

Part 3 – Travails of the Wicked vs. Praise of the Righteous

In part 2 we learned many things. From how God will put an end to all wickedness when Jesus Christ returns, to how God (alone) can read our heart and mind, to how God uses weapons of warfare both physically and spiritually. We also learned our duty is to let God take vengeance upon the wicked while serving Jesus Christ by using the *spiritual* weapons of war, which is the Gospel armor (Eph 6). We also learned that David also well understood that God fights both in physical and spiritual warfare, for God helped him through many hard times both physically and spiritually. We also learned that, when God fights physically, He often uses His nature (as He did when freeing Israel from Egyptian bondage) through natural things such as the weather, volcano's, earthquakes or even animals and insects (like locusts). But, at other times, He'll use flesh man to punish others (such as using Israel to punish the 'heathen' nations or using the 'heathen' nations to punish Israel when they were disobedient). We also learned that God's glittering *spiritual* sword is His Word, which is double-edged. It cuts both ways in several aspects. It'll cut 'to the heart' of anyone who has sin inside of them be it the Pastor giving the sermon or the congregation or the 'sinner' who hears the Gospel for the first time. And His mighty Sword is also 'double edged' in that He uses it to fight both spiritually and physically. Our Heavenly Father truly is a master at all warfare. As such, He is better at fighting both physically *and* spiritually - and we must remember He uses *both* ways to fight, to make His will come to pass - in punishing the un-repentant sinners and rewarding the righteous. We'll now continue on in this great Psalm 7 to see what else David prayed to God concerning the slanderous Cush, who persecuted David. Let's also keep in mind that David's life is a stunning type for us living today (1 Cor 10:11) ...

Psalm 7

14 Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

The *Companion Bible* points out that this verse uses a *figure of speech* called 'Anabasis', which is where an increase of emphasis, or sense, in successive sentences is used (Apx. 6). That's why there are three phrases that say nearly the same thing, but with different wording. But the different wording here all use a common analogy found throughout the Bible. The analogy, of course, uses childbirth to explain something spiritual. In this case, it's explaining how the wicked (the lawless people who don't obey God's Laws, or even try to – i.e. habitual sinners) 'conceive' sin in their heart and mind which then 'brings forth' sin in their words and actions. The words 'travailed', 'conceived' and 'brought forth' are all stages of a woman's childbirth. First, she must 'conceive', then she (after approximately nine months of gestation) must 'travail' in labor before she can finally 'bring forth' a child. This is how sin works too. First, we must conceive the sinful idea in our heart; if we think about it too much then it will grow into a desire and then it will bring forth sin. And that's why it's so dangerous to entertain negative, and sinful (lustful, prideful, greedy, hateful, ect.), thoughts and/or desires in our mind. Because, if we think about them too much, it will 'conceive' in our heart. Remember the account in Matthew 5:28 where Jesus said: *But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.* The word 'lust' in this verse is *epithumeo*

(#1937) and it means: *to set the heart upon*, i.e. *long for* (rightfully or otherwise). When we entertain (allow ourselves to continue to think about and/or desire) thoughts that are not good (such as lust, greed, etc.) – instead of kicking them out *immediately* (in the name and power of Jesus Christ) then, eventually we will ‘set’ (or fix) our heart onto it and *that’s* what causes us to long for it insomuch we’ll eventually act upon it. It does not matter if it’s lusting sexually, lusting for money or lusting for more power and prestige. *This is the process that corrupts our heart, no matter the sin.* As Jesus said in Mth 15 and Mk 7, sin starts in our heart. If bad thoughts pop into your mind, or if a sinful desires or emotion pops up in your heart, and you kick them out quickly – and do not entertain them – then you won’t ‘set’ (fix) your heart on it. But, once you begin to entertain the idea of wanting that beautiful woman (or man) - or a bigger car, or house, or more money (the list goes on and on) ... *that* is how you ‘set’ (fix) your heart on something. Consequently, that’s what causes us to act on the sin that forms in our heart. And, by the way, that’s how we fall into worshipping idols, for Col 3:5 tells us that *covetousness is idolatry*. But, what we *should* be ‘fixing’ our heart to is God’s Word, not carnal things. Now, this does not mean it’s bad to have a spouse, or a car, or a house or money or a good job (etc.) – it’s not inherently bad to have those things. But it’s when we ‘set’ our heart on them (instead of God’s Word) that we begin to defile our heart. And that’s how we ‘conceive’ mischief (sin) in our heart. That, then causes us to ‘travail’ with iniquity which brings forth falsehood where we end up living a dilutional life instead of living in reality. Consider just a few Scriptures that also use the analogy of spiritually conceiving...

1 Behold, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

2 But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

4 None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

5 They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

6 Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.

7 Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths.

8 The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

Isa 59:1-8

These verses explain the kind of sinful actions that come forth when we ‘conceive mischief’ and ‘bring forth iniquity’ – i.e. when we don’t cut the sinful thoughts, desires, emotions out of our heart (our carnal mind – the part of us that wants to sin; it’s where our desires, emotions, intentions lie) and mind (thought process). So, it uses the same analogy – of childbirth – as this

Psalms 7 does to explain how sin takes root in our heart and the kind of outward sin that inward sin manifests into, if we don't remove it quickly from our heart and mind. Now, this is an Old Testament example but it's also written in the New Testament...

*1 But a certain man named Ananias, with Sapphira his wife, sold a possession,
2 And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.
3 But Peter said, Ananias, **why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?**
4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? **why hast thou conceived this thing in thine heart**? thou hast not lied unto men, but unto God.
5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.*
Acts 5:1-5

These are vitally important verses for us to learn from; for they show that it's Satan who often instigates the evil thoughts, desires, emotions and intentions in our soul. And, if we don't protect (guard) our heart and mind from these spiritual attacks, we'll end up 'conceiving', 'travailing' and then 'bringing forth' sin through our outward actions. Peter pointed out that this man (and his wife) was not only lying to the apostles, but truly lying to the Holy Spirit of God! And, **because God can read our heart and mind** (1 Chron 28:9, 1 Kings 8:39, Ps 7:9, Ps 11:4-5, Prov 17:3, Ps 44:20-21, Ps 94:11, Jer 17:9-10, Matt 9:4, Matt 12:25, Luke 5:22, Luke 6:8, Luke 11:17, Luke 24:38, Acts 15:7-9, 1 Cor 3:20, Heb 4:12, 1 Thess 2:4, Rom 8:26-27, 1 John 3:20-21), **there is no fooling Him**. We also see that the Holy Spirit of God pronounced a death sentence upon this man (and his wife) through Peter but it was the Holy Spirit of God who *carried out* that death sentence. Peter didn't take a sword and kill them; the Holy Spirit killed them because He found them guilty and worthy of death in the flesh. That teaches us that there truly is no fooling our Heavenly Father. It also teaches us how important it is for us to protect (guard) our soul from entertaining evil thoughts, desires, emotions and intentions because we're truly lying to the Holy Spirit of God, not just flesh man when we try and deceive others, yet claim to be Christian. As Heb 10:31 says: *It is a fearful thing to fall into the hands of the living God*. But there's even more Scriptures than this that speak of travailing in a spiritual sense. Consider just a few...

*22 Thus saith the LORD, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth.
23 They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.
24 We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, and pain, as of a woman in travail.*
Jer 6:22-24

In these Scriptures, God is warning the people in Jerusalem that the Babylonian army is coming (from the north country). And the analogy of a woman's childbirth is used to explain the great inner fear and turmoil they'll feel when they realize the truth. You see, though Jeremiah had been warning those in Jerusalem that God was going to allow the Babylonians to invade them if they didn't repent sincerely and change their ways, the false prophets kept telling them they were doing nothing wrong and that God would protect them because they had the Temple of God in their midst. But, as God points out in the next chapter of Jeremiah (chapter 7), God didn't care if His Temple was attacked and broken down because the inhabitants of Jerusalem had *already* defiled it with their gross idolatry (as Ezek 8 points out). Jeremiah continued to warn those in Jerusalem of this for years (Jer 13:20-21, Jer 30:5-7), as did other prophets, such as Micah (Mic 4:10) yet to no avail. The people in Jerusalem (many who were not even true Israelites – Jer 11:9, 12, 13:13, 17:20, 25, etc.) simply would not listen to Jeremiah's call to repent. Likewise, in the New Testament, Paul warns us that those who follow the antichrist [who is Satan – get documentation for that here: <https://t.me/BibleStudyDownload/345>] will spiritually 'travail' with inner turmoil when the true Jesus Christ returns...

*1 But of the times and the seasons, brethren, ye have no need that I write unto you.
2 For yourselves know perfectly that **the day of the Lord so cometh as a thief in the night.**
3 For **when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.**
4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.
5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.
6 Therefore let us not sleep, as do others; but let us watch and be sober.
7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.
8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.
9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,
1 Thess 5:1-9*

The reason people will say 'peace and safety' and then be overcome with 'sudden destruction' is because they fall for Satan's lies when he's kicked out of heaven and comes to earth pretending to be the 'Savior' of mankind (Rev 12). Anyone who worships Satan (the 'anti-Christ', which means 'instead of Christ') will think they are in 'peace and safety' when Satan is here because *they'll think Satan is Jesus Christ*. But, 'sudden destruction' and 'travail' as a woman in childbirth will come upon them, *spiritually*, when the true Jesus Christ returns, *because* they will realize they have been deceived into worshipping the false Christ – who is Satan himself. Thus, this analogy – of a woman's pain in labor – helps us to grasp the inner turmoil people will feel when realizing that they have been totally fooled by Satan and they now have to face the true Jesus Christ, and account for their actions. As it is written: *For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad* (2 Cor 5:10).

So, there's many Scriptures that use this analogy (of a woman's childbirth) to warn us what happens to those who allow themselves to spiritually conceive sin in their heart. But, it is summed up rather well in the New Testament...

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

James 1:13-15

While God will test our heart and mind (Ps 7:9, Ps 11:4-5, Jer 17:9-10) to see if we truly do love Him, and are committed to Him (also to help us grow spiritually mature and stronger), He never tempts us *to do evil*. Rather, He allows Satan (and his followers) to tempt us to sin to see how we'll react. He looks to see if we are working hard to guard against sin and deception in our heart and how we'll handle the temptations, as well as the 'hard times' that come our way. All the temptations, testing's and trials in our life can either drag us down or, they can make us stronger, depending on how we react to it. If we claim we follow Jesus Christ, God wants to know if we're serious or not. So, He does allow us to be tested - even tempted by the Devil and his evil followers - to see if we'll look to Him for help to overcome the temptations and hard times. He even allowed His own son to be tempted of the Devil (Satan) (Mth 4, Lk 4). Thankfully, Jesus Christ overcame all the temptations, and hard times without ever sinning (Heb 4:15, 2 Cor 5:21, 1 Peter 2:22, 1 John 3:5, Eph 2:14-16), so He knows how to help our weaknesses when we are sincerely striving to overcome the testing's and temptations (Rom 8:26-17, Heb 2:14-18). As it is written in 2 Peter 2:9: *The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.* But James also points out that, if we allow ourselves, we are the ones who can be drawn away from God's Word and enticed to sin. He also points out that, when we allow lust to form in our heart, it will conceive and 'bring forth' sin, which is simply a manifestation of what's in our soul. If we don't repent and work to change our ways, this will lead to death (Rom 6:23, 8:6). Again, this shows us why it's so important *not* to entertain negative and sinful thoughts and desires; because when we do so, we're opening ourselves up to Satanic influence which always brings forth sin and spiritual harm to our soul (through corruption of our inward man).

Now, this analogy of childbirth is also used in a positive sense. Consider an account in Isaiah...

*Sing, **O barren, thou that didst not bear**; break forth into singing, and cry aloud, **thou that didst not travail with child**: for more are the children of the desolate than the children of the married wife, saith the LORD.*

Isa 54:1

Isaiah tells those who are spiritually barren - those who have not travailed 'with child' - to sing. This is because he's referring to those who remain *spiritual* virgins (Mth 25) and have not been

spiritually seduced into worshiping Satan. Paul uses this analogy also in 1 Cor 11:1-4 when voicing his concerns that the Corinthians were being lured away from true Gospel of Jesus Christ by false apostles (1 Cor 11:13-15) who told them lies. Those who keep their heart and mind guarded against deception (lies) by binding (fixing, setting) their heart and mind on God's Word will remain *spiritual* virgins so that they can spiritually 'marry' the true Jesus Christ when He returns (Rev 19:7, 21:2,9, 2Cor 11:2-3). They won't worship Satan when at any time. Not now and not when he is kicked out of heaven, to earth, and pretends to be the Savior of mankind (2 Thess 2).

Further: another 'positive' use of this analogy is used by Jesus Christ Himself. Shortly before He was tortured and then crucified (for *our* sins) Jesus gave a series of speeches to His apostles to both comfort them for what was coming and to give them instruction (recorded in John 13-17). And He warned them that they would shortly (in a little while) not see Him anymore because He would die. But, after three days, they would see Him again when He rose from the dead. But, the apostles had a really hard time understanding this because Jesus did not (at that time although He had done so previously) specifically tell them why they would not see them 'in a little while' nor why they would see Him again 'in a little while' (John 16:16). But, He was simply speaking of His death and resurrection. So, they were really sad because He said He would be leaving and they didn't realize what He was talking about. Further, they didn't want to ask Him for clarification. Therefore, Jesus said...

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

John 16:16-22

So, Jesus uses this analogy (of a woman's childbirth) in a positive sense to explain to them how they would feel once they saw Him resurrected. A woman's child birth is very painful (without drugs, that is) yet, once the babe is born, she instantly forgets all that pain and has great joy to see her new born baby. Likewise, the disciples were deeply sorrowed to see their Lord arrested, brutally tortured and then put to death in one of the most gruesome ways (crucifixion). However, after Jesus rose from the dead three days later, they were elated to see Him *alive* (John 20:20). This is a good type for us today too, because it should remind us that: even though there are terrible things happening on earth (which will only get worse, especially when Satan and his fallen angels arrive) we who remain spiritual virgins for the true Jesus Christ will be overjoyed to see Him return to put down all the wickedness and filth in the earth. We can't forget these

promises, no matter how hard times get. So, this analogy of a woman in childbirth is truly used a lot in the Scriptures, and we didn't even cover them all. It makes a really good 'side study' if you want to put out the effort to research the words like 'travail', 'conceive' and 'bring forth' with a Strong's Concordance.

Psalm 7

15 He made a pit, and digged it, and is fallen into the ditch which he made.

16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate

Let's remember that David is speaking about Cush the Benjamite in this Psalm, who was a vile slanderer of God's anointed servant, David. It's therefore a type for all who persecute God's servants who remain faithful to the true Jesus Christ. So, while the 'he' referred to here is 'Cush' it can also be looked upon as anyone who does wickedly (the lawless rebels who sin habitually) and this includes Satan himself (the originator of lawlessness and rebellion against the Most-High God, YHVH). And what David points out is that, when they sin habitually (rebelliously), people are truly 'digging their own grave', as we would say today. It's not hard to see this come to pass, even in our own day and age. When people slander, lie and do all sorts of wicked things just to 'climb up the corporate ladder' (or for whatever reason), they will eventually be 'brought down' *one way or another*, for even Satan does not value them. To Satan, those who follow him are simply 'useful idiots' and he (or his followers) doesn't mind getting them fired from their position once they are of no use to him anymore – or even having them killed to keep them quiet.

And, as verse 16 points out, those who do wickedly (the kind of things God hates, which are pointed out in Prov 6:16-19) will receive mischief upon their own head. The violence (spiritually or physically) they sought to do to others will come down upon their own 'pate', which simply means 'head' (#6936). We have a figure of speech in the English language that adequately describes this: 'what goes around comes around'. This means, of course, that how you treat others (good or bad) will eventually come back around to you. The way you treat others is how you will (for the most part) be treated by others. There're always exceptions of course, because some people just don't want to get along and don't care what they have to do to fulfil their lusts. But, for the most part, if you treat others according to God's Laws they will, in returns, treat you that way (for the most part). The Bible says this too but in a different manner...

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Gal 6:7-10

And this is why Jesus told us...

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:
8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore **all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.**

Matt 7:7-12

We have another figure of speech called the ‘Golden Rule’ that says this same thing – “Do unto others as you would have them do unto you” and it comes from this Scripture. However, Jesus used this to summarize what God’s Law says...

16 Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD.

17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour; and not suffer sin upon him.

18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

Lev 19:16-18

Jeus also summarized the law, beautifully, in another Scripture...

36 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

40 **On these two commandments hang all the law and the prophets.**

Matt 22:36-40

And Jesus further commissioned those who follow Him to not only love others as themselves, but to even learn to love others as He does in John 13:34. And this is because He ‘raised the bar’ for those who are in the Body of Christ because they are the one who will be governing the world with Him when He returns (Rev 20:4-6). So, He wants those in His government to love like He does (in righteousness) because they must have the same mindset as He does when governing God’s children. As Peter explains several places in his epistles...

8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

1 Peter 3:8-9

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

1 Peter 1:13-16

*1 Forasmuch then as Christ hath suffered for us in the flesh, **arm yourselves likewise with the same mind**: for he that hath suffered in the flesh hath ceased from sin;*

*2 **That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.***

1 Peter 4:1-2

But, those who refuse to follow Jesus Christ (the true Christ) simply don't put this mindset on. They refuse to follow the 'golden rule' because it makes no sense to someone still consumed by a carnal way of thinking. As Rom 8:7-8 says: *Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.* The chapter goes on to explain that we are not 'in the flesh' (mindset) if we have the Holy Spirit in us and *that's* what makes us able to fulfill the 'golden rule'. Truly, the only good 'thing' in us is the Word of God and the Holy Spirit. That's why, if we don't want to receive the cursings that the wicked people get, we must put off our 'old man' *which is corrupt according to the deceitful lusts* (Eph 2:22), and not serve sin any longer (Rom 6:6). We do this by *renewing the spirit of our mind* (Eph 4:23) through God's Word (Col 3:10) so we can put on the 'new man', *which is created in righteousness and true holiness* (Eph 4:24).

Psalm 7

*17 I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD **most high**.*

Twice in this one verse David uses God's Sacred Name, *Yehovah* (#3068) which means: *the self-Existent or Eternal* [learn more: **God's Name, YHVH** <https://t.me/BibleStudyTruth/946>]. And David also calls YHVH the Most High. This is the first time this title of YHVH (Most High) is used in the Psalms and it's the Hebrew word *'elyown* (#5945), which means: *an elevation*, i.e. (adj.) *lofty* (compar.); as title, *the Supreme*. In other words, it means that YHVH (Yehovah) is the possessor of heaven and earth – and that's because He is the Creator (and total Ruler) of all the earth (and heaven), as it is written in so many places: Gen 1:1, Isa 42:5, Isa 45:12, 18, Ps 96:4-5; 148:1-6, John 1:1-3, Acts 4:24; 14:15, Eph 3:9, Col 1:16, Rev 4:11; Rev 14:7 – just to name a few!

So, David sums up this entire Psalm – where he’s been speaking about the wicked who don’t love God and try to harm people – by saying he is not going to be like that. Instead, David will faithfully praise the Supreme God Almighty (YHVH) because He is truly the Most-High God. He has created the heaven and earth, and all that is therein, which also means He rules everything, no matter how much any of His wayward children rebel against Him. David is essentially committing his soul to worshiping and serving the true God – the God of Abraham, Isaac and Jacob – the Father of Jesus Christ – the one who gives us eternal life if we simply repent humbly and sincerely and turn our soul back to Him. And so, this is the stance we too should take. Despite all the ‘bad’ things going on in the earth, we should always remember to give God spiritual sacrifices of *thanksgiving* (Ps 50:7-15, 107:11, 116:17, Jonah 2:9, Amos 4:5), *praise* (Ps 54:6, Ps 141:2, Jer 17:26, 33:1) and *righteousness* (Deut 33:19, Ps 4:5, Heb 13:15), for that’s what He *really* wants from us.

13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

14 For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Eccl 12:13-14

Now, this Psalm actually ends with a ‘subscription’. In most Bibles, this ‘subscription’ is put at the beginning of the next chapter but (as we’ve learned previously) it really belongs at the end of this chapter. So, we’ll cover it now. The ‘subscription’ is: *To the chief Musician upon Git'-tith*. We’ve already learned that the words ‘*To the chief Musician*’ mean ‘to He that has the victory’ or ‘to He that gives the victory’ – which, of course, is Jesus Christ (apx 64). But the word ‘*Git'-tith*’ means ‘winepress’ and it relates to the Feast of Tabernacles (Lev 23:34-44, Deut 16:13-17) because it commemorated safe dwelling after deliverances (apx 65) – which is the point the last verse in this Psalm made. To learn more about the Feast of Tabernacles (and other Feasts, which we now observe by taking communion [Mth 26]), check out the special studies below...

Feast Days of Israel - <https://t.me/BibleStudyTruth/1001>

Should We Celebrate the Feast Days - <https://t.me/BibleStudyDownload/329>

Biblical Feasts Parallel with the Gestation of a Baby - <https://t.me/BibleStudyDownload/402>

So, this ‘subscription’ beautifully portrays the lesson this Psalm 7 reveals to us. We should not ‘fret’ when we see the wicked flourish (Ps 37) but rather, remain faithful to the one (and only) true God, YHVH and look to Him for our deliverance, just as David did time and time again.

3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

5 To whom be glory for ever and ever. Amen.

Gal 1:3-5