

Psalms 7:1

Authorized King James Version (KJV)

O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:

Analysis

O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me. This opening verse establishes the psalm as a passionate cry for divine intervention amidst persecution. The Hebrew verb chasah (חָשַׁחַ), translated "put my trust," literally means to flee for refuge or seek shelter—like a bird fleeing to its nest or a person running to a fortified city. David isn't casually trusting; he's desperately seeking asylum in God's protective presence.

The title identifies this as a shiggaion (שִׁגְגָּיָן), a rare term possibly indicating a wild, passionate song or a lament of deep emotion. David addresses God with both covenant name ("**LORD**" = Yahweh) and personal title ("**my God**" = Elohai), emphasizing both the universal sovereign and his personal relationship with the Almighty. This dual address reflects Old Testament theology: God is simultaneously the transcendent Creator and the intimate covenant partner who hears individual cries.

"Save me" (hoshieni, הַשְׁיַעַנִּי) and "deliver me" (hatzileni, הַצְּלַעַנִּי) use two different Hebrew verbs, both urgent imperatives. The first suggests bringing to safety or victory, while the second implies snatching from danger or rescuing at the last moment. The repetition intensifies the plea—David faces imminent peril and needs immediate divine intervention.

Christologically, this verse anticipates Christ's own experience of persecution and His trust in the Father throughout His earthly ministry. Jesus, facing arrest and

crucifixion, entrusted Himself to God's justice (1 Peter 2:23). For believers, this models appropriate response to persecution: not retaliation or despair, but active trust in God's deliverance and justice.

Historical Context

The psalm's superscription links it to David's words "concerning Cush the Benjamite." This likely refers to one of Saul's court officials during the period when Saul relentlessly pursued David (1 Samuel 18-26). Some scholars suggest Cush may have been a false accuser who slandered David before Saul, escalating the king's murderous jealousy. The name "Cush" means dark or Ethiopian, possibly a nickname rather than ethnic designation.

During David's years as a fugitive, he lived in constant danger. Saul commanded an army while David led a small band of outlaws. False accusations and court intrigue made David's situation even more precarious—slander could turn allies into enemies and justify Saul's pursuit as legitimate rather than paranoid vendetta. In this context, David had no human court of appeal; only God could vindicate him.

Ancient Near Eastern culture highly valued honor and reputation. False accusations threatened not just David's safety but his standing before God and man. The concept of refuge cities in Israel (Numbers 35:9-15; Deuteronomy 19:1-13) provided physical protection for those falsely accused or guilty of unintentional manslaughter. David's seeking refuge in God parallels this legal provision but transcends it—God is the ultimate refuge beyond human institution.

For early Christians facing persecution from both Jewish authorities and Roman Empire, this psalm provided scriptural language for their experience. They too were slandered, falsely accused, and hunted. Like David, they learned to place ultimate trust in God's vindication rather than human justice systems.

Related Passages

Colossians 1:16 — All things created through Christ

Genesis 1:1 — Creation of heavens and earth

Study Questions

1. What situations in your life require you to 'flee for refuge' to God rather than rely on human solutions or defenses?
2. How does recognizing God as both cosmic LORD (Yahweh) and personal 'my God' (Elohai) affect your prayers during persecution or crisis?
3. In what ways might false accusations or slander be targeting you, and how does David's example inform your response?
4. How does Jesus's example of trusting the Father during persecution deepen the application of this psalm for Christians?
5. What is the difference between passive resignation to injustice and active trust in God's deliverance as modeled here?

Interlinear Text

מֶלֶךְ	הָשִׁיעַ	בְּ	מֶלֶךְ	הָשִׁיעַ	בְּ
O LORD	my God	H3068	H430	in thee do I put my trust	H2620
				save	H3467
					H3605
רְדָפָה	יְבָאֵלָנִי				
me from all them that persecute	me and deliver	H7291	H5337		

Additional Cross-References

Psalms 31:15 (Parallel theme): My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

Habakkuk 3:1 (Parallel theme): A prayer of Habakkuk the prophet upon Shigionoth.

1 Peter 4:19 (Faith): Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.