

## PSALM 7

### I. HISTORICAL BACKGROUND

#### A. HEADING

- A *Shiggaion* of David, which he sang to the Lord concerning Cush, a Benjamite

#### B. BACKGROUND

##### 1. THREE POSSIBLE SETTINGS

###### a. Near the end of Saul's pursuit of David—I Sam 24 and 26

1. David spared Saul's life twice—because he would not kill 'the Lord's anointed'
2. Both times—David proclaimed his innocence and appealed to God's judgment

➤ I Sam 24: 12ff and 26:18ff

###### b. During Absalom's rebellion—II Sam 15-18

- Twice David threw himself on God's mercy—for vindication or judgment
  1. Told priest Zadok to return the Ark of the Covenant to Jerusalem—II Sam 15:24ff
  2. Told nephew/commander Abishai *not* to punish Shimei for cursing him—II Sam 16:9ff

###### c. During Sheba's revolt—II Sam 20

1. Sheba—son of Bichri—a Benjamite
2. Killed by inhabitants of Abel Beth-maacah—to stop siege by Joab

##### 2. POSSIBLE IDENTITIES OF 'CUSH, A BENJAMITE'

###### a. If during Saul's pursuit of David—2 possibilities

1. **High official** in Saul's court—who has slandered David to King Saul
2. **Saul** himself
  - a. Saul—was the son of **Kish**, a Benjamite
  - b. Talmud says **Saul** is the object of David's complaint in Psalm 7

###### b. If during Absalom's rebellion—2 possibilities

1. **Ahithophel**—who has betrayed David and become Absalom's advisor
2. **Shimei**—descendant of Saul—cursed and threw stones at David at Bahurim

###### c. If during Sheba's rebellion—**Shimei** himself—or one of his followers

### II. TEXT

**1** *O Lord my God, in You I have taken refuge; save me from all those who pursue me, and deliver me, 2 or he will tear my soul like a lion, dragging me away, while there is none to deliver.*

**3** *O Lord my God, if I have done this, if there is injustice in my hands, 4 if I have rewarded evil to my friend, or have plundered him who without cause was my adversary, 5 let the enemy pursue my soul and overtake it; and let him trample my life down to the ground and lay my glory in the dust. Selah.*

**6** *Arise, O Lord, in Your anger; lift up Yourself against the rage of my adversaries, and arouse Yourself for me; You have appointed judgment. 7 Let the assembly of the peoples encompass You, and over them return on high. 8 The Lord judges the peoples; vindicate me, O Lord, according to my righteousness and my integrity that is in me. 9 O let the evil of the wicked come to an end, but establish the righteous; for the righteous God tries the hearts and minds.*

**10** *My shield is with God, Who saves the upright in heart. 11 God is a righteous judge, and a God who has indignation every day. 12 If a man does not repent, He will sharpen His sword; He has bent His bow and made it ready. 13 He has also prepared for Himself deadly weapons; He makes His arrows fiery shafts.*

**14** *Behold, he travails with wickedness, and he conceives mischief and brings forth falsehood. 15 He has dug a pit and hollowed it out, and has fallen into the hole which he made. 16 His mischief will return upon his own head, and his violence will descend upon his own pate.*

**17** *I will give thanks to the LORD according to His righteousness and will sing praise to the name of the Lord Most High.*

### III. INTRODUCTION

#### A. TYPE OF PSALM

1. ONE OF THE LAMENTATIONS—[more than 60 in Psalms]
  - o Last of five in a row—**Psalms 3-7**
2. A ‘SHIGGAION’
  - a. Uncertain term
  - b. Similar to plural form—*shigionoth*— in **Hab 3:1**
    1. Possibly derived from verb *shagah*
      - Possible meaning = to wander, go astray, deceive
      - If so—an irregular Psalm that wanders—erratic form
    2. NASB note—says *shigionoth* means—‘highly emotional poetic form’
  - c. Similar to Arabic/Assyrian verb—meaning ‘to stir emotions’
    - Possibly referring to tone—somber—plaintive elegy
  - d. Vulgate and LXX identify it simply as ‘A Psalm’

#### B. AUTHORSHIP

- PSALM OF DAVID—ATTRIBUTED IN HEADING

### C. CENTRAL IDEA

- DAVID ASKS GOD TO VINDICATE AND DEFEND HIM AGAINST WICKED ENEMIES

### D. LITURGICAL TRADITIONS

1. JEWS RECITE PSALM 7—AT FEAST OF PURIM
  - Celebrates Esther/Mordecai stopping murder of Jews by Haman under Persian King Artaxerxes I—5<sup>th</sup> century BC
2. ROMAN CATHOLICS
  - a. Benedictine Monks—recite it on Tuesdays at Prime
    - The first hour of daylight (about 6 am)
    - Followed by Psalm 8 and first part of Psalm 9
  - b. Liturgy of Hours (*Opus Dei*)—general liturgy for Catholic monasticism
    - Recited midday on the first Monday

### E. STRUCTURE—SIX STANZAS

1. **STANZA ONE—vv 1-2**
  - **Asks God to save David from his enemies—who threaten to kill him**
2. **STANZA TWO—vv 3-5**
  - **David strongly proclaims his innocence**
3. **STANZA THREE—vv 6-9**
  - **Calls upon God to judge David—and to pronounce him innocent**
4. **STANZA FOUR—vv 10-13**
  - **Declares that God is ready to punish evildoers**
5. **STANZA FIVE—vv 14-16**
  - **Describes how the wicked bring disaster on themselves**
6. **STANZA SIX—v 17**
  - **Prayer of thanksgiving—certain God will answer**

## III. EXPOSITION

- A. **STANZA ONE—SAVE ME FROM ENEMIES WHO WANT TO KILL ME—vv1-2**

**1 O Lord my God, in You I have taken refuge; save me from all those who pursue me, and deliver me, 2 or he will tear my soul like a lion, dragging me away, while there is none to deliver.**

1. **VERSE 1—reliance only on the Lord—for total delivery**

a. *in You I have taken refuge*

1. KJV = in thee do I put my trust
2. Same as **2:12** and **5:11**

**2:12—Blessed are they that put their trust in Him** [the Son]

3. Phrase used 25 times in Psalms—*always* putting his trust in the Lord
4. The Lord Himself—not some earthly fortress—is David’s safe place
  - David relies entirely on God alone for protection

b. *save me . . . deliver me*

- Appeal for total rescue—thoroughly—double verb
  1. Save me—take me out of danger
  2. Deliver me—beyond the reach of my enemies

2. **VERSE 2—the danger—relentless pursuit by killer-enemies**

o *or he will tear my soul like a lion, dragging me away, while there is none to deliver*

- a. David experienced this **danger**—fought lion and bear to protect sheep—I **Sam 17**
- b. **Lion**—used in Psalms (**10, 17, 22, 35, 57, 104**)—to indicate extreme danger

**B. STANZA TWO—PROCLAMATION OF INNOCENCE—vv 3-5**

**3 O Lord my God, if I have done this, if there is injustice in my hands, 4 if I have rewarded evil to my friend, or have plundered him who without cause was my adversary, 5 let the enemy pursue my soul and overtake it; and let him trample my life down to the ground and lay my glory in the dust. Selah.**

1. **SUMMARY**

- a. David opposes slanderous accusations against him
- b. Four ‘if’ clauses (**vv3-4**)—culminate in four consequences of **v5**

1. **If** I have done these 4 things [which I have *not* done]—**vv3-4**

- ‘**This**’—*any* wrong-doing David might be accused of committing
- Been **unjust**
- Done **evil** to a **friend**
- **Plundered** my adversary

2. **Then** let my enemy do these 4 things to me—v5

- **Pursue** my soul (nephesh)
- **Overtake** my soul
- **Trample** my life into the ground
- **Lay** my glory in the dust

3. **If** clauses go from general to specific/focused, more intense charges

4. **Then** clauses go from general pursuit to specific, more intense actions

c. Putting himself as such risk—shows David’s supreme confidence in his innocence

## 2. DIFFICULTY—TRANSLATING VERSE 4

o NASB—*or have plundered him who without cause was my adversary*

o KJV—*yea, I have delivered him that without cause is my enemy*

o NIV—*or without cause have robbed my foe*

a. Verb—**chalats** = draw off—withdraw

- Take something away **from** a person = **plunder**/rob
- Take a **person** away—withdraw him from danger = rescue/**deliver**

b. Three possible meanings

### 1. *If I have plundered him—who without cause was my enemy*

a. Possible meaning—if this phrase stands alone as a 4<sup>th</sup> ‘if’ clause

1. Comparing it with the 3<sup>rd</sup> clause
2. Just as one should do good to friends—one should be fair even to enemies
3. The OT taught a higher ethic—fairness—than that of pagan nations

b. But this presents a difficulty

1. Plundering the enemy was acceptable—sometimes God *ordered* it
  - ◇ Example—God told Joshua to ‘plunder’ Ai—**Josh 8:2**
2. If David chose *not* to show mercy—He could not be justly accused!
3. Especially if the enemy is unfair—‘without cause’—to oppose David

### 2. *If I have plundered him without cause—who was my enemy*

a. David is accused of being unfair—plundering

b. And his unfair action has made an enemy of his accuser

c. This fits Saul as the accuser—who thought David was trying to steal his crown

3. *If I have delivered him—who without cause was my enemy*

- a. If this phrase stands alone as the 4<sup>th</sup> ‘if’ clause
  1. Rescuing an enemy would reflect a high OT ethic
  2. OT gives examples—of showing mercy to the enemy
    - a. God sent **Jonah** to **Nineveh**—see **Jonah**
    - b. **Elisha** told King of Israel—feed/release **Aramean** captives—**II Kgs 6**
  3. Why would David list this as a negative charge against him?
    - a. Maybe David was being taunted for being foolish
      - ◇ Why had he not killed Saul when he had a chance?
      - ◇ Possibly the taunt came from Saul himself, or his followers
    - b. Maybe David was being ironic
      - ◇ Listing as a fault—something quite magnanimous
      - ◇ Reminding his enemies—he is more honorable than they
- b. If this phrase continues the 3<sup>rd</sup> ‘if’ clause—rescuing the enemy might be wrong

*if I have rewarded evil to my friend, having unfairly rescued my enemy*

  1. Alliances with friendly nations depend on loyalty and mutual support
  2. It is disloyal to show mercy to an enemy that is threatening a friend!

3. VERSE 5

- o *let the enemy pursue my soul and overtake it; and let him trample my life down to the ground and lay my glory in the dust.*
  - a. ‘*Pursue*’
    1. Returns to verb of **v1**—save me from all those who pursue me
    2. Implication
      - If I am guilty of these things
      - Withdraw the protection of Your refuge
      - Do **not** save me—do **not** deliver me! (his request in **v1**)
  - b. ‘*Overtake*’
    - Word picture—**hot pursuit of a lion overtaking its prey**
    - Revives image of **v2**—dragging me away—where there is no deliverance!
  - c. ‘*Trample my life down to the ground*’

- Grind my life into the earth
- Destroy my life—return it to the earth—from where it came
- Graphic word picture—for death—contrasted with life

d. *‘Lay my glory in the dust’*

- Contrast—height of glory—to depths of dust beneath the feet
- Going from king—to less than nothing!
- Consign my honor—to the grave
- Obliterate my reputation—so there is no memory of me

e. Implications

1. Going from refuge in God—with life and identity
2. To isolation from God—with no identity—memory—or future in afterlife?
3. This goes far beyond just punishment in this life

C. STANZA THREE—JUDGE ME, GOD, AND FIND ME INNOCENT—vv6-9

**6** *Arise, O Lord, in Your anger; lift up Yourself against the rage of my adversaries, and arouse Yourself for me; You have appointed judgment.* **7** *Let the assembly of the peoples encompass You, and over them return on high.* **8** *The Lord judges the peoples; vindicate me, O Lord, according to my righteousness and my integrity that is in me.* **9** *O let the evil of the wicked come to an end, but establish the righteous; for the righteous God tries the hearts and minds.*

1. SUMMARY—GOD AS RIGHTEOUS JUDGE

- a. David’s main concern: not personal vindication—but universal justice
- b. God is Righteous Judge over all
  - He judges the peoples—**v8**
- c. There is an appointed time for judgment—**v6**
- d. Five requests set the stage—**vv6-8a**
  1. Three requests—for God to come and judge
  2. Two requests—for the assembly to gather
- e. Appeal for personal justice—**v8b**
- f. Appeal for just results—**9a**
- g. Justice will result—because God acts righteously

1. **VERSE 6**

**6** *Arise, O Lord, in Your anger; lift up Yourself against the rage of my adversaries, and arouse Yourself for me; You have appointed judgment.*

**KJV—*Arise, O Lord, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me to the judgment that thou hast commanded.***

**a. Three requests of God**

- Arise
- Lift up Yourself
- Awake

**b. Not commands—but figurative language calling on God to act**

**c. *Arise* and *lift up*—similar verbs**

1. *lift up* is stronger—as in Is 33:10—for God to appear in full strength

➤ See **Is 33:10**

2. *arise*—compounded with another verb—six times in Psalms

**a. Example—3:7—*Arise O Lord, save me***

[also 9:19; 10:12; 17:13; 44:26; 68:1]

**b. Meaning—“Arise with a purpose to take this action”**

**c. Action is always—to oppose an enemy—or to assist David**

**d. *Awake*—does not imply God is asleep—only inactive**

- God does not sleep—and does not need to be ‘aroused’
- **Ps 121:4—*Behold, He who keeps Israel will neither slumber nor sleep.***

**e. God’s wrath—is pitted against the enemy’s rage**

***in Your anger; lift up Yourself against the rage of my adversaries,***

1. *wrath*—this word—used of God—4 times in Psalms [78:49b; 85:3a; 90:9a, 11b]

2. *rage*—of enemies—like a violent flood overflowing the banks—a ‘torrent’

3. NASB—better translation than KJV

**NASB—*lift up Yourself against the rage of my adversaries***

**KJV—*lift up thyself because of the rage of mine enemies***

- a. KJV—is reactive—God responding to enemies
- b. NASB—is proactive—God initiating action against enemies
- c. Meaning of text = Protect me from my raging enemies

**f. Indirect object of 3 verbs = *for me***

- David is appealing to God—“take my side”



**g. You have appointed judgment**

1. There is a time/day appointed for judgment

**Acts 17:31**—*because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead*

2. Similar to idea in **Psalm 1**

**Ps 1:5**—*Therefore, the wicked will not stand in the judgment*

**2. VERSE 7**

**7** *Let the assembly of the peoples encompass You, and over them return on high.*

**KJV**—*So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.*

**a. Let the assembly**

1. Carries the force of the previous verbs
2. Not just optative mood—but calling upon the Lord for action

➤ [Lord] *assemble the peoples*

**b. the assembly of the peoples**

1. More than just Israel—but all peoples
2. Universal judgment

**c. return on high**

1. Does not suggest God has abandoned them and must return
2. Instead—this carries the force of an imperative
3. Meaning = *come on high—take your seat on high*

➤ Implied: assume the judgment seat

4. So—purpose of assembly—to gather **under** God for judgment

**3. VERSE 8**

**8** *The Lord judges the peoples; vindicate me, O Lord, according to my righteousness and my integrity that is in me.*

**KJV**—*The Lord shall judge the people: judge me, O Lord, according to my righteousness, and according to mine integrity that is in me.*

**a. SUMMARY**

- Now that the stage has been set—[vv6-7]
- It is time—for God to judge the people
- Then—David seeks acquittal—asking God to vindicate him

b. God judges **all** peoples—**all nations**

c. The standard is *righteousness*

1. Fairness—for all people
2. See Abraham’s plea for fairness at Sodom

**Gen 18:25**—*Far be it from You to do such a thing, to slay the righteous with the wicked, so that the righteous and the wicked are treated alike. Far be it from You! Shall not the Judge of all the earth deal justly?*

d. Two words for ‘judge’

**KJV**—*The Lord shall judge the people: judge me, O Lord*

1. First one = act as judge—in a judicial way—make a decision
2. Second one—same as ‘judgment’ in **verse 6**—related to the ‘judgment’
  - More emphasis on enforcing the decision—**vindicate** or **punish**
  - Hence—**NASB**—*vindicate me, O Lord*

e. Basis for vindication

1. David’s—*righteousness* and *integrity*
2. *Righteousness* = rightness
  - Idea of honorable behavior—“I have done what is right”
3. *Integrity* = perfection—faultlessness
  - Idea of innocence—“I have done no wrong”

#### 4. VERSE 9

**9** *O let the evil of the wicked come to an end, but establish the righteous; for the righteous God tries the hearts and minds.*

**KJV**—*Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.*

a. David appeals—for tangible evidence of **justice** to result

1. Not just ‘let it be’ so—but he implores God to *make* it happen
2. Results of justice

- *Make evil stop*
- *Cause righteousness to prosper*

b. *for the righteous God tries the hearts and minds*—[KJV—hearts and reins]

1. *tries* = puts to the test—examines—proves
2. *hearts and reins/minds*
  - a. **Heart** = literally ‘heart’—center of the mind—understanding—wisdom
  - b. **Reins** = literally ‘kidneys’—center of emotions—affection
  - c. God tests the **entire** person—intellect/spirit—and will/emotions

c. Basis—and reason—for judgment

1. God’s nature is righteous—pure—straight
2. So—the **result** of His judgment = it will be fair—right
3. Also—the **reason** for judgment = to bring everything in line with His character
4. His righteousness—theme runs through vv8-11

#### D. STANZA FOUR—GOD WILL PUNISH EVIL-DOERS—vv 10-13

**10** *My shield is with God, Who saves the upright in heart.* **11** *God is a righteous judge, and a God who has indignation every day.* **12** *If a man does not repent, He will sharpen His sword; He has bent His bow and made it ready.* **13** *He has also prepared for Himself deadly weapons; He makes His arrows fiery shafts.*

##### 1. SUMMARY

- Because God is Righteous Judge, He will take action
- If a wicked person does not repent, God will act against him

##### 2. VERSE 10

**10** *My shield is with God, Who saves the upright in heart.*

KJV—*My defense is of God, which saveth the upright in heart.*

a. *My shield is with God*

1. Shield = defense
  - Like **3:3** and **5:12**—you surround me as a shield
2. Better translation—*my shield is on God*
  - My defense rests **on** Him
  - Meaning = *God is my defense*

3. Saves the *upright in heart* = those who obey Him

Ps 125:4—*Do good, O Lord, to those who are good and to those who are upright in their hearts.*

## VERSE 11

11 *God is a righteous judge, and a God who has indignation every day.*

KJV—*God judgeth the righteous, and God is angry with the wicked every day*

- a. This judgment—continues theme of 7:8—the Lord Judges the peoples
- b. Compare NASB and KJV
1. Literal meaning = *God is judge of the righteous*—God is a righteous-type judge
  2. This leans more toward NASB—*God is a righteous judge*
- c. *has indignation every day*
1. *has indignation* = to scold—curse
  2. Meaning  
God is not just angry in feeling—He takes action to condemn  
This is not just being generally indignant—but aimed at a specific object
  3. Object of God’s indignation = [implied] the ‘**wicked**’
  4. *every day*
    - a. Not just temporary emotion—as with men—who ‘get angry’ with sudden passion
    - b. But a **constant—consistent—inherent** aspect of His character—[opposing sin]

## 3. VERSES 12-13

12 *If a man does not repent, He will sharpen His sword; He has bent His bow and made it ready. 13 He has also prepared for Himself deadly weapons; He makes His arrows fiery shafts.*

KJV—*If He turn not, He will whet His sword; He hath bent His bow, and made it ready. He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors*

- a. SUMMARY
- If a person does not repent, God will take action
  - Four graphic **military** pictures—sword, bow, deadly weapons, arrows
  - Imagine the individual facing the fully armed God!
- b. Change of persons—**he**—to—**He**
1. Begins with ‘**he**’ the sinner—understood from **v9a**

- The **wicked**—whose way will end
- 2. Moves to '**He**'—God who takes action
- c. SUSPENSE—in this picture of God as warrior
  - Does not complete any actions
  - The Lord is on the verge of striking
  - Might suggest—there is still time to repent—[if a man does not repent—**12a**]
  - Heightens anticipation—of God finally acting—to punish
- d. Depicts God as the Divine Warrior—as in “Moses’ Song”

**Dt 32:39-43**—*See now that I, I am He, And there is no God besides Me; it is I who put to death and give life. I have wounded and it is I who heal, and there is no one who can deliver from My hand. Indeed, I lift up My hand to heaven, and say, as I live forever, if I sharpen My flashing sword, and My hand takes hold on justice, I will render vengeance on My adversaries, and I will repay those who hate Me. I will make My arrows drunk with blood, and My sword will devour flesh, with the blood of the slain and the captives, from the longhaired leaders of the enemy. Rejoice, O nations, with His people; for He will avenge the blood of His servants, and will render vengeance on His adversaries, and will atone for His land and His people.*”

- e. **Bent bow** = literally trodden his bow
  - Using the foot to anchor the bow—and using upper body to bend it
- f. **arrows**
  1. Literally—**arrows for fire**
  2. Ancient practice of putting inflammatory tips on arrows
    - Used mainly in siege warfare against towns
  3. **KJV** = **arrows against the persecutors**
    - This version suggests the target is not towns/areas—but individuals
  4. **NASB**—is more accurate
    - **He makes His arrows fiery shafts**
    - Does not state the object—but implies ‘the wicked’

**E. STANZA FIVE—WICKED WILL BRING DISASTER UPON THEMSELVES—vv 14-16**

**14 Behold, he travails with wickedness, and he conceives mischief and brings forth falsehood. 15 He has dug a pit and hollowed it out, and has fallen into the hole which**

*he made. 16 His mischief will return upon his own head, and his violence will descend upon his own pate.*

**KJV**—*Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood. He made a pit, and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.*

### 1. VERSE 14

a. **Behold**—draws attention to change of subject

- Subject shifts back to the ‘**wicked**’—his designs—and his self-destruction

b. Word picture—**childbirth**

1. Process—*travails*—*conceives*—*brings forth*

2. Similar to James’s description of sin

**Jas 1:15**—*Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.*

c. Traces the process from attitude to actions

- **Wickedness**—evil attitude
- **Mischief**—deeds of evil
- **Falsehood**—lies used to cover up the sin

### 2. VERSE 15

**15** *He has dug a pit and hollowed it out, and has fallen into the hole which he made.*

**KJV**—*Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood. He made a pit, and digged it, and is fallen into the ditch which he made.*

a. The evil intentions of the wicked backfire

- Specifically—their designs of **verse 2** to destroy David

b. Past tenses are used—but can be ‘prophetic future’

*He will dig a pit and hollow it out, and will fall into the hole he has made.*

c. Like **Haman’s** plan to destroy the Jews in **Esther**

### 3. VERSE 16

**16** *His mischief will return upon his own head, and his violence will descend upon his own pate.*

**KJV—*His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.***

- a. This explains—in general—the specific actions of **verse 15**
- b. **Double statement—to reiterate the point**
  - First and last half of verse—virtually identical—except for different word order

## F. STANZA SIX—PRAYER OF THANKSGIVING—GOD WILL ANSWER—v17

**17 *I will give thanks to the LORD according to His righteousness and will sing praise to the name of the Lord Most High.***

### 1. VERSE 17

- a. David gives thanks—even **before** God has pronounced the verdict
  1. Confident that God’s judgment will be fair
    - God’s righteous character—will produce righteous action—and justice
  2. Confident in the innocence of his own conscience
- b. **Righteousness**—will be vindicated
  1. **David’s own** righteousness
  2. More importantly—**God’s** righteousness
    - a. As the basis for judgment
    - b. And the *source* of David’s righteousness
      - ▲ Remember—**Ps 4:1—*Answer me when I call, O God of my righteousness.***
- c. **Sing praise**
  - The verb—from which the noun ‘psalm’ is derived
- d. **To the name of the Lord**
  1. God is identified with and by His name

**Ps 111:9b—*Holy and awesome is His name***

**II Chr 17:24—*Let Your name be established and magnified forever, saying ‘The Lord of hosts is the God of Israel, even a God to Israel, and the House of David Your servant is established before You.***
  2. **The Lord Most High—*elyon***
    - a. Title rarely found outside Psalms—used 21 times in Psalms
    - b. Used by Canaanites for Baal

- c. Abraham (**Gen 14**) and David—use it only for God
- d. Translated—**God above all gods**
- e. Appropriate ending—exalting God—who is lifted up in judgment (v6ff)