #430 BDB #43
ʾîm (אִם) [pronounced *eem*]	*if, yough; lo, behold; oh that, if only; when, since, yough when* (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
ʿâsâh (עָשָׂה) [pronounced *ǵaw-SAWH*]	*to do, to make, to construct, to fashion, to form, to prepare*	1ˢᵗ person singular, Qal imperfect	Strong's #6213 BDB #793
zôʾth (זֹאת) [pronounced *zoth*]	*here, this, thus*	feminine singular of zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260

Translation: Yᵉhowah my Elohim, if I have done this;...

We begin this verse like the first verse; David calls out to Jehovah God. 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 wit 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.

Psalm 7:3b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
ʾîm (אִם) [pronounced *eem*]	*if, yough; lo, behold; oh that, if only; when, since, yough when (or, if followed by a perfect tense which refers to a past event)*	primarily an hypothetical particle	Strong's #518 BDB #49
yêsh (יֵשׁ) [pronounced *yaysh*]	*being, substance, existence; used as a substitute for to be (wiyout reference to number or tense); to be present, to be ready, to exist; the verb to be may be implied*	substantive	Strong's #3426 BDB #441
´âvel (עֶל) [pronounced *ĠAW-vel*	*unrighteousness, injustice, unjust*	masculine singular substantive	Strong's #5766 BDB #732
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within*	a preposition of proximity with the 2nd person masculine singular suffix	Strong's# none BDB #88
kaph (כַּף) [pronounced *kaf*]	*palm, hollow or flat of the hand, sole of the foot; bowl, spoon*	feminine plural noun with the 1st 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] iniquity 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 specific things that David mentions. Here, it is a specific crime or act of iniquity which David has personally done. An overt sin; and one which is punishable by his government.

...if I have rewarded my peaceful [or friendly] one evil; **and so I have delivered my enemy without purpose.**	Psalm 7:4	**...if I have rewarded the one [with whom] I am at peace with evil,** **and I plunder an enemy without cause** [or, *and then set free an oppressor without cause*],...

...If I repay a friend with evil,
and plunder an enemy without cause,...

Here is how others have translated this verse:

Early translations:

The Dead Sea Scrolls	.
The Latin Vulgate	.
The Peshitta	...if I have been vengeful to him that has done me evil, and if I have oppressed my enemies without a cause;...
The Septuagint	...if I have requited with evil those who requited me [with good]; may I then perish empty by means of my enemies.

Yought-for-yought translations; paraphrases:

CEV   I have not betrayed a friend or had pity on an enemy who attacks for no reason.
NAB   .
NJB   .
NLT   .
REB   .
TEV   .

Mostly literal renderings (with some occasional paraphrasing):

God's Word™   ...if I have paid back my friend with evil or rescued someone who has no reason to attack me—...
JPS (Tanakh)   .
The Message   .
NIV   .

Literal, almost word-for-word, renderings:

The Amplified Bible   .
Albert Barnes (revised)   .
Complete Jewish Bible   .
Updated Emphasized Bible .
Keil and Delitzsch (revised) .
KJV (Scofield)   .
MKJV   ...if I have rewarded evil to my friend, or if I have delivered one oppressing me without cause;...
NASB   .
NKJV   .
NRSV   .
Owen's Translation   .
Young's Literal Translation .
Young's Updated LT   ...If I have done my well-wisher evil, And draw mine adversary without cause,. ..

What is the gist of this verse? .

Psalm 7:4a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
ʾîm (אִם) [pronounced *eem*]	*if, yough; lo, behold; oh that, if only; when, since, yough when (or, if followed by a perfect tense which refers to a past event)*	primarily an hypothetical particle	Strong's #518 BDB #49
gâmal (גָּמַל) [pronounced *gaw-MAHL*]	*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]*	1st person singular, Qal perfect	Strong's #1580 BDB #168

Psalm 7:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlam (שָׁלַם) [pronounced *shaw-LAHM*]	*to be whole (sound or safe); to be completed, to be finished; to have peace (or friendship) [with anyone], to be in a covenant of peace, to have a peace treaty with, to be at peace with*	Qal active participle with the 1st person singular suffix	Strong's #7999 BDB #1023
ra´ (רַע) [pronounced *rahǵ*]	*evil, bad, wicked; evil in appearance, deformed; disagreeable, displeasing; unhappy, unfortunate; sad*	masculine singular noun	Strong's #7451 BDB #948

Translation: ...if I have rewarded the one [with whom] I am at peace with evil,...

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 like friends*...

Psalm 7:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced *wah*]	*and so, and then, then, and*	wâw consecutive	No Strong's # BDB #253
châlats (חָלַץ) [pronounced *khaw-LAHTI*]	*to draw out, to take away; to set free, to deliver; to spoil, to despoil, to plunder*	1st person singular, Piel perfect	Strong's #2502 BDB #323
tsârar (צָרַר) [pronounced *tsaw-AHR*]	*oppressor, enemy, persecutor*	Qal active participle with a 1st person singular suffix	Strong's #6887 BDB #865
rêyqâm (רֵיקָם) [pronounced *ray-KAWM*]	*empty, empty-handed; in vain, to no purpose; without cause, without purpose, rashly*	adverb	Strong's #7387 BDB #938

Translation: ...and I plunder an enemy without cause [or, *and then set free an oppressor without 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 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 without a reason, without a cause, rashly. What David does makes little or no sense. The other interpretation is, 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.

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.

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

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 *enemy* here would specifically be Saul.
9.   David has done nothing to deserve the treatment which he has received. He has done nothing to deserve death from Saul.

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

Chapter Outline   **Return to the Chart and Map Index**

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 apodasis/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.

Pursues an enemy my soul; **and he overtakes [me];** **and he treads to the earth my lives** **and my honor to the dust he lays.** **Selah!**	Psalm 7:5	**An enemy pursues my soul** **and he overtakes [it];** **he treads my life to the earth** **and he lays my honor in [lit., *to*] 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]**

Here is how others have translated this verse:

Early translations:

The Dead Sea Scrolls	.
The Latin Vulgate	.
The Peshitta	Let the enemy pursue me and overtake me; yea, let him tread down my life upon the earth and lay my honor in the dust.
The Septuagint	Let 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.

Thought-for-thought translations; paraphrases:

CEV	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.
NAB	.
NJB	...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. *Pause*
NLT	...then let my enemies capture me. Let them trample me into the gourd. Let my honor be left in the dust. *Interlude*
REB	.
TEV	.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	...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. Selah
JPS (Tanakh)	...then let the enemy pursue and overtake me; let him trample my life to the ground, and lay my body in the dust. *Selah*
The Message	.
NIV	.

Literal, almost word-for-word, renderings:

The Amplified Bible	.
Albert Barnes (revised)	.
Complete Jewish Bible	.
Updated Emphasized Bible	.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
MKJV	...let the enemy persecute my soul and take it; yea, let him trample down my life on the earth and lay my honor in the dust. Selah.
NASB	.
NKJV	.
NRSV	.

Owen's Translation   .
Young's Literal Translation   .
Young's Updated LT   An enemy pursues my soul, and overtakes, And treads down to the earth my life,
                              And my honour places in the dust. Selah.

What is the gist of this verse? 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.

Psalm 7:5a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
râdaph (רָדַף) [pronounced *raw-DAHF*]	*to pursue, to follow after; to chase with hostile intent, to persecute*	3rd person masculine singular, Qal imperfect	Strong's #7291 BDB #922
ʾâyaᵇv (אֹיֵב) [pronounced *aw-YAᴮV*]	*enemy, the one being at enmity with you; enmity, hostility*	Qal active participle	Strong's #340 BDB #33
nephesh (נֶפֶשׁ) [pronounced *NEH-fesh*]	*soul, life, living being, desire*	feminine singular noun with the 1st person singular suffix	Strong's #5315 BDB #659

Translation: An enemy pursues my soul...

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.

Psalm 7:5b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely*	simple wâw conjunction	No Strong's # BDB #251
nâsag (נָשַׂג) [pronounced *naw-SAHG*]	*to reach, to overtake*	3rd person masculine singular, Hiphil imperfect	Strong's #5381 BDB #673

Translation: ...and he overtakes [it];...

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 and Strong's Numbers
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and, even, then; namely*	simple wâw conjunction	No Strong's # BDB #251
râmaç (רָמַס) [pronounced *raw-MAHS*]	*to tread [with the feet], to trample, to walk over anything*	3rd person masculine singular, Qal imperfect	Strong's #7429 BDB #942
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	preposition	No Strong's # BDB #510
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land*	feminine singular noun with the definite article	Strong's #776 BDB #75
chayyîym (חַיִּים) [pronounced *khay-YEEM*]	*life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously*	masculine plural substantive with the 1st person singular suffix	Strong's #2416 BDB #313

Translation: ...he treads my life to the earth

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 7:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and, even, then; namely*	simple wâw conjunction	No Strong's # BDB #251
kâbôwd (כָּבוֹד) [pronounced *kawᵇ-VODE*]	*glory, abundance, honor*	masculine singular adjective that acts like a noun; with the 1st person plural suffix	Strong's #3519 BDB #458
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	preposition	No Strong's # BDB #510
ʿâphâr (עָפָר) [pronounced *ǵaw-FAWR*]	*dry earth, dust*	masculine singular substantive with the definite areicle	Strong's #6083 BDB #779

Psalm 7:5d			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
shâkan (שָׁכַן) [pronounced *shaw-KAHN*]	*to lay, to lay down, to set [place, fix or establish]; to cause anyone to dwell, to place [a tent]*	3rd person masculine singular, Hiphil imperfect; apocopated form	Strong's #7931 BDB #1014

Translation: ...and he lays my honor in [lit., *to*] the dust.

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 for Saul to impugn David's 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*.

Psalm 7:5e			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
çelâh (סֶלָה) [pronounced *seh-LAW*]	*to lift up, to elevate, to exalt [with one's voice], to gather, to cast up [into a heap];* it is transliterated *Selah*	interjection	Strong's #5542 BDB #699

The verbal cognate is ʿâlâh (עָלָה) [pronounced *saw-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.[1] Another very reasonable possibility is that the instruments *are lifted up* for a musical interlude. The NLT translation of *Interlude* is very good.

Translation: Selah!

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.

Stand, Yᵉhowah in Your anger; be lifted up in an angry outbursts of my oppressors, and rouse yourself unto me, a judgment You have mandated.	Psalm 7:6	**O Yᵉhowah, rise up in Your anger; be lifted up by [or, *against*] the angry outbursts of my oppressors and be stirred up regarding me— You have mandated justice!**

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[1] For more discussion, see H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament;* ©1979 by Baker Books; p. 588.

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!

Here is how others have translated this verse:

Early translations:

The Dead Sea Scrolls	.
The Latin Vulgate	.
The Peshitta	Arise, O Lᴏʀᴅ, in Your anger; lift up Yourself over the neck of my enemies; and make me alert in the judgment that You have commanded.
The Septuagint	Arise, O Lord, in Your wrath; be exalted in the utmost boundaries of my enemies [Hebrew, *because of my enemies*]; awake, O Lord my God, according to the decree which You did command.

Thought-for-thought translations; paraphrases:

CEV	Get angry, LORD God! Do something! Attack my furious enemies. See that justice is done.
NAB	Rise up, Lᴏʀᴅ, in your anger; rise against the fury of my foes. Wake to judge as you have decreed.
NJB	Arise, Yahweh, in your anger, rise up against the arrogance of my foes. Awake, my God, you demand judgment.
NLT	Arise, O Lᴏʀᴅ, in anger! Stand up against the fury of my enemies! Wake up, my God, and bring justice!
REB	.
TEV	.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	Arise in anger, O LORD. Stand up against the fury of my attackers. Wake up, my God. You have already pronounced judgment.
JPS (Tanakh)	.
The Message	.
NIV	.

Literal, almost word-for-word, renderings:

The Amplified Bible	Arise, O Lord, in Your anger, lift up Yourself against the rage of my enemies; and wake [and stir up] for me the justice *and* vindication [that] You have commanded.
Albert Barnes (revised)	.
Complete Jewish Bible	.
Updated Emphasized Bible	.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
MKJV	Arise, O Jehovah, in Your anger; lift up Yourself because of the rage of my enemies, and awake for me to the judgment which You have commanded.

NASB	.
NKJV	.
NRSV	.
Owen's Translation	.
Young's Literal Translation	.
Young's Updated LT	Rise, O Jehovah, in Your anger, Be lifted up at the wrath of my adversaries, And awake You for me: Judgment You have commanded:...

What is the gist of this verse? 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.

Psalm 7:6a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
qûwm (קוּם) [pronounced *koom*]	*to stand, to rise up, to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow*	2nd person masculine singular, Qal imperative; voluntative hê	Strong's #6965 BDB #877
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Y^ehowah*	proper noun	Strong's #3068 BDB #217
b^e (בְּ) [pronounced *b^{eh}*]	*in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within*	a preposition of proximity	Strong's# none BDB #88
ʾaph (אַף) [pronounced *ahf*]	*nose, nostril,* but is also translated *face, brow, anger*	masculine singular noun with the 2nd person masculine singular suffix	Strong's #639 BDB #60

Translation: O Y^ehowah, rise up in Your anger;...

David now calls upon God to spring into action. He has been dealt with unfairly by Saul and Saul's army. 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.

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, 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: 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?

Psalm 7:6b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
nâsâʾ (נָשָׂא) [pronounced *naw-SAW*]	*to lift up onself, to be lifted up, to be elevated, (high); to be carried, to be carried away*	3rd person masculine singular, Niphal imperative	Strong's #5375 (and #4984) BDB #669
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within*	a preposition of proximity	Strong's# none BDB #88
´eᵇvᵉrâh (עברה) [pronounced *ĝeᵇvᵉ-RAW*]	*an outburst of anger, overflow of fury, an outpouring of anger, an overflowing rage, fury, wrath; overflow; pride, arrogance, haughtiness*	feminine plural construct	Strong's #5678 BDB #720
tsârar (צָרַר) [pronounced *tsaw-AHR*]	*oppressors, enemies, persecutors*	masculine plural, Qal active participle with a 1st person singular suffix	Strong's #6887 BDB #865

Translation: ...be lifted up by [or, *against*] the angry outbursts of my oppressors...

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.

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.

Psalm 7:6c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and, even, then; namely*	simple wâw conjunction	No Strong's # BDB #251
ʿûwr (עוּר) [pronounced *ģoor*]	*rouse onself, awaken, wake up; be raised up [stirred up or lifted up]; be induced, be persuaded*	2nd person masculine singular, Qal imperative with a voluntative hê	Strong's #5782 BDB #734
ʾel (אֶל) [pronounced *el*]	*unto, in, into, toward, to, regarding, against*	directional preposition (respect or deference may be implied); with the 1st person singular suffix	Strong's #413 BDB #39

Translation: ...and be stirred up regarding me—...

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.

Psalm 7:6d			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
mîshᵉpâţ (מִשְׁפַּט) [pronounced *mïshᵉ-PAWT*]	*judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, the judgement of the court; the act of deciding a case, the place where a judgement is rendered*	masculine singular noun	Strong's #4941 BDB #1048
tsâvâh (צאה) [pronounced *tsaw-VAW*]	*to commission, to mandate, to lay charge upon, to give charge to, charge, command, order*	2nd person masculine singular, Piel perfect	Strong's #6680 BDB #845

Translation: ...You have mandated justice!

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 the straighten out the injustices brought against you. This may be a good time to examine the **Doctrine of Personal Injustice**.

And a company of peoples surround You and upon her to the height, You [should] return.	Psalm 7:7	**The assembly of peoples surround You return to the Most High [or, *on high*] because of them [or, *it*].**

**The assembly of the peoples surround You;
return to the Most High because of them.**

You will note that I have many translations below, and have included several very literal renderings. This is a difficult verse to understand in its context, even though the existing Hebrew is relatively simple.

Here is how others have translated this verse:

Early translations:

The Dead Sea Scrolls	.
The Latin Vulgate	.
The Peshitta	Let the congregation of the peoples circle You about; and for their sakes therefore turn You on high.
The Septuagint	And the congregation of the nations will surround You; and for this cause do You return on high.

Thought-for-thought translations; paraphrases:

CEV	Make the nations come to you, as you sit on your throne above them all.
NAB	.
NJB	.
NLT	Gather the nations before you, Sit on your throne high above them.
REB	Let the peoples assemble around you; take your seat on high above them.
TEV	.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	Let an assembly of people gather around you. Take your seat high above them.
JPS (Tanakh)	Let the assembly of peoples gather about You, with You enthroned above, on high. [The meaning of the Hebrew is uncertain].
The Message	.
NIV	.

Literal, almost word-for-word, renderings:

The Amplified Bible	Let the assembly of the peoples be gathered about You, and return on high over it.
Albert Barnes (revised)	.
Complete Jewish Bible	.
Updated Emphasized Bible	<When the assembly of peoples gather around You> Then <above it—on high> do You return!

Keil and Delitzsch (revised)   .
KJV (Scofield)   .
MKJV   And the congregation of the peoples shall surround You; and over it You will return on high.
NASB   And let the assembly of the peoples encompass You;
                                 And over them return You on high.
NKJV   So the congregation of the peoples shall surround You;
                                 For their sakes, therefore, return on high.
NRSV   .
Owen's Translation   .
Young's Literal Translation   .
Young's Updated LT   And a company of peoples compass You, And over it on high You turn back,...

What is the gist of this verse? God will take a place about all those who come and gather around Him.

Psalm 7:7a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
ʿêdâh (עֵדָה) [pronounced *ǵā-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
lᵉʾôwm (לְאוֹם) [pronounced *lᵉohm*]	*nations; peoples; vulgar or common peoples; Gentiles; Gentile peoples*	masculine plural noun	Strong's #3816 BDB #522
çâbab (סָבַב) [pronounced *sawᵇ-VAHᴮV*]	*to go about [in a place]; to surround*	3rd person feminine singular, Poel imperfect with a second person masculine singular suffix	Strong's #5437 BDB #685

Translation: The assembly of peoples surround You...

The translation of this first half is fairly simple. On the other hand, 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, for all intents and purposes. 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.

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. **We may need to go back and piece together what David has told us so far about the first and second advents.**

In any case, Old Testament writers were unaware that there were two advents. The two advents of our Lord were generally treated as one, and that is what he was here. 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 first advent.

Psalm 7:7b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely*	simple wâw conjunction	No Strong's # BDB #251
´al (עַל) [pronounced *ğahl*]	*upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, concerning, besides, in addition to, together with, beyond, above, over, by on to, towards, to, against, in the matter of, concerning, as regards to*	preposition of proximity with the 3ʳᵈ person feminine singular suffix	Strong's #5921 BDB #752
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	preposition	No Strong's # BDB #510
mârôwm (מרוֹם) [pronounced *maw-ROHM*]	*height, that which is high; the Most High; a lofty fortified place; high-mindedness, pride; collectively for leaders, princes*	masculine singular noun with the definite areicle	Strong's #4791 BDB #928
shûwᵇv (שׁוּב) [pronounced *shooᵇv*]	*to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution*	2ⁿᵈ person masculine singular, Qal imperative with the voluntative hê	Strong's #7725 BDB #996

Translation: ...return to the Most High [or, *on high*] because of them [or, *it*].

You will note that my translation is different from most of the others, although this is s 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 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).

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 (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.

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.

| Y^ehowah judges peoples; judge me, Y^ehowah, as my righteousness and as my integrity upon me. | Psalm 7:8 | Y^ehowah, You judge the nations; judge me, O Y^ehowah, 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.**

Here is how others have translated this verse:

Early translations:

The Dead Sea Scrolls	.
The Latin Vulgate	.
The Peshitta	The LORD will judge the people; judge me, O LORD, according to my righteousness and according to the integrity that is in me.
The Septuagint	The Lord will judge the nations; judge me, O Lord, according to my righteousness, and according to my innocence that is in me.

Thought-for-thought translations; paraphrases:

CEV	Our LORD, judge the nations! Judge me and show that I am honest and innocent.
NAB	.
NJB	.
NLT	.
REB	.
TEV	.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	The LORD judges the people of the world. Judge me, O LORD, according to my righteousness, according to my integrity.
JPS (Tanakh)	.
The Message	.

NIV   .

Literal, almost word-for-word, renderings:

The Amplified Bible	.
Albert Barnes (revised)	.
Complete Jewish Bible	.
Updated Emphasized Bible	.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
MKJV	Jehovah shall judge the people; judge me, O Jehovah, according to my righteousness, and according to my integrity on me.
NASB	.
NKJV	.
NRSV	.
Owen's Translation	.
Young's Literal Translation	.
Young's Updated LT	Jehovah does judge the peoples; Judge me, O Jehovah, According to my righteousness, And according to mine integrity on me,...

What is the gist of this verse? David knows that God will judge the gentiles nations; and he asks for God to judge him as well.

Psalm 7:8a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Y^ehowah*	proper noun	Strong's #3068 BDB #217
dîyn (דִּין) [pronounced *deen*]	*to judge, to correctly evaluate, to evaluate, to condemn, to vindicate; to defend [the right of anyone]; to rule, to regulate; to contend with*	3rd person masculine singular, Qal imperfect	Strong's #1777 BDB #192

Although this is pretty consistently rendered as *judge*, I would prefer to go with *correctly evaluate* in the light of passages such as 1Sam. 2:10 Palm 54:1 Jer. 30:13. Judgement tends to carry with it a negative connotation, and this word seems to carry with it an honest evaluation, a correct determination of the situation at hand. Depending upon the outcome of the judgment, some translators render this *vindicate*, which puts the translator in the shoes of a commentator. That is to say, both *judge* and *vindicate* are correct renderings, but then a translator has to choose when to use one over the other. *Correctly evaluate* does not require that choice. Zodhiates gives this verb a much wider application, and says that it could mean *to rule, to regulate, to sway, to judge, to defend, to punish, to litigate, to content with, to plead*. In general, according to Zodhiates, dîyn means *to govern, to rule over* (whether judicially, legislatively or executively). Interestingly enough, this verb and its masculine noun cognate are not found in the book of Judges (although Zodhiates tells us that this word is identical in meaning to the verb and noun found in the book of Judges).

| ʿam (עַם) [pronounced *ǵahm*] | *peoples, nations; tribes [of Israel]; relatives of anyone* | masculine plural collective noun | Strong's #5971 BDB #766 |

Psalm 7:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
This word can stand for Israel and for Gentiles in the very same context (Deut. 28:9–10). In general, when ´am is In the singular, it tends to stand for Israel (Isa. 62:12 63:18 Dan. 8:24 12:7) or for a particular non-Israeli people (Ex. 21:8 Deut. 28:32 Ezek. 3:5). In the plural, 99% of the time it stands for Gentile nations (Deut. 4:19, 27 6:14 13:7) or for all nations of the earth (Deut. 7:6 32:8). Once and awhile it stands for Israel (Gen. 28:3 48:4 Judges 5:14 Hos. 10:14). In fact, the last two usages could refer to believers and unbelievers of Israel. It is pretty much equivalent to a *race of men*.			

Translation: Y^{e}howah, You judge the nations;...

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 7:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâphaţ (שָׁפַט) [pronounced *shaw-FAHT*]	*to judge, to condemn, to punish; to defend [especially the poor and oppressed], to defend [one's cause] and deliver him from his enemies; to rule, to govern*	2nd person masculine singular, Qal imperfect with the 1st person singular suffix	Strong's #8199 BDB #1047
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Y^{e}howah*	proper noun	Strong's #3068 BDB #217
kaph or k^e (כְּ) [pronounced k^e]	*like, as, according to; about, approximately*	preposition	No Strong's # BDB #453
tsedeq (צֶדֶק) [pronounced *TZEH-dehk*]	*righteousness, rightness, vindication*	masculine singular substantive with the 1st person singular suffix	Strong's #6664 BDB #841
w^e (or v^e) (וְ) [pronounced *weh*]	*and, even, then; namely*	simple wâw conjunction	No Strong's # BDB #251
kaph or k^e (כְּ) [pronounced k^e]	*like, as, according to; about, approximately*	preposition	No Strong's # BDB #453
tôm (תֹּם) [pronounced *tohm*]	*integrity, completeness, innocence; safety, prosperity; fulness [for number and measure]*	masculine singular noun with the 1st person singular suffix	Strong's #8537 BDB #1070
´al (עַל) [pronounced *ģahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity with the 1st person singular suffix	Strong's #5921 BDB #752

Translation: ...judge me, O Y^{e}howah, according to my righteousness and integrity [which are] upon me.

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.

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*.

<div align="center">

Come to an end, please, evil of the malevolent ones **and establish a Righteous One;** **and testing hearts and desires, Elohim [the Hebrew adds, *a Righteous One*].**	Psalm 7:9	**[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.

</div>

Here is how others have translated this verse:

Early translations:

The Dead Sea Scrolls	.
The Latin Vulgate	.
The Peshitta	O let the evil of the wicked come to an end; and establish the righteous, O You Searcher of hearts and souls.
The Septuagint	Oh, let the wickedness of sinners come to an end; and You will direct the righteous O God that searches the hearts and reins.

Thought-for-thought translations; paraphrases:

CEV	You know every heart and mind, and you always do right. Now make violent people stop, but protect all of us who obey you.
NAB	.
NJB	.
NLT	.
REB	.
TEV	.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	Let the evil within wicked people come to an end, but make the righteous person secure, O righteous God who examines thoughts and emotions.
JPS (Tanakh)	.
The Message	.
NIV	.

Literal, almost word-for-word, renderings:

The Amplified Bible	.
Albert Barnes (revised)	.
Complete Jewish Bible	.
Updated Emphasized Bible	.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
MKJV	O let the wickedness of the wicked come to an end, but establish the just. For the righteous God tries the minds and hearts.
NASB	.
NKJV	.
NRSV	.
Owen's Translation	.
Young's Literal Translation	.
Young's Updated LT	...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.

What is the gist of this verse? .

Psalm 7:9a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
gâmar (גָּמַר) [pronounced *gaw-MAHR*]	*to complete, to finish, to end, to come to an end; to leave off, to fail*	3rd person masculine singular, Qal imperfect	Strong's #1584 BDB #170
nâʾ (נא) [pronounced *naw*]	*please, I pray you, I respectfully implore (ask, or request of) you, I urge you*	particle of entreaty	Strong's #4994 BDB #609
raʿ (רַע) [pronounced *rahǵ*]	*evil, bad, wicked; evil in appearance, deformed; disagreeable, displeasing; unhappy, unfortunate; sad*	masculine singular construct	Strong's #7451 BDB #948
rᵉshâʿîym (רְשָׁעִים) [pronounced *rᵉ-shaw-ǴEEM*]	*malevolent ones, lawless ones, criminals, the corrupt; wicked, wicked ones*	masculine plural adjective (here, it acts like a noun)	Strong's #7563 BDB #957

Translation: [Let] the evil of the malevolent please come to an end...

David has a particular person in mind here: Saul; however, this applies to the malevolence of all mankind.

Psalm 7:9b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely*	simple wâw conjunction	No Strong's # BDB #251

Psalm 7:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kûwn (כוּן) [pronounced *koon*]	*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]*	2nd person masculine singular, 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 *tsahd-DEEK*]	*just, righteous, justified; absolute or perfect righteousness* [if applied to God]	adjective, often used as a substantive	Strong's #6662 BDB #843

Translation: ...and establish the Righteous One;...

When malevolence is removed from this world, then Jesus Christ will rule over the world.

Psalm 7:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (ו) [pronounced *weh*]	*and, even, then; namely*	simple wâw conjunction	No Strong's # BDB #251
bâchan (בָּחַן) [pronounced *baw-KHAHN*]	*to examine, to [carefully] scrutinize, to test, to try, to prove; to look out, to watch*	Qal active participle	Strong's #974 BDB #103
lêb (לֵב) [pronounced *lay^b v*]	*heart, inner man, mind, will, thinking*	masculine plural noun	Strong's #3820 BDB #524
wᵉ (or vᵉ) (ו) [pronounced *weh*]	*and, even, then; namely*	simple wâw conjunction	No Strong's # BDB #251
kᵉlâyôwth (כְּלָיוֹת) [pronounced *kᵉlaw-YOHTH*]	*kidneys, reins; inmost mind, desires, affections, emotions; choicest, richest*	feminine plural noun	Strong's #3629 BDB #480

Translation: ...testing the hearts and desires,...

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*.

Psalm 7:9d			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
ʾĕlôhîym (אֱלֹהִים) [pronounced *el-o-HEEM*]	*gods* or *God;* transliterated *Elohim*	masculine plural noun with a 1st person singular suffix	Strong's #430 BDB #43
tsaddîyq (צַדִּיק) [pronounced *tsahd-DEEK*]	*just, righteous, justified; absolute or perfect righteousness* [if applied to God]	adjective, often used as a substantive	Strong's #6662 BDB #843
We do not find *righteous* in the LXX or the Peshitta.			

Translation: ...O Elohim [the Hebrew adds *the Righteous*].

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. This actually has a smoother reading without it.

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My shield [is] upon Elohim saving [those] right of heart.

Psalm 7:10

My shield [or, *protection*] [is] on account of Elohim [Who] saves the right of heart.

Elohim [is] my protection Who saves those who are right of heart.

</div>

Here is how others have translated this verse:

Early translations:

The Dead Sea Scrolls	.
The Latin Vulgate	.
The Peshitta	O God who saves the upright in heart, O righteous God, help me.
The Septuagint	My help *is* righteous, *coming* from God, Who saves the upright in heart.

Thought-for-thought translations; paraphrases:

CEV	You, God, are my shield, the protector of everyone whose heart is right.
NAB	.
NJB	.
NLT	.
REB	.
TEV	.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	My shield is God above, who saves those whose motives are decent.
JPS (Tanakh)	.
The Message	.
NIV	.

Literal, almost word-for-word, renderings:

The Amplified Bible	.
Albert Barnes (revised)	.
Complete Jewish Bible	.
Updated Emphasized Bible	.
Keil and Delitzsch (revised)	.
KJV (Scofield)	
MKJV	My defense is from God, who saves the upright in heart.
NASB	.
NKJV	.
NRSV	.
Owen's Translation	.
Young's Literal Translation	.
Young's Updated LT	My shield is on God, Saviour of the upright in heart!

What is the gist of this verse? .

Psalm 7:10a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
mâgên (מָגֵן) [pronounced *maw-GAYN*]	*shield, smaller shield; protection*	masculine singular noun with the 1st person singular suffix	Strong's #4043 BDB #171
ʿal (עַל) [pronounced *ğahl*]	*upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, concerning, besides, in addition to, together with, beyond, above, over, by on to, towards, to, against, in the matter of, concerning, as regards to*	preposition of proximity with the 3rd person feminine singular suffix	Strong's #5921 BDB #752
ʾĕlôhîym (אֱלֹהִים) [pronounced *el-o-HEEM*]	*gods* or *God;* transliterated *Elohim*	masculine plural noun with a 1st person singular suffix	Strong's #430 BDB #43

Translation: My shield [or, *protection*] [is] on account of 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 ancients translations at htis 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.

Psalm 7:10b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
yâshaʿ (יָשַׁע) [pronounced *yaw-SHAHĠ*]	*deliverer, savior, saving;* less literally, *redeemer, rescuer, lifesaver, liberator*	Hiphil participle	Strong's #3467 BDB #446
yâshâr (יָשָׁר) [pronounced *yaw-SHAWR*]	*right, correct, accurate, lacking in contradictions, upright, straight, uniform, having internal integrity, even*	masculine plural adjective construct	Strong's #3477 BDB #449
lêb (לֵב) [pronounced *lay^b v*]	*heart, inner man, mind, will, thinking*	masculine plural noun	Strong's #3820 BDB #524

Translation: ...[Who] saves the right 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 of sanctification. The first is being sanctified in Christ; the second is being sanctified in time; and the third is being sanctified in eternity.

Elohim judging righteously, and Elohim being indignant every day.	Psalm 7:11	**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.

Here is how others have translated this verse:

Early translations:

The Dead Sea Scrolls .
The Latin Vulgate .
The Peshitta God is a righteous judge; yea He is not angry every day.
The Septuagint God is a righteous judge, strong and patient, not inflicting vengeance every day.

Thought-for-thought translations; paraphrases:

CEV You see that justice is done, and each day you take revenge.
NAB .
NJB .
NLT .
REB .
TEV .

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ God is a fair judge, a God who is angered by injustice every day.
JPS (Tanakh) .
The Message .

NIV   .

Literal, almost word-for-word, renderings:

The Amplified Bible	.
Albert Barnes (revised)	.
Complete Jewish Bible	.
Updated Emphasized Bible	.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
MKJV	God judges the righteous, and God is angry with the wicked every day.
NASB	.
NKJV	.
NRSV	.
Owen's Translation	God a righteous judge and a God who had indignation every day.
Young's Literal Translation	.
Young's Updated LT	God *is* a righteous judge, And He is not angry at all times.

What is the gist of this verse? .

Psalm 7:11a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
ʾĕlôhîym (אֱלֹהִים) [pronounced *el-o-HEEM*]	*gods* or *God;* transliterated *Elohim*	masculine plural noun with a 1ˢᵗ person singular suffix	Strong's #430 BDB #43
shâphaṭ (שָׁפַט) [pronounced *shaw-FAHT*]	*to judge, to condemn, to punish; to defend [especially the poor and oppressed], to defend [one's cause] and deliver him from his enemies; to rule, to govern*	Qal active participle	Strong's #8199 BDB #1047
tsaddîyq (צַדִּיק) [pronounced *tsahd-DEEK*]	*just, righteous, justified; absolute or perfect righteousness [if applied to God]*	adjective, often used as a substantive	Strong's #6662 BDB #843

This appears to function more like an adverb here, as it modifies the verb—however, a Qal active participle often acts like a noun.

Translation: Elohim judges righteously...

David is giving reasons why he can call upon God to judge his enemies and to deliver him. First of all, God is a righteous judge.   This is one of God's many functions. So David can call upon a righteous judge. Furthermore, this God can test the hearts and inclinations of all men (see v. 9).

Psalm 7:11b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely*	simple wâw conjunction	No Strong's # BDB #251
ʾĕlôhîym (אֱלֹהִים) [pronounced *el-o-HEEM*]	*gods* or *God;* transliterated *Elohim*	masculine plural noun with a 1ˢᵗ person singular suffix	Strong's #430 BDB #43
zâʿam (זַעַם) [pronounced *zaw-ĢAHM*]	*to be indignant, to denounce [or disparage out of indignation], denounced [as an affront to God's perfect character]*	Qal active participle	Strong's #2194 BDB #276
BDB gives the renderings *to be angry with anyone [with the added dimension of punishment]; to curse*. The definitions given are mine, based upon the usage of this verb elsewhere and its cognate.			
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within*	a preposition of proximity	Strong's# none BDB #88
kôl (כֹּל) [pronounced *kohl*]	*every, each, all of, all; any of*	masculine singular construct not followed by a definite areicle	Strong's #3605 BDB #481
yôwm (יוֹם) [pronounced *yohm*]	*day; today* (with a definite areicle)	masculine singular noun	Strong's #3117 BDB #398

Translation: ...and every day, Elohim denounces [those with whom he is indignant].

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.

If not He turns back		**Unless He turns back,**
His sword He sharpens	Psalm	**He will sharpen His sword**
His bow he stepped on	7:12	**and He will bend His bow**
and so He sets her up.		**and He directs it** [or, *He sets it up*].

**If He does not turn back, He [God] will sharpen His sword
and He will bend His bow and direct it.**

Here is how others have translated this verse:

Early translations:

The Dead Sea Scrolls	.
The Latin Vulgate	.
The Peshitta	If He does not turn from His anger, He will whet His sword and bend His bow and make it ready.

The Septuagint	If you [all] do not repent, He will burnish His sword. He has bent His bow and has made it ready.

Thought-for-thought translations; paraphrases:

CEV	Whenever your enemies refuse to change their ways, you sharpen your sword and string your bow.
NAB	.
NJB	.
NLT	.
REB	.
TEV	.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	If a person does not change, God sharpens his sword. By bending his bow, he makes it ready to shoot.
JPS (Tanakh)	.
The Message	.
NIV	.

Literal, almost word-for-word, renderings:

The Amplified Bible	.
Albert Barnes (revised)	.
Complete Jewish Bible	.
Updated Emphasized Bible	.
Keil and Delitzsch (revised)	.
KJV (Scofield)	
MKJV	If he does not turn, He will whet His sword; He has bent His bow and made it ready.
NASB	.
NKJV	.
NRSV	.
Owen's Translation	.
Young's Literal Translation	.
Young's Updated LT	If one turn not, His sword he sharpens, His bow he has trodden—He prepares it,....

What is the gist of this verse? .

Psalm 7:12a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
ʾîm (אִם) [pronounced *eem*]	*if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)*	primarily an hypothetical particle	Strong's #518 BDB #49
lôʾ (לוֹא or לֹא) [pronounced *low*]	*not, no*	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 and Strong's Numbers
Together, ʾîm lôʾ (אִם לֹא) [pronounced *eem low*] act as an emphatic affirmative and they mean *if not, surely, unless*.			
shûwᵇv (שׁוּב) [pronounced *shooᵇv*]	*to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution*	3rd person masculine singular, Qal imperfect	Strong's #7725 BDB #996

Translation: Unless He turns back,...

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.

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.

Psalm 7:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chereb (חֶרֶב) [pronounced *khe-REᵇV*]	*sword, knife, dagger; any sharp tool*	feminine singular noun with the 3rd person masculine singular suffix	Strong's #2719 BDB #352
lâţash (עָטַשׁ) [pronounced *law-TASH*]	*to hammer, to sharpen, to whet*	3rd person masculine singular, Qal imperfect	Strong's #3913 BDB #538

Translation: ...He will sharpen 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 He is preparing Himself.

Psalm 7:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qeshes (קֶשֶׁת) [pronounced *KEH-sheth*]	*bow; bowman, archer; strength, power; rainbow*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #7198 BDB #905

Psalm 7:12c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
dârak^e (דְּרַךְ) [pronounced *daw-RAHK^e*]	*to march, to trample, to walk over, to walk; to bend [a bow—by stepping on it]; to enter [a place by walking]*	3rd person masculine singular, Qal imperfect	Strong's #1869 BDB #201

Translation: ...and He will bend His bow...

God steps into his bow in order to string it.

Psalm 7:12d			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa or va () [pronounced *wah*]	*and so, and then, then, and*	wâw consecutive	No Strong's # BDB #253
kûwn (כּוּן) [pronounced *koon*]	*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]*	3rd person masculine singular, Pilel (Polel) imperfect; with the 3rd 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 He directs it [or, *He 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.

And to Him He stands up his manufactured goods of death **His arrows for their burning He makes.**	Psalm 7:13	**And He sets up for Himself His weapons of death** **He makes His arrows for their burning [wounds] [or, *to pursue them*].**

He sets up His weapons of death
and He makes arrows to pursue them.

Here is how others have translated this verse:

Early translations:

The Dead Sea Scrolls	.
The Latin Vulgate	.
The Peshitta	He has also prepared for Himself the instruments of wrath; He pointed His arrows against the persecutor.

The Septuagint	And on it He has fitted the instruments of death; He has completed His arrows for the raging ones [or perhaps *the persecuting ones*].

Thought-for-thought translations; paraphrases:

CEV	Your deadly arrows are ready with flaming tip.
NAB	.
NJB	.
NLT	.
REB	.
TEV	.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	He prepares his deadly weapons and turns them into flaming arrows.
JPS (Tanakh)	.
The Message	.
NIV	.

Literal, almost word-for-word, renderings:

The Amplified Bible	.
Albert Barnes (revised)	.
Complete Jewish Bible	.
Updated Emphasized Bible	.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
MKJV	Yea, He has fitted him for instruments of death; He has made His arrows hotly pursue.
NASB	.
NKJV	.
NRSV	.
Owen's Translation	.
Young's Literal Translation	.
Young's Updated LT	Yea, for him He has prepared Instruments of death, His arrows for burning pursuers He makes.

What is the gist of this verse? .

Psalm 7:13a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
w^e (or v^e) (וְ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
lâmed (לְ) [pronounced *l^e*]	*to, for, towards, in regards to*	preposition with the 3rd person masculine singular suffix	No Strong's # BDB #510

Psalm 7:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kûwn (כּוּן) [pronounced *koon*]	*to erect (to stand up perpendicular), to set up, to establish, to prepare, to strengthen, to be stabilized*	3rd person masculine singular, Hiphil perfect	Strong's #3559 BDB #465
kᵉlîy (כְּלִי) [pronounced *kᵉlee*]	*manufactured good, areifact, areicle, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables*	masculine plural construct	Strong's #3627 BDB #479
mâves (מֶת) [pronounced *MAW-veth*]	*death, death [as opposed to life], death by violence, a state of death, a place of death*	masculine singular noun	Strong's #4194 BDB #560

Translation: And He sets up for Himself His weapons of death...

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.

Psalm 7:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chêts (חֵץ) [pronounced *khayts*]	*arrow; a wound [inflicted by an arrow]; a spear shaft*	masculine plural noun with the 3rd person masculine singular suffix	Strong's #2671 BDB #346
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	preposition	No Strong's # BDB #510
dâlaq (דָּלַק) [pronounced *daw-LAHK*]	*to burn, to flame; to hotly pursue*	masculine plural, Qal active participle	Strong's #1814 BDB #196
pâ´al (פֻּעַל) [pronounced *paw-ĢAHL*]	*to do, to make, to construct, to fabricate, to prepare*	3rd person masculine singular, Qal imperfect; pausal form	Strong's #6466 BDB #821

This word is the poetical equivalent of ´âsâh (which means *to do, to make, to construct*). Strong's# 6213 BDB# 793)

Translation: ...He makes His arrows for their burning [wounds] [or, *to pursue them*].

Continuing the metaphor, God also makes arrows for the purpose of pursuing His enemies.

Behold, he writhes in pain iniquity, and he conceived misery, and he gave birth [to] a lie.	Psalm 7:14	**Listen, he writhes in pain [with] iniquity, he has conceived [this in] misery and he gives birth [to] a lie.**

Listen, he writhes in labor pains with iniquity;
which he conceived in misery and he gives birth to a lie.

Here is how others have translated this verse:

Early translations:

The Dead Sea Scrolls	.
The Latin Vulgate	.
The Peshitta	Because the wicked has become corrupt and has conceived mischief and brought forth falsehood,...
The Septuagint	Behold, He has travailed with unrighteousness, He has conceived trouble, and He has brought forth iniquity.

Thought-for-thought translations; paraphrases:

CEV	An evil person is like a woman about to give birth to a hateful, deceitful, and rebellious child.
NAB	.
NJB	.
NLT	.
REB	.
TEV	.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	See how that person conceives evil, is pregnant with harm, and gives birth to lies.
JPS (Tanakh)	.
The Message	.
NIV	.

Literal, almost word-for-word, renderings:

The Amplified Bible	.
Albert Barnes (revised)	.
Complete Jewish Bible	.
Updated Emphasized Bible	.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
MKJV	Behold, he labors in pain with iniquity, and he has conceived mischief, and has brought forth falsehood.
NASB	.
NKJV	.
NRSV	.
Owen's Translation	.
Young's Literal Translation	.
Young's Updated LT	Lo, he travails *with* iniquity, And he has conceived perverseness, And has brought forth falsehood.

What is the gist of this verse? .

Psalm 7:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hinnêh (הִנֵּה) [pronounced *hin-NAY*]	*lo, behold,* or more freely, *observe, look here, look, listen, pay attention, get this, check this out*	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
châᵇval (תְבַל) [pronounced *khaᵇ-VAHL*]	*to conceive; to writhe in pain and sorrow; to bring forth*	3ʳᵈ person masculine singular, Piel imperfect	Strong's #2254 BDB #286
ʾâven (אָוֶן) [pronounced *ĀW-ven*]	*iniquity, misfortune which results from iniquity*	masculine singular noun	Strong's #205 BDB #19

Translation: Listen, he writhes in pain [with] 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.

Psalm 7:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely*	simple wâw conjunction	No Strong's # BDB #251
hârâh (הָרָה) [pronounced *haw-RAW*],	*to conceive, to become pregnant, to be with child*	3ʳᵈ person masculine singular, Qal perfect	Strong's #2029 BDB #247
ʿâmâl (עָמָל) [pronounced *aw-MAWL*]	*intense labor, exhausting toil, exhaustion, miserable work, work and toil so tiring, you just want to cry; misery, travail; production from labor*	masculine singular noun	Strong's #5999 BDB #765

Translation: ...he has conceived [this in] misery...

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.

Psalm 7:14c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely*	simple wâw conjunction	No Strong's # BDB #251
yâlad (יָלַד) [pronounced *yaw-LAHD*]	*to give birth, to bear, to be born, to bear, to bring forth, to beget*	3rd person masculine singular, Qal perfect	Strong's #3205 BDB #408
sheqer (שֶׁקֶר) [pronounced *SHEH-ker*]	*a lie, lying words, deception, falsehood; a liar; whatever deceives, fraud, vanity; falsely* [absolute used as adverb]	masculine singular noun; pausal form	Strong's #8267 BDB #1055

Translation: ...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.

A pit he digs
and so he digs him [or, *he searches for him*]
and so he falls in a pit of he has made.

Psalm 7:15

He digs a pit
and he digs into it [or, *he searches for him*]
and then he falls into [or, *lies in*] [the pit] he has made.

He digs out a pit and then digs further into this pit until he falls into [or, *lies in*] the pit that he has made.

Here is how others have translated this verse:

Early translations:

The Dead Sea Scrolls   .
The Latin Vulgate   .
The Peshitta   He has made a well, and deepened it, and he is fallen into the pit which he made.
The Septuagint   He has opened a pit and dug it up and he will fall into the ditch which he has made.

Thought-for-thought translations; paraphrases:

CEV   Such people dig a deep hole, then fall in it themselves.
NAB   .
NJB   .
NLT   .
REB   .
TEV   .

Mostly literal renderings (with some occasional paraphrasing):

God's Word™   He digs a pit and shovels it out. Then he falls into the hole that he made for others.
JPS (Tanakh)   .
The Message   .
NIV   .

Literal, almost word-for-word, renderings:

The Amplified Bible	.
Albert Barnes (revised)	.
Complete Jewish Bible	.
Updated Emphasized Bible	.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
MKJV	He dug a pit and bored it, and has fallen into the ditch *which* he made.
NASB	.
NKJV	.
NRSV	.
Owen's Translation	.
Young's Literal Translation	.
Young's Updated LT	A pit he has prepared, and he digs it, And he falls into a ditch he makes.

What is the gist of this verse? .

Psalm 7:15a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
bôwr (בּוֹר) [pronounced *bohr*]	*pit, cistern, well*	masculine singular noun	Strong's #953 BDB #92
kârâh (כָּרָה) [pronounced *kaw-RAW*]	*to dig* [kârâh is a homonym]	3rd person singular, Qal imperfect	Strong's #3738 BDB #500

Translation: He digs a pit...

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.

Psalm 7:15b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa or va () [pronounced *wah*]	*and so, and then, then, and*	wâw consecutive	No Strong's # BDB #253
châphar (חָתַ) [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*	3rd person masculine singular, Qal imperfect with the 3rd person masculine singular suffix	Strong's #2658 BDB #343

Translation: ...and he digs into it [or, *he searches for him*]...

This is a clever play on this phrase. This can either mean that Saul digs further and further into this pit; he that he searches for him (David).

Psalm 7:15c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa or va () [pronounced *wah*]	*and so, and then, then, and*	wâw consecutive	No Strong's # BDB #253
nâphal (נָפַל) [pronounced *naw-FAHL*]	*to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply*	3rd person masculine singular, Qal imperfect	Strong's #5307 BDB #656
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within*	a preposition of proximity	Strong's# none BDB #88
shachas (שַׁחַת) [pronounced *SHAH-kahth*]	*pit, cistern; underground prison; sepulcher, grave; corruption, destruction; grave; death*	feminine singular construct	Strong's #7845 BDB #1001
pâʿal (פָּעַל) [pronounced *paw-ĢAHL*]	*to do, to make, to construct, to fabricate, to prepare*	3rd person masculine singular, Qal perfect	Strong's #6466 BDB #821

Translation: ...and then he falls [or, *lies in*] [into the pit] he has made.

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.

He turns back his exhausting labor in his head and upon his crown his violence descends.   Psalm 7:16   **His misery returns upon his [own] head and his violence descends upon the top of his head.**

His misery returns upon his own head and his violence descends upon the top of his head.

Here is how others have translated this verse:

Early translations:

The Dead Sea Scrolls	.
The Latin Vulgate	.
The Peshitta	His mischief will return upon his own head, and his iniquity upon his own crown.
The Septuagint	His trouble will return on his own head, and his unrighteousness will come down on his own crown.

Thought-for-thought translations; paraphrases:

CEV	The trouble they cause comes back on them, and their heads are crushed by their own evil deeds.
NAB	.
NJB	.
NLT	.
REB	.

TEV   .

Mostly literal renderings (with some occasional paraphrasing):

God's Word™   His mischief lands back on his own head. His violence comes down on top of him.
JPS (Tanakh)   .
The Message   .
NIV   .

Literal, almost word-for-word, renderings:

The Amplified Bible   .
Albert Barnes (revised) .
Complete Jewish Bible .
Updated Emphasized Bible .
Keil and Delitzsch (revised) .
KJV (Scofield)   .
MKJV   His mischief shall return on his own head, and his violence shall come on his own crown.

NASB   .
NKJV   .
NRSV   .
Owen's Translation   .
Young's Literal Translation .
Young's Updated LT Return does his perverseness on his head, And on his crown his violence comes down.

What is the gist of this verse? David says that the wrongdoing of Saul will return and come down upon him.

Psalm 7:16a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
shûwᵇv (שׁוּב) [pronounced *shooᵇv*]	*to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution*	3rd person masculine singular, Qal imperfect	Strong's #7725 BDB #996
ʿâmâl (עָמָל) [pronounced *aw-MAWL*]	*intense labor, exhausting toil, exhaustion, miserable work, work and toil so tiring, you just want to cry; misery, travail; production from labor*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #5999 BDB #765
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within*	a preposition of proximity	Strong's# none BDB #88
rôʾsh (רֹאשׁ) [pronounced *rohsh*]	*head, top, chief, front, choicest*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #7218 BDB #910

Translation: His misery returns upon his [own] 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.

Psalm 7:16b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (ן) [pronounced *weh*]	*and, even, then; namely*	simple wâw conjunction	No Strong's # BDB #251
´al (על) [pronounced *ĝahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity with the 1st person singular suffix	Strong's #5921 BDB #752
qodᵉqôd (קׇדְקֹד) [pronounced *kodᵉ-KOHD*]	*head, crown of head, tope of one's head, hairy part of head*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #6936 BDB #869
châmâç (חמס) [pronounced *khaw-MAWS*]	*violence, wrong, cruelty, oppression; that which is gained by violence and wrong*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #2555 BDB #329
yârad (ירד) [pronounced *yaw-RAHD*]	*to descend, to go down*	3rd person masculine singular, Qal imperfect	Strong's #3381 BDB #432

Translation: ...and his 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.

I celebrate Yᵉhowah as His righteousness and I sing a name of Yᵉhowah Most High.	Psalm 7:17	I celebrate Yᵉhowah according to His righteousness and I sing [to] the name of Yᵉhowah Most High.

**I celebrate Jehovah according to His righteousness
and I sing to the name of Jehovah the Most High.**

Here is how others have translated this verse:

Early translations:

The Dead Sea Scrolls	.
The Latin Vulgate	.
The Peshitta	I will praise the LORD according to my righteousness; and I will sing praise to the name of the LORD most high.
The Septuagint	I will give thanks to the Lord according to His righteousness; I will sing to the name of the Lord most high.

Thought-for-thought translations; paraphrases:

CEV	I will praise you, LORD! You always do right. I will sing about you, the LORD Most High.
NAB	.
NJB	.
NLT	.
REB	.
TEV	.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	I will give thanks to the LORD for his righteousness. I will make music to praise the name of the LORD Most High.
JPS (Tanakh)	.
The Message	.
NIV	.

Literal, almost word-for-word, renderings:

The Amplified Bible	.
Albert Barnes (revised)	.
Complete Jewish Bible	.
Updated Emphasized Bible	.
Keil and Delitzsch (revised)	.
KJV (Scofield)	.
MKJV	I will praise Jehovah according to His righteousness, and will sing praise to the name of Jehovah most high.
NASB	.
NKJV	.
NRSV	.
Owen's Translation	.
Young's Literal Translation	.
Young's Updated LT	I thank Jehovah, According to His righteousness, And praise the name of Jehovah Most High!

What is the gist of this verse? .

Psalm 7:17a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
yâdâh (יָדַ֑ה) [pronounced *yaw-AWH*]	*to profess, to confess; to* show or *point out* [with the hand extended]; *to give thanks, to praise, to celebrate*	1st person singular, Hiphil imperfect	Strong's #3034 BDB #392
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Yᵉhowah*	proper noun	Strong's #3068 BDB #217
kaph or kᵉ (כְּ) [pronounced *kᵉ*]	*like, as, according to; about, approximately*	preposition	No Strong's # BDB #453

Psalm 7:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tsedeq (צֶדֶק) [pronounced *TZEH-dehk*]	*righteousness, rightness, vindication*	masculine singular substantive with the 3rd person masculine singular suffix	Strong's #6664 BDB #841

Translation: I celebrate Yᵉhowah according to His righteousness...

David, knowing that his prayers would be answered, celebrates Jehovah because of His righteousness.

Psalm 7:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely*	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*)	1st person singular, Piel imperfect	Strong's #2167 & #2168 BDB #274
shêm (שֵׁם) [pronounced *shame*]	*name, reputation, character*	masculine singular construct	Strong's #8034 BDB #1027
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Yᵉhowah*	proper noun	Strong's #3068 BDB #217
´elᵉyôwn (עֶליוֹן) [pronounced *ğelᵉ-ẎOHN*]	*Most High, highest, Supreme*	masculine singular noun	Strong's #5945 BDB #751

Translation: ...and I sing [to] the name of Yᵉhowah Most High.

David sings because God is sovereign over all and God would take care of David's enemies—in particular, Saul.