

Psalms 54:7

Authorized King James Version (KJV)

For he hath delivered me out of all trouble: and mine eye hath seen his desire upon mine enemies.

Analysis

For he hath delivered me out of all trouble: and mine eye hath seen his desire upon mine enemies. This concluding verse shifts from future promise to past reality—David speaks as if deliverance already accomplished, expressing confident faith that God will act. The verse contains two parts: comprehensive deliverance and vindication over enemies.

"For he hath delivered me out of all trouble" (ki mikkal-tzarah hitzilani, פִּי מִקְּלָאָרָה הַצִּילָנִי uses natzal (צָלָ), meaning to deliver, rescue, snatch away. The perfect tense can indicate completed action or express prophetic certainty—speaking of future deliverance as already accomplished because so certain. Mikkal-tzarah (מִקְּלָאָרָה) means "from all trouble"—not just present crisis but comprehensive deliverance from every distress. This could reference:

1. God's past deliverances that give confidence for present
2. Present deliverance spoken of as already done by faith
3. Ultimate eschatological deliverance anticipated.

The comprehensiveness is striking: "ALL trouble." Not merely some difficulties or particular problems, but EVERY distress.

This reflects either: (1) Looking back over life and recognizing God's faithfulness through multiple crises; (2) Faith that sees beyond present trouble to complete, final deliverance. Romans 8:37: "in all these things we are more than conquerors through him that loved us." Second Timothy 4:18: "And the Lord shall deliver me

from every evil work, and will preserve me unto his heavenly kingdom."

"And mine eye hath seen his desire upon mine enemies" (uva'oyevy ra'atah eini, רַאֲבָבִי בְּאַתָּה עִנָּה uses *ra'ah* (רָאָה), meaning to see, look upon, witness. *Oyev* אֹיֶב means enemy, adversary, foe. David's eye has seen (or will see) what happens to his enemies. Some translations render this "mine eye has looked in triumph on my enemies" or "mine eye has seen my desire upon my foes." This isn't necessarily bloodthirsty vengeance but vindication—David's innocence proven, his enemies' wickedness exposed, justice served.

The phrase suggests several possibilities: (1) Enemies defeated or removed; (2) David's vindication proving enemies' accusations false; (3) Divine judgment falling on those who opposed God's anointed. The psalm doesn't celebrate violence for its own sake but justice enacted—the righteous delivered, the wicked judged. Psalm 58:10: "The righteous shall rejoice when he seeth the vengeance." This is satisfaction in justice, not cruelty.

Historical Context

David did experience deliverance "from all trouble" throughout his life. God delivered him from Goliath, from Saul's repeated attempts, from the Philistines, from Absalom's rebellion, from various enemies and conspiracies. Second Samuel 22 (parallel to Psalm 18) celebrates comprehensive deliverance: "The LORD is my rock, and my fortress, and my deliverer...He delivered me from my strong enemy, and from them that hated me" (2 Samuel 22:2, 18).

Regarding seeing his desire on enemies: Saul died in battle (1 Samuel 31), removing David's chief persecutor without David taking vengeance. Absalom died in his rebellion (2 Samuel 18), ending that threat. Various enemies who opposed David faced divine judgment. Yet David grieved over Saul's and Absalom's deaths (2 Samuel 1:17-27, 18:33)—he found no delight in their destruction, only relief that threats ended and justice prevailed.

The tension between desiring enemies' defeat and maintaining godly character runs throughout David's life. He spared Saul twice when he could have killed him

(1 Samuel 24, 26). He restrained from personal vengeance against Shimei who cursed him (2 Samuel 16:5-12). He mourned enemies' deaths even while recognizing justice. This models biblical approach to enemies: desire justice, pursue peace, leave vengeance to God, show mercy when possible, grieve even necessary judgments.

Jesus taught: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matthew 5:44). This doesn't contradict David's psalm but deepens it: desire enemies' repentance more than their destruction, pursue their good while trusting God with justice, grieve when judgment falls even if necessary. Paul wrote: "If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord" (Romans 12:18-19).

Related Passages

Romans 10:9 — Confession and belief for salvation

John 3:16 — God's love and salvation

Study Questions

1. How can David speak of deliverance as already accomplished when still in danger, and what does this 'prophetic past tense' teach about faith?
2. What does it mean that God delivers from 'all trouble,' and how does this comprehensive promise apply to present circumstances and ultimate salvation?
3. How should believers balance desiring justice (enemies defeated) with loving enemies and praying for their repentance?
4. What past deliverances can you remember that strengthen faith to trust God will deliver from present troubles?
5. How does Jesus's teaching to 'love your enemies' deepen rather than contradict David's confidence in seeing God's justice enacted?

Interlinear Text

מִכֶּל	בְּאֵיבָר

Additional Cross-References

Psalms 59:10 (Parallel theme): The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies.

Psalms 112:8 (Parallel theme): His heart is established, he shall not be afraid, until he see his desire upon his enemies.

Psalms 92:11 (Parallel theme): Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me.

Psalms 118:7 (Parallel theme): The LORD taketh my part with them that help me: therefore shall I see my desire upon them that hate me.

2 Timothy 4:18 (Parallel theme): And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

Psalms 34:6 (Parallel theme): This poor man cried, and the LORD heard him, and saved him out of all his troubles.

Psalms 37:34 (Parallel theme): Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

Psalms 91:8 (Parallel theme): Only with thine eyes shalt thou behold and see the reward of the wicked.

Psalms 34:19 (Parallel theme): Many are the afflictions of the righteous: but the LORD delivereth him out of them all.

Genesis 48:16 (Parallel theme): The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

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