

Psalm 3 Commentary

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[Play Thou O Lord Art a Shield about me...](#)

Psalm 3:1 O Lord, how my adversaries have increased! Many are rising up against me.

BGT Psalm 3:1 ψαλμ ς τ Δαυιδ π τε πεδ δρασκεν π προσ που Αβεσσαλωμ το υ ο ατο 2 κριε τ πληθ νθησαν ο θλ βοντ ς με πολλο παν στανται π μ

LXE Psalm 3:1 <A Psalm of David, when he fled from the presence of his son Abessalom.> O Lord, why are they that afflict me multiplied? many rise up against me.

KJV Psalm 3:1 <A Psalm of David, when he fled from Absalom his son.> LORD, how are they increased that trouble me! many are they that rise up against me.

NET Psalm 3:1 A psalm of David, written when he fled from his son Absalom. LORD, how numerous are my enemies! Many attack me.

CSB Psalm 3:1 A psalm of David when he fled from his son Absalom. LORD, how my foes increase! There are many who attack me.

ESV Psalm 3:1 A Psalm of David, when he fled from Absalom his son. O LORD, how many are my foes! Many are rising against me;

NIV Psalm 3:1 A psalm of David. When he fled from his son Absalom. O LORD, how many are my foes! How many rise up against me!

NLT Psalm 3:1 A psalm of David, regarding the time David fled from his son Absalom. O LORD, I have so many enemies; so many are against me.

NRS Psalm 3:1 <A Psalm of David, when he fled from his son Absalom.> O LORD, how many are my foes! Many are rising against me;

NJB Psalm 3:1 Psalm Of David When he was fleeing from his son Absalom Yahweh, how countless are my enemies, how countless those who rise up against me,

NAB Psalm 3:1 A psalm of David, when he fled from his son Absalom. 2 How many are my foes, LORD! How many rise against me!

YLT Psalm 3:1 A Psalm of David, in his fleeing from the face of Absalom his son. Jehovah, how have my distresses multiplied! Many are rising up against me.

GWN Psalm 3:1 A psalm by David when he fled from his son Absalom. O LORD, look how my enemies have increased! Many are attacking me.

BBE Psalm 3:1 A Psalm. Of David. When he went in flight from Absalom his son. Lord, how greatly are they increased who make attacks on me! in great numbers they come against me.

RSV Psalm 3:1 A Psalm of David, when he fled from Absalom his son. O LORD, how many are my foes! Many are rising against me;

NKJ Psalm 3:1 <A Psalm of David when he fled from Absalom his son.> LORD, how they have increased who trouble me! Many are they who rise up against me.

ASV Psalm 3:1 Jehovah, how are mine adversaries increased! Many are they that rise up against me.

DBY Psalm 3:1 A Psalm of David, when he fled from Absalom his son. Jehovah, how many are they that trouble me, many they that rise up against me!

- **(Title)**, Psalm, {Mizmor,} from the verb to cut, prune, sing, a poem cut into short sentences, divided into syllables, pruned from every redundancy, and thus adapted for singing.
- when: 2Sa 15:1-18:33
- how: 2Sa 15:12 16:15 17:11-13 Mt 27:25
- many: Ps 17:7 Mt 10:21

THE TITLE OF PSALM 3

A Psalm ([mizmor](#); Lxx - [psalmos](#)) of David, when he fled from Absalom his son - Remember that most commentators consider these titles as part of the inspired Scripture. So clearly the historical setting of this psalm is David's flight from his son Absalom, recorded in 2Sa 15:1-18:33. This is the first of 57 uses of the word **Psalm** ([mizmor](#); Lxx - [psalmos](#)) in the Bible and all uses are in Psalms. Psalm 3 is also the first prayer in the Psalms and the first Psalm attributed to the sweet psalmist David.

Spurgeon on the title - . "A Psalm of David, when he fled from Absalom his Son." You will remember the sad story of David's flight from his own palace, when in the dead of the night, he forded the brook Kedron, and went with a few faithful followers to hide himself for awhile from the fury of his rebellious son. Remember that David in this was a type of the Lord Jesus Christ. He, too, fled; he, too, passed over the brook Kedron when his own people were in rebellion against him, and with a feeble band of followers he went to the garden of Gethsemane. He, too, drank of the brook by the way, and therefore doth he lift up the head. By very many expositors this is entitled THE MORNING HYMN. May we ever wake with holy confidence in our hearts, and a song upon our lips!

Matthew Henry - The title of this psalm and many others is as a key hung ready at the door, to open it, and let us into the entertainments of it; when we know upon what occasion a psalm was penned we know the better how to expound it. This was composed, or at least the substance of it was meditated and digested in David's thought, and offered up to God, when he fled from Absalom his son, who formed a conspiracy against him, to take away, not his crown only, but his life; we have the story, 2 Sa. 15, etc.

James Montgomery Boice - Psalm 3 begins with an introductory title: "**A psalm of David. When he fled from his son Absalom.**" It is the first title to a psalm in the Psalter, and it contains a number of other important firsts too. **(1)** This is the first time the word **psalm** has occurred. The Hebrew word is [mizmor](#), meaning a poem to be sung to musical accompaniment. **(2)** This is the first poem of which "**David**" is said to be the author. (Generally, the psalms ascribed to David occur in the first two books of the Psalter, Psalms 1–72, but some also occur later.) **(3)** This is the first psalm which is given a historical setting, namely, "**When he [David] fled from his son Absalom.**" Is this historical setting to be taken seriously? Since the titles of the psalms are in the canonical text of the Hebrew Bible (though, strangely enough, they are omitted in many English translations), the position I hold is that they are to be taken with absolute seriousness throughout. But even apart from this dogmatic consideration, there are ample reasons for viewing Psalm 3 as arising out of the situation in David's life to which the title alludes. (Strangely, some of the best ancient commentators (e.g., **Saint Augustine** and **Martin Luther**) ignore the historical setting in favor of [Spiritualizing](#) the text. Augustine and Luther view the psalm as a prophecy of the passion and resurrection of Jesus, Augustine saying, "The words ... sound more appropriate to the Passion and Resurrection of our Lord, than to that history in which David's flight is described from the face of his rebellious son" (**COMMENT** - SPIRITUALIZING THE BIBLE IS DANGEROUS AS IT DEPENDS ON WHAT MAN THINKS RATHER THAN WHAT GOD SAID. IT LEADS TO MISINTERPRETATION AND CONFUSION, ESPECIALLY IN ESCHATOLOGICAL PASSAGES LIKE THE REVELATION.)

Related Resource:

- [Allegorizing and Spiritualizing the Truth](#) - Dr Tony Garland - excellent discussion

Morris on the **titles** in the Psalms - "Of the 150 psalms, all but 34 have some sort of title affixed to them, and these titles seem essentially as old as the psalms themselves. Presumably, they should be accepted as part of the inspired text. David's name is

attached to 73 of the psalms, but he also must have written at least a few of the anonymous psalms. Psalm 2, for example, does not have David's name in the text, but Peter ascribed it to him in quoting from it (Acts 4:25)."

Expositor's Bible Commentary – This psalm is the *first* psalm in many ways. It is the first psalm included in the collection of psalms ascribed to David (Ps 3-41, with the exclusion of Ps 10 and 33). It is also the first of thirteen psalms that bear a superscription relating to an episode in David's life (Ps 3, 7, 18, 34, 51, 52, 54, 56, 57, 59, 60, 63, 142). It is the first of the lament psalms and contains the first occurrence of the word "Selah."

O Lord, how my adversaries ([tsar](#); Lxx - [thlibo](#)) have increased! - Note how David begins on a low note, a down time, an afflicted time, and in so doing he is writing practical words for every person who has ever been down, which is all of us reading this note! While the title indicates this psalm was David's cry when Absalom rebelled against him, it is surely an appropriate psalm to read for any believer who is faced with overwhelming odds against themselves. Note the phrase have increased not have just appeared, but they have increased indicating David knew that there were always some who were opposed to him, his rule as king, etc, but now they have increased! Multiplied adversaries will call for multiplied grace, and God will supply him in abundance as we read on! So don't stay (in your life) on verse 1, but move on and experience the salvation and blessing of the LORD, which He longs to give to you personally (Ps 3:8)!

Spurgeon - The poor broken-hearted father complains of the multitude of his enemies: and if you turn to 2 Samuel 15:12, you will find it written that "the conspiracy was strong; for the people increased continually with Absalom," while the troops of David constantly diminished! "**Lord how are they increased that trouble me!**" Here is a note of exclamation to express the wonder of woe which amazed and perplexed the fugitive father. Alas! I see no limit to my misery, for my troubles are enlarged! There was enough at first to sink me very low; but lo! my enemies multiply. When [Absalom](#), my darling, is in rebellion against me, it is enough to break my heart; but lo! [Ahithophel](#) hath forsaken me, my faithful counsellors have turned their backs on me; lo! my generals and soldiers have deserted my standard. "How are they increased that trouble me!" Troubles always come in flocks. Sorrow hath a numerous family.

Many are rising up against me - Who are the **many**? His son Absalom. His closest counselor Ahithophel.

Spurgeon - "Many are they that rise up against me." Their hosts are far superior to mine! Their numbers are too great for my reckoning!

Let us here recall to our memory the innumerable host which beset our Divine Redeemer. The legions of our sins, the armies of fiends, the crowd of bodily pains, the host of spiritual sorrows, and all the allies of death and hell, set themselves in battle against the Son of Man. O how precious to know and believe that he has routed their hosts, and trodden them down in his anger! They who would have troubled us he has removed into captivity, and those who would have risen up against us he has laid low. The dragon lost his sting when he dashed it into the soul of Jesus.

Psalm (04210)(mizmor from **zamar** = to sing, praise, make music) refers to a psalm or melody, a making of make music in praise of God. A sacred song used to praise God. [Wiersbe](#) says the word means "to pluck strings."

Gilbant - Appearing fifty-seven times in the Hebrew Bible, exclusively in the superscriptions of Psalms, mizmôr is used as a technical term for "a psalm" (although it appears once in Sirach to denote a secular song, "a song at a banquet of wine"). It denotes a category of psalms, though its precise meaning is lost. The term almost always (fifty-four of fifty-seven occurrences) appears in association with a name, either "David," "Korah" or "Asaph." The titles may refer to authors or patrons of the Psalm in question. It is often used with the Hebrew noun shîr, meaning "song" (HED #8302), perhaps implying that a mizmôr may be a type of worship which extends beyond psalms, though no other evidence exists to augment this suggestion. Little insight on the meaning of mizmôr can be gained by studying other superscription terms. From the usage of the verbal root, zâmar (HED #2252), "to sing," "to make music" it is probable that the noun likely refers to songs accompanied by musical instruments. Beyond this, the usage of this and all other Hebrew musical terms remains obscure.

Mizmor - 57x - Ps. 3:1; Ps. 4:1; Ps. 5:1; Ps. 6:1; Ps. 8:1; Ps. 9:1; Ps. 12:1; Ps. 13:1; Ps. 15:1; Ps. 19:1; Ps. 20:1; Ps. 21:1; Ps. 22:1; Ps. 23:1; Ps. 24:1; Ps. 29:1; Ps. 30:1; Ps. 31:1; Ps. 38:1; Ps. 39:1; Ps. 40:1; Ps. 41:1; Ps. 47:1; Ps. 48:1; Ps. 49:1; Ps. 50:1; Ps. 51:1; Ps. 62:1; Ps. 63:1; Ps. 64:1; Ps. 65:1; Ps. 66:1; Ps. 67:1; Ps. 68:1; Ps. 73:1; Ps. 75:1; Ps. 76:1; Ps. 77:1; Ps. 79:1; Ps. 80:1; Ps. 82:1; Ps. 83:1; Ps. 84:1; Ps. 85:1; Ps. 87:1; Ps. 88:1; Ps. 92:1; Ps. 98:1; Ps. 100:1; Ps. 101:1; Ps. 108:1; Ps. 109:1; Ps. 110:1; Ps. 139:1; Ps. 140:1; Ps. 141:1; Ps. 143:1

Adversaries (trouble, affliction, tribulation) ([06862](#)) [tsar](#) from **tsarar** = to bind, tie up, be restricted, be cramped; see related [tsarah](#)) is a masculine noun indicating narrowness, tightness, distress, application, misery. It refers to a narrow space or object, not wide, with a small distance across it, this meaning being vividly depicted when the Angel of the Lord confronted Balaam and stood in such a narrow space that Balaam could not pass by (Nu 22:26). **Tsar** is used figuratively of the personal anguish one

encounters in adverse circumstances; e.g. the great distress which comes from the death of a close friend (2 Sa 1:26) or from God's refusal to give help or direction (Job 7:11; cf 1 Sa 28:15; Isa 25:4; 63:9). **Tsar** describes a person's pain and distress; oppression, a feeling of being hemmed in (Dt 4:30; Job 7:11; 15:24). The Lord delivers the faithful from affliction and distress (Ps 4:1).

James Smith - Handfuls of Purpose - A SONG OF SALVATION PSALM 3

The historical ground-work of this Psalm is found in the fifteenth chapter of Second Samuel. David's beloved son, Absalom, steals the hearts of the men of Israel, and then rebels against his father. It is a most humbling and distressing experience to discover that your own flesh, whom you had nourished and cherished, has become your most deadly enemy. What Absalom became to David, self, or the carnal mind, will sooner or later become to us, if, like him, we fall into temptation and sin. The flesh warreth against the Spirit. This Psalm may profitably be read with the Seventh of Romans. The Psalmist here suffers the agonies and joys of a soul passing from death into life; or from the power of the enemy into the liberty and gladness of God's salvation. Several things may be noted:—

I. His Enemy. They were numerous. "Many are they that rise up against me" (v. 1).

They were exultant. They said, "There is no help for him in God" (v. 2). That soul is in a sad plight indeed, that is shut out from the "help of God." But sin-blinded men are incapable of forming a right judgment of such a case as this. They threw the same taunt in the teeth of our Lord while He hung helpless upon the Cross. "He trusted in God: let Him deliver Him now, if He will have Him." What looks like failure and defeat, in the eyes of our enemies, may be but God's method of leading us into a larger experience of the riches of His grace.

II. His Faith. "But Thou O Lord art a shield about me; my glory, and the lifter up of mine head" (v. 3, R.V.).

While the unbelievers are saying, "There is no help for him in God," the believer is rejoicing in the consciousness that God is round about him as a shield of defence, and that he is even now in God. Being in God, God becomes his glory, and the Lifter up of his head. My Shield, my Glory, my Lifter. He endures, like Moses, by seeing Him who is invisible. The heart that trusteth in Him will be helped (Psa. 28:7).

III. His Testimony. "I cried unto the Lord, and He heard me; I laid me down and slept; the Lord sustained me" (vv. 4, 5). *Selah*.

This is a comforting word. He prayed, the Lord heard him, and so delivered him from all his fears and anxieties, that he was able to lie down and sleep peacefully, because the Lord sustained him. The prayer of faith shall save the fearful as well as the sick. The apostle James says, "Is any among you afflicted? let him pray" (5:13). He shall be kept in perfect peace whose mind is stayed on the Lord (Isa. 26:3). This "*Selah*" at the end of verse 4 is most significant, when contrasted with the one at the end of verse 2. The word is supposed to be a musical sign, a pause, and used here to arrest attention. The word occurs in the Psalms 73 times. The language of verse 4 contradicts and belies the statement in verse 2. So these "*Selaha*s" should be solemnly emphasised. Christian experience gives the lie to infidelity.

IV. His Courage. "I will not be afraid of ten thousands of people that have set themselves against me round about" (v. 6).

Why should he fear the forces of evil which surrounded him, while he knew that Jehovah was about him as a shield. The man of holy vision is a man of courage. The servant of Elisha was full of fear when he saw the Syrian host encamped round about them, so he cried, "Alas my master, how shall we do?" But confidence and courage came into his heart after his eyes were opened (2 Kings 6). Joshua "feared not" after the "Captain of the Host" revealed Himself to him. As an old writer has said: "It makes no matter what our enemies may be, though for number, legions; for power, principalities; for subtilty, serpents; for cruelty, dragons; for vantage of place, a prince of the air; for maliciousness, spiritual wickedness. In Christ Jesus our Lord, we shall be more than conquerors." "If God be for us, who can be against us?" (Rom. 8:31).

V. His Victory. "Thou hast smitten all mine enemies upon the cheek bone; Thou hast broken the teeth of the ungodly" (v. 7).

The Lord never smites a man behind his back. The cheek that was burning with pride and arrogance, will be made to burn with shame and dishonour. The teeth of the ungodly are often sharp and merciless, seeking to tear the character of the godly man to pieces: but the Lord can break their teeth, so that they become perfectly harmless. The salvation of God's people belongeth unto the Lord (v. 8). We are ready to forget this, and to cease to work out in our daily life, that which God the Spirit hath wrought in us. It is ours to trust, it is His to smite. Vengeance belongeth unto Him. The enemy may count us, as they counted Christ, sheep for their slaughter; and though for His sake we are killed all the day long, yet are we "more than conquerors through Him that loved us" (Rom. 8:37). Thanks be to God who giveth us the victory through our Lord Jesus Christ

Norman Geisler - PSALM 3:1—How could David have written this Psalm when critics insist that most Psalms were not completed until much later?

PROBLEM: The inscription on this psalm, as on many others, says, “A Psalm of David.” However, biblical critics argue that the form and style of the psalm reflects a much later period than David’s time.

SOLUTION: Most scholars do not believe these inscriptions are part of the inspired text, but were added later. However, there is strong evidence that David did write this psalm, as well as some 70 others attributed to him. Consider the following.

- First, these inscriptions are very old and reflect the most ancient documentary evidence about the authors of these psalms.
- Second, David, being a true poet (cf. 2 Sam. 1:17–27) was certainly capable of writing these psalms.
- Third, there is evidence that David possessed the rich imagination needed to write Hebrew poetry (cf. 2 Sam. 1:19–27).
- Fourth, David was also a good musician (cf. 1 Sam. 16:18–23) which would greatly aid him in composing these psalms that comprised the ancient hymnal of Judaism.
- Fifth, David probably composed the music used in Solomon’s temple (1 Chron. 6:31–32) in which these psalms were later sung.
- Sixth, the Bible declares that David was endued with the Spirit of God (1 Sam. 16:13), thus enabling him to write such inspired poems.
- Seventh, David was deeply spiritual in both character and heart (cf. 2 Sam. 7), something obviously true of the author of the psalms attributed to him.
- Eighth, Psalm 18, for example, is also recorded in 2 Samuel 22, where it is directly attributed to King David.
- Ninth, David swore on his death bed that God spoke through his mouth as the “sweet psalmist” of Israel (2 Sam. 23:1).
- Finally, both our Lord and NT writers verified by name that David wrote specific psalms attributed to him in these OT inscriptions. For example:

- Psalm 2 is cited in Acts 4:25–26 as by David
- Psalm 32 is cited in Romans 4:7–8 as by David
- Psalm 95 is cited in Hebrews 4:7 as by David
- Psalm 110 is cited in Matthew 22:44 as by David.

In brief, there is an ancient and unbroken teaching extending to modern times, which includes our Lord and His apostles, that King David is indeed the author of the psalms attributed to him. No one has provided any solid evidence to the contrary, but have offered instead mere speculations about literary form which generally either beg the question or are based on the fallacious argument from ignorance

A Lesson In Worry

Lord, how they have increased who trouble me! — Psalm 3:1

Today’s Scripture & Insight: Psalm 3

My friend handed me a tall glass of water and told me to hold it. The longer I held it, the heavier it felt. Finally my hand grew tired, and I had to put the glass down. “I’ve learned that worry can be like holding that glass,” she said. “The longer I worry about something, the more my fears weigh me down.”

King David knew about fear. His whole life had been turned upside down. His son Absalom had stolen the allegiance of the nation of Israel from him and was attempting to take the throne for himself. David didn’t know who was loyal to him and who was against him. His only option seemed to be to run. He said to his servants, “Make haste to depart, lest [Absalom] overtake us suddenly and bring disaster upon us” (2 Sam. 15:14).

In a psalm that David may have written while he was fleeing for his life, he wrote: “I cried to the Lord with my voice, and He heard me from His holy hill” (Ps. 3:4). In the midst of his fear, David looked to the Lord. God showed him grace and restored him to the throne.

There are plenty of worries that can weigh us down. But as we release them into God’s strong hands, He will help us through our trials. By: Anne Cetas ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Thank You, Lord, that we do not have to be weighed down by worry. Help us to place our concerns in Your care so that

we do not fear tomorrow.

Worry is a burden that God never meant for us to bear.

The Law Of Confidence

In the fear of the Lord there is strong confidence. — Proverbs 14:26

Today's Scripture: Psalm 3:1-8

Do your legs shake and does your mouth get dry at the thought of talking to a nonbeliever about Christ? If so, you're not alone.

To the extent that we learn to fear God, we can overcome our fear of people. This is what I call "the law of confidence." It's not the only factor in developing courage, but it's the most important.

This rule makes little sense to those who look for security only in man-made hiding places. Yet for those who love God above all else, the words of Jesus carry strength: "Do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell" (Mt. 10:28).

This truth dissolves fear and gives courage to those who accept it. Deep in their hearts they realize that even if the Lord allows the enemy to destroy their physical life they will lose only what is keeping them from enjoying the presence of their Savior in heaven.

Think of that when God gives you an opportunity to speak or act in His behalf. There may be an initial struggle with fear. But once you see your life as secure in God, as David did in Psalm 3, you'll find sleep and renewed strength. By: Mart DeHaan ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

O feeble soul! O timid heart!
Would you be strong and true?
Then from all sin and wrong depart
And seek God's will to do.
—DJD

Fear God and you will have nothing else to fear.

Psalm 3:2 Many are saying of my soul, "There is no deliverance for him in God." Selah

BGT Psalm 3:3 πολλοι λεγουσιν τη ψυχη μου οτι οτις σωτηρα εστιν αυτου θεοσ οτις δε ψαλμος

LXE Psalm 3:2 Many say concerning my soul, There is no deliverance for him in his God. Pause.

KJV Psalm 3:2 Many there be which say of my soul, There is no help for him in God. Selah.

NET Psalm 3:2 Many say about me, "God will not deliver him." (Selah)

CSB Psalm 3:2 Many say about me, "There is no help for him in God." Selah

ESV Psalm 3:2 many are saying of my soul, there is no salvation for him in God. Selah

NIV Psalm 3:2 Many are saying of me, "God will not deliver him." Selah

NLT Psalm 3:2 So many are saying, "God will never rescue him!" Interlude

NRS Psalm 3:2 many are saying to me, "There is no help for you in God." Selah

NJB Psalm 3:2 how countless those who say of me, 'No salvation for him from his God!'Pause

NAB Psalm 3:3 How many say of me, "God will not save that one." Selah

YLT Psalm 3:2 Many are saying of my soul, 'There is no salvation for him in God.' Selah.

GWN Psalm 3:2 Many are saying about me, "Even with God on his side, he won't be victorious." Selah

BBE Psalm 3:2 Unnumbered are those who say of my soul, There is no help for him in God. (Selah.)

RSV Psalm 3:2 many are saying of me, there is no help for him in God. Selah

NKJ Psalm 3:2 Many are they who say of me, "There is no help for him in God." Selah

ASV Psalm 3:2 Many there are that say of my soul, There is no help for him in God. Selah

DBY Psalm 3:2 Many say of my soul, There is no salvation for him in God. Selah.

BHT Psalm 3:3 raBBîm ʾômîrîm lûnapšî ʾên yû|šû` äªtâ llô bê|ʾlôhîm seªlâ

NIRV Psalm 3:2 Many are saying about me, "God will not save him." Selah

RWB Psalm 3:2 Many there are who say of my soul, There is no help for him in God. Selah.

WEB Psalm 3:2 Many {there are} who say of my soul, {There is} no help for him in God. Selah.

- **no:** Ps 22:7 42:3,10 71:11 2Sa 16:7,8 Mt 27:42,43
- **Selah:** Ps 3:4,8 4:2,4 Hab 3:3,9,13

Many are saying of my soul, "There is no deliverance([yeshua](#); [soteria](#)) for him in God." - Many repeated from Ps 3:1 where "Many are rising up against" David.

Selah - The Amplified Bible adds "pause and calmly think about that" to each verse where **selah** appears

Selah - This is the first of 71 occurrences of "Selah" in Psalms (cf. also Hab. 3:3, 9, 13), all to be found in the texts of the psalms themselves rather than in the superscriptions. This is a musical notation and may have one (or a combination) of several meanings: a pause, a crescendo, or a musical interlude. "Selah" often follows an impressive statement, hence the pause for intensified reflection, perhaps with orchestral accompaniment.

Spurgeon - David complains before his loving God of the worst weapon of his enemies' attacks, and the bitterest drop of his distresses. "Oh!" saith David, "**many there be that say of my soul, There is no help for him in God.**" Some of his distrustful friends said this sorrowfully, but his enemies exultingly boasted of it, and longed to see their words proved by his total destruction. This was the unkindest cut of all, when they declared that his God had forsaken him. Yet David knew in his own conscience that he had given them some ground for this exclamation, for he had committed sin against God in the very light of day. Then they flung his crime with Bathsheba into his face, and they said, "Go up, thou bloody man; God hath forsaken thee and left thee." Shimei cursed him, and swore at him to his very face, for he was bold because of his backers, since multitudes of the men of Belial thought of David in like fashion. Doubtless, David felt this infernal suggestion to be staggering to his faith. If all the trials which come from heaven, all the temptations which ascend from hell, and all the crosses which arise from earth, could be mixed and pressed together, they would not make a trial so terrible as that which is contained in this verse. It is the most bitter of all afflictions to be led to fear that there is no help for us in God. And yet remember our most blessed Saviour had to endure this in the deepest degree when he cried, "My God, my God, why hast thou forsaken me?" He knew full well what it was to walk in darkness and to see no light. This was the curse of the curse. This was the wormwood mingled with the gall. To be deserted of his Father was worse than to be despised of men. Surely we should love him who suffered this bitterest of temptations and trials for our sake. It will be a delightful and instructive exercise for the loving heart to mark the Lord in his agonies as here portrayed, for there is here, and in very many other Psalms, far more of David's Lord than of David himself.

Spurgeon - "[Selah](#)." This is a musical pause; the precise meaning of which is not known. Some think it simply a rest, a pause in the music; others say it means, "Lift up the strain—sing more loudly—pitch the tune upon a higher key—there is nobler matter to come, therefore retune your harps." Harp-strings soon get out of order and need to be screwed up again to their proper tightness, and certainly our heart-strings are evermore getting out of tune, Let "Selah" teach us to pray

"O may my heart in tune be found
Like David's harp of solemn sound."

At least we may learn that wherever we see "Selah," we should look upon it as a note of observation. Let us read the passage which precedes and succeeds it with greater earnestness, for surely there is always something excellent where we are required to rest and pause and meditate, or when we are required to lift up our hearts in grateful song. "SELAH."

Deliverance (translated "salvation" 61/77x, help) ([03444](#)) ([yeshua](#)) is from a root in Arabic = "make wide" or "make sufficient" sarar = "narrow," = "be restricted" or "cause distress." The idea of wide connotes freedom from distress and ability to pursue one's objectives. It means to move from distress (enemies, natural catastrophies, plague or famine, sickness) to safety which requires deliverance. Generally deliverance comes from some an outside source. The one who brings deliverance is known as the "savior." Yeshua may be used in everyday life free of theological overtones at a well Moses saved daughters of Reuel (Ex 2:17) but generally has strong religious meaning. And so we read Yahweh wrought deliverance - God of our salvation Ps 68:19-20. Yeshua can also describe salvation through human agents empowered by God. While the NT idea of salvation is primarily forgiveness of sin,

deliverance from sin's power and defeat of Satan, the OT only begins to point in this direction. And so in the OT the majority of references to salvation speak of Yahweh granting deliverance from real enemies and out of real catastrophies.

Note that there is a similar Hebrew word [Yehoshua/Jehoshua \(03091\)](#) which is the English Name **Joshua** (as translated in the OT), and which is the equivalent of the Name **Jesus (Iesous)** in the NT. **Yehosua** is from **Jehovah** (Yahweh) + **yasha'** ([03467](#)) and means "the LORD delivers." Yehosua is translated in the Greek (Lxx) as Iesous which is Name "Jesus" in the NT. Iesous means Yahweh saves. The root **yasha'** ([see word study](#)) means "to save, to help, to deliver, to defend. The underlying idea of this verb is bringing to a place of safety or broad pasture as opposed to a narrow strait, symbolic of distress and danger." (Baker, W. The Complete Word Study Dictionary : Old Testament)

The Lxx translates **Yeshua** with [soteria](#) (from [soter](#) = savior) describes the rescue or deliverance from danger, destruction and peril. ; (1) physically, as rescue from danger deliverance, preservation, safety (Heb 11.7); (2) as a religious technical term safety of the soul in a spiritual sense salvation (2Co 7.10); (3) of the messianic deliverance at the end of the present age salvation (Ro 13.11)

Selah ([05542](#)) [selah](#) is found 71 times in the Psalms (Ps 3:2, 4, 8) and 3x in Hab 3:3, 9, 13. Most think that **Selah** invites the reader/singer to stop and think about that thought. This expression is equivalent to a musical *rest* in which the reader or singer was instructed to stop and think about what he just sang or read. It affords an opportunity for pause and reflection upon what has been said. Someone has suggested that when we read it, we probably should not vocalize it anymore than a singer would vocalize the *rests* of a musical composition. The noun **diapsalma** means musical interlude or break and is the most common word used to translate **selah**.

QUESTION - [What does selah mean in the Bible?](#)

ANSWER - The word *selah* is found in two books of the Bible, but is most prevalent in the Psalms, where it appears 71 times. It also appears three times in the third chapter of the minor prophet Habakkuk. There is a great deal of uncertainty about the meaning of *selah*. Most versions of the Bible do not attempt to translate *selah* but simply transliterate the word straight from the Hebrew. The Septuagint translated the word as "daplasmā" ("a division"). Well-meaning Bible scholars disagree on the definition of *selah* and on its root word, but since God has ordained that it be included in His Word, we should make an effort to find out, as best we can, the meaning.

One possible Hebrew word related to *selah* is *calah*, which means "to hang" or "to measure or weigh in the balances." Referring to wisdom, Job says, "The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold" (Job 28:19). The word translated "valued" in this verse is the Hebrew *calah*. Here Job is saying that wisdom is beyond comparing against even jewels, and when weighed in the balance against wisdom, the finest jewels cannot equal its value.

Selah is also thought to be rendered from two Hebrew words: *s_lah*, "to praise"; and *s_lal*, "to lift up." Another commentator believes it comes from *salah*, "to pause." From *salah* comes the belief that *selah* is a musical notation signifying a rest to the singers and/or instrumentalists who performed the psalms. If this is true, then each time *selah* appears in a psalm, the musicians paused, perhaps to take a breath, to sing a cappella, or to let the instruments play alone. Perhaps they were pausing to praise the One about whom the song was speaking, perhaps even lifting their hands in worship. This theory would encompass all these meanings—"praise," "lift up," and "pause." When we consider the three verses in Habakkuk, we also see how *selah* could mean "to pause and praise." Habakkuk's prayer in chapter 3 inspires the reader to pause and praise God for His mercy, power, sustaining grace, and sufficiency.

Perhaps the best way to think of *selah* is a combination of all these meanings. The Amplified Bible adds "pause and calmly think about that" to each verse where *selah* appears. When we see the word *selah* in a psalm or in Habakkuk 3, we should pause to carefully weigh the meaning of what we have just read or heard, lifting up our hearts in praise to God for His great truths. "All the earth bows down to you; they sing praise to you, they sing the praises of your name. Selah!" (Psalm 66:4). [GotQuestions.org](#)

James Smith - "BUT THOU." PSALM 3:3 "But Thou."

1. Ah, that makes all the difference!
2. It reminds one of a gloomy day—leaden sky, nothing but a dreary drab.
3. All of a sudden there is a rift in the dull, heavy clouds, a patch of blue sky is seen and the sun streams through.
4. What a sullen sky spread itself over the Psalmist. All was darkness.
5. "But Thou." Ah, that made all the difference. It was that fact that altered the whole situation.
6. Oh, let us never forget that, whoever we lose, and whoever leaves us, we still have God.
7. We do not wonder that this Psalm was used by the French Protestants during persecution times as a signal for the stationing of sentinels to keep watch against sudden attack.

8. It not only acted as a signal, but a wholesome reminder of their Divine Protector and Protection.

Results of Remembrance of the Lord.

1. Earnest and successful prayer (verse 4).
2. Restfulness (verse 5).
3. Hopefulness (verse 6) and courage.
4. Importunity.

Psalm 3:3 But You, O LORD, are a shield about me, My glory, and the One who lifts my head.

BGT Psalm 3:4 σ ὁ κριε ντιλ μπτωρ μου ε ὀξα μου κα ψ ν τ ν κεφαλ ν μου

LXE Psalm 3:3 But thou, O Lord, art my helper: my glory, and the one that lifts up my head.

KJV Psalm 3:3 But thou, O LORD, art a shield for me; my glory, and the lifter up of mine head.

NET Psalm 3:3 But you, LORD, are a shield that protects me; you are my glory and the one who restores me.

CSB Psalm 3:3 But You, LORD, are a shield around me, my glory, and the One who lifts up my head.

ESV Psalm 3:3 But you, O LORD, are a shield about me, my glory, and the lifter of my head.

NIV Psalm 3:3 But you are a shield around me, O LORD; you bestow glory on me and lift up my head.

NLT Psalm 3:3 But you, O LORD, are a shield around me; you are my glory, the one who holds my head high.

NRS Psalm 3:3 But you, O LORD, are a shield around me, my glory, and the one who lifts up my head.

NJB Psalm 3:3 But you, Yahweh, the shield at my side, my glory, you hold my head high.

NAB Psalm 3:4 But you, LORD, are a shield around me; my glory, you keep my head high.

YLT Psalm 3:3 And Thou, O Jehovah, art a shield for me, My honour, and lifter up of my head.

GWN Psalm 3:3 But you, O LORD, are a shield that surrounds me. You are my glory. You hold my head high.

BBE Psalm 3:3 But your strength, O Lord, is round me, you are my glory and the lifter up of my head.

RSV Psalm 3:3 But thou, O LORD, art a shield about me, my glory, and the lifter of my head.

NKJ Psalm 3:3 But You, O LORD, are a shield for me, My glory and the One who lifts up my head.

ASV Psalm 3:3 But thou, O Jehovah, art a shield about me; My glory and the lifter up of my head.

DBY Psalm 3:3 But thou, Jehovah, art a shield about me; my glory, and the lifter up of my head.

BHT Psalm 3:4 wū`aTTâ yhw(´ädönäy) mägën Ba`ádí Kübôdí ûmērîm rô`šî

NIRV Psalm 3:3 LORD, you are like a shield that keeps me safe. You honor me. You help me win the battle.

RWB Psalm 3:3 But thou, O LORD, art a shield for me; my glory, and the lifter up of my head.

WEB Psalm 3:3 But thou, O LORD, {art} a shield for me; my glory, and the lifter up of my head.

- **shield:** Ps 18:2 Ps 28:7 Ps 84:11 Ps 119:114 Ge 15:1 Dt 33:29
- **my:** Ps 4:3 62:7 Isa 45:25 60:19 Lu 2:32 Rev 21:11,23
- **the:** Ps 27:6 110:7 Ge 40:13 2Ki 25:27

Related Passages:

Genesis 15:1+ After these things the word of the LORD came to Abram in a vision, saying, "Do not fear, Abram, **I am a Shield to you**; Your reward shall be very great."

Deuteronomy 33:29+ "Blessed are you, O Israel; Who is like you, a people saved by the LORD, **Who is the Shield of your help** (['ezer](#); Lxx - [boethos](#) = Helper - only in Heb 13:6+ in NT) And the sword of your majesty! So your enemies will cringe before you, And you will tread upon their high places."

2 Samuel 22:3 (cf Ps 18:2) My God, my rock, in whom I take refuge, My **shield** and the horn of my salvation, my stronghold and my refuge; My savior, You save me from violence.

Psalm 28:7 The LORD is my strength and my **shield**; My heart trusts in Him, and I am helped; Therefore my heart exults, And with my song I shall thank Him.

Psalm 33:20 Our soul waits for the LORD; He is our help and our **shield**.

Psalm 84:9 Behold our **shield**, O God, And look upon the face of Your anointed.

Genesis 40:13 within three more days Pharaoh **will lift up your head** and restore you to your office (**AS WOULD HAPPEN TO DAVID**); and you will put Pharaoh's cup into his hand according to your former custom when you were his cupbearer.

2 Samuel 15:30+ And David went up the ascent of the Mount of Olives, and wept as he went, and **his head was covered** (PARALLEL **"THE ONE WHO LIFTS MY HEAD"**) and he walked barefoot. Then all the people who were with him each covered his head and went up weeping as they went.

JEHOVAH IS MY SHIELD LIFTER OF MY HEAD

But You - O blessed term of contrast. The waves of adversity were crashing on David, then the Spirit sent him this blessed word "but!"

[Jamieson](#) says David "repels the reproach by avowing his continued trust."

O LORD ([Jehovah -Yahweh](#)), **are a shield** ([magen](#)) **about me** - **NET** has "a shield that protects me." A **shield** had doubtless been a literal protector of David in his battles. But here he uses the figure of a **shield** to depict his protection in spiritual battles.

The Hebrew word for **shield** is translated with the Greek word **antileptor** which means **protector, helper, defender** (not in NT, 17v OT - 2 Sam. 22:3; Ps. 3:3; Ps. 18:2; Ps. 42:9; Ps. 46:7; Ps. 46:11; Ps. 54:4; Ps. 59:9; Ps. 59:16; Ps. 59:17; Ps. 62:2; Ps. 62:6; Ps. 89:26; Ps. 91:2; Ps. 109:12; Ps. 119:114; Ps. 144:2) The Septuagint reads "Thou, O Lord, art my Helper."

David's words remind me of Paul's exhortation in Eph 6:16+ "in addition to all, taking up the **shield of faith** with which you will be able to extinguish all the flaming arrows of the evil one." He is our Shield, but we still need to take up the truth (like we might pick up a shield at our side) and use it to fortify and protect our minds from our strong enemy!

Spurgeon - Here David avows his confidence in God. "*Thou, O Lord, art a shield for me.*" The word in the original signifies more than a shield; it means a buckler round about, a protection which shall surround a man entirely, a shield above, beneath, around, without and within. Oh! what a shield is God for his people! He wards off the fiery darts of Satan from beneath, and the storms of trials from above, while, at the same instant, he speaks peace to the tempest within the breast.

[Barnes](#) on **shield** - They were usually made of tough and thick hides, fastened to a rim, and so attached to the left arm that they could be readily thrown before the body when attacked, or so that, as they were usually held, the vital parts of the body would be protected. See the notes at Ephesians 6:14-16. From this use of the shield it was natural to speak of God as the "shield," or the "Protector" of his people - an appellation which is often given to him in the Scriptures

Henry Morris on I am thy shield (in his comments on Genesis 15:1) - Many of the great claims of Christ began with the words "I am." "I am the light of the world." "I am the way, the truth, and the life." "I am the door." Last of all, He said: "I am the Alpha and Omega," and then "I am the root and the offspring of David, and the bright and morning star" ([Revelation 22:13, 16](#)). In fact, His very name is "I am that I am" ([Exodus 3:14](#)). Jesus said to the Jews: "Your father Abraham rejoiced to see my day: and he saw it, and was glad" ([John 8:56](#)). When they questioned how Abraham could have seen Him, He simply answered: "Before Abraham was, I am" ([John 8:58](#)). They recognized this claim as a claim to be God Himself, and immediately tried to stone Jesus. But, in truth Abram had seen Him! It was probably this very occasion to which Jesus referred, when He first identified Himself to Abram as the self-existing God, the One who was able and willing to supply every need in time and eternity. (Genesis Record)

My glory - **My glory** speaks of his possession and his source of glory. David had received glory by being anointed and elevated to the king over all Israel. Jesus is the **glory** of the only begotten from the Father (Jn 1:14+). It follows that when we are in Christ, any "**glory**" we possess is ultimately His **glory**. In other words, He is the Source, the ["warp and the woof,"](#) of our glory. Ro 8:30+ speaks of believers as are already (past-tense) "glorified," so certain is our future glorification. But there is a present glory that is His to be had. Paul writes now as we "we all, with unveiled face, (are) beholding as in a mirror the **glory** of the Lord (especially in the Word of God), (we) are being (continually) transformed into the same image from **glory** to **glory**, just as from the Lord, the Spirit." (2Cor 3:18+) The ultimate purpose of our glorious transformation is that others ("lost and found") may see "Christ in us the hope (NOT HOPE SO BUT HOPE SURE) of glory." (Col 1:27+) Jesus commanded believers to **'let** your light **shine** ([aorist imperative](#) see [our](#)

[need to depend on the Holy Spirit to obey](#)) before men in such a way that they might see your good (God) works and glorify Your Father Who is in Heaven. (Mt 5:16+, cf 1Co 10:31+). Paul reminds us "we have been bought with a price, therefore **glorify** ([aorist imperative](#) see [our need to depend on the Holy Spirit to obey](#)) God in your body." (1Co 6:20+). In other words, when we live supernatural, Spirit enabled, Word centered, Christ exalting lives, that is clearly *visible* to other, we give them a proper opinion of the *invisible* God (the Father) Who they cannot see! How's your light shining, beloved? And then when Christ returns we will see Him and be like it, for we will see Him just as He is (glorified). (1Jn 3:2+) and we will "be glorified with Him." (Romans 8:17+) May our hope, full assurance, of future glory (Ro 8:18+, 1Pe 1:6-7+, 2Cor 4:17-18+) in eternity, be used by the Spirit to motivate us to live holy lives in the present. Vertical vision should always empower and motivate horizontal living! See Vertical Vision.

O for grace to see our future glory amid present shame!

-- C H Spurgeon

Spurgeon - Thou art "**my glory**." David knew that though he was driven from his capital in contempt and scorn, he should yet return in triumph, and by faith he looks upon God as honouring and glorifying him. O for grace to see our future glory amid present shame! Indeed, there is a present glory in our afflictions, if we could but discern it (Ro 8:18+, 1Pe 1:6-7+, 2Cor 4:17-18+); for it is no mean thing to have fellowship with Christ in his sufferings (Php 3:10-11+, Col 1:24+). David was honoured when he made the ascent of Olivet, weeping, with his head covered (2Sa 15:30+); for he was in all this made like unto his Lord. May we learn, in this respect, to glory in tribulations also (Ro 5:3-5+)!

And the One who lifts my head - **NLT** "who hold my head high." Why would David need his head lifted up? Because he was bowed down in morning as he was forced to depart his beloved city (See Ps 35:14 = "**I bowed down mourning**," Ps 38:6 = "I am **bent over and greatly bowed down**; I go **mourning** all day long.") When do we need our head uplifted? When we are downcast, despondent, mourning, like David was as he departed Jerusalem (2Sa 15:30).

Ellicott - The significance of this sublime trust comes out as we read in 2 Samuel 15:30 how the humiliated monarch went barefoot over Olivet, with head bent down and muffled in his mantle; no glory or dignity left; mute and humiliated under the insults and curses of Shimei.

Benson - Thou wilt restore me (cf **NET** = "the one who restores me.") to my former power and dignity. Thus David, in the midst of his dangers and distress, quiets his mind by calling to remembrance the power, and love, and faithfulness of God, and trusting in him. Reader, go thou, and do likewise, in all thy perplexities and troubles.

NET Note - Hebrew "[the one who] **lifts my head**." This phrase could be understood to refer to a general strengthening of the psalmist by God during difficult circumstances. However, if one takes the suggestion (**ED: I THINK IT MORE THAN A SUGGESTION!**) of the superscription that this is a Davidic psalm written during the revolt of Absalom, the phrase "lift the head" could refer to the psalmist's desire for restoration to his former position (cf. Ge 40:13 where the same phrase is used). Like the Hebrew text, the present translation ("who restores me") can be understood in either sense.

Spurgeon - "**And the lifter up of mine head**"—thou shalt yet exalt me. Though I hang my head in sorrow, I shall very soon lift it up in joy and thanksgiving. What a divine trio of mercies is contained in this verse!—**defence for the defenceless, glory for the despised, and joy for the comfortless**. Verily we may well say, "there is none like the God of Jeshurun." (Dt 33:26KJV)

Pulpit Commentary - As God had raised up David to the throne (2 Samuel 2:4; 2 Samuel 5:3), and prospered him in his wars (2 Samuel 8:1-14), and exalted him above all the other kings of the period, so he was well able now, if he so willed, to restore him to his place and re-establish him in the monarchy (comp. 2 Samuel 15:25; Psalm 43:3).

Shield ([04043](#)) [magen](#) rom **ganan** = to cover, surround, defend) is a masculine noun which most often refers to a shield, indicating some kind of protection, literal or figurative. A shield is described as a weapon (Jdg. 5:8; 2Sa 1:21; 1Ki 14:27; Job 15:26), as an ornament (1Ki. 10:17; 14:26), as the protective scales of a crocodile (Job 41:15).

The Lord has promised good to me,
His Word my hope secures;
He will my shield and portion be,
As long as life endures.

[Amazing Grace](#)

Krell says "The shield was the primary defensive weapon of the OT warrior. It was a portable fortress, a defensive wall that could be taken with the warrior into battle. It provided a barrier between the vulnerable flesh of the warrior and the dangerous impact of various weapons. It's a recurring image, particularly in the Psalms, of God's protection."

James Anderson - The word rendered "shield" is in the Hebrew text מגן, *magen*, which was a short buckler intended merely for

defence. The word rendered "buckler" is נָצַח *tsinnah*; it was double the weight of the *magen*, and was carried by the infantry; the *magen*, being lighter and more manageable, was used by the cavalry.

Figuratively **magen** refers to God as a Source of protection or escape, a refuge. *Magen* is used figuratively to refer to Israel's king in (Ps 84:9 cp Ps 84:9NLT, Ps 89:18, rulers in Ps 47:9), a shield describes God's truth in (Ps 91:4KJV)

In the Lxx the word for **shield** when it figuratively refers to God is either the verb *huperaspizo* = to hold a shield over (Ge 15:1, Dt 33:29, Pr 2:7,) or the noun *huperaspistes* = one who holds a shield over, a protector (2Sa 22:3, 31, 36+, Ps 18:2, 30, 35, 28:7, 33:20, 59:11, 115:9-11, 144:2)

The most important figurative use of *magen* is the description of Jehovah as **ashield** to those who are His, which emphasizes that He is our Protector and our protection. This of course implies we need protection. Indeed, we have 3 enemies, the [world](#), the [flesh](#) and the [devil](#), and God is Our Protector from each. Praise the Name of our Covenant Defender, Jehovah.

Dear name! the rock on which I build,
My shield and hiding place,
My never failing treasury filled
With boundless stores of grace!

Perhaps you are under attack and fearful like Abram. Can I encourage you to pause for a moment and sing a declaration of your faith in the Eternal God as your Shield from the attack...

[Thou Art a Shield About Me](#)

Psalm 3 Commentary

When (not "if") the attack comes hold on to the truth that Jehovah Himself is your Shield. Then the truth that you are holding on to will hold you fast and secure! Memorize Ephesians 6:16+ (in fact memorize your full armor in Ephesians 6:10-18+ beloved, that you might recall it to mind when the attacks come!)

In addition to all (ALL WHAT? Check context - Eph 6:13-15), taking up **the shield of faith** with which you will be able ([dunamai](#) - speaks of supernatural power from the Spirit of God!) to extinguish all (HOW MANY?) the flaming arrows of the evil one (cf "thought" in 2Cor 10:5b+ and Pr 23:7a).

About (01157) (*baad*) is a preposition meaning away from, behind, about, on behalf of, round about, through.

Complete Word Study Dictionary – Old Testament - The basic renderings are: behind, as in shutting a door behind oneself (Ge 7:16); surrounding one, shutting a person in (Ps. 3:3; 139:11; Jon 2:6). Figuratively, it is used after a verb of shutting to indicate (*ba'ad*) the womb (Gen. 20:18). After the verb to pray, it indicates what is prayed for (Ge 20:7). It indicates stand on behalf (*ba'ad*) of something or someone (2Sa 10:12). It is used to indicate looking through (*ba'ad*) something (Ge 26:8) or to describe motion over something (2Sa 20:21). It is used to render the idiom this... for that, e.g., skin for (*be'ad*) skin (Job 2:4).

Elmer Martens - Used primarily as a preposition, *ba'ad* is significant theologically. First *ba'ad* occurs in conjunction with petition "in behalf of" (*ba'ad*) someone. Persons request a spiritual leader to pray (usually Hithpael of *pālal*) in their behalf, e.g. Pharaoh to Moses (Exodus 8:28 [H 24]); people to Samuel (1 Samuel 12:19); Hezekiah to Isaiah (2 Kings 19:4); representatives to Jeremiah (Jeremiah 21:2; Jeremiah 42:2). Or, assertions are made of spiritual leaders that they have or will intercede, e.g. Abraham (Genesis 29:7) and Moses (Numbers 21:7; Deut. 9:20). Jeremiah is commanded not to pray for (*ba'ad*) the people (Jeremiah 7:16; Jeremiah 11:14). The preposition throughout underscores the mediating function of leaders, including prophets, in intercession. Instructions given to priests include the expression "make atonement for (*ba'ad*)." Aaron is instructed to make atonement (*kāpar*, q.v.) for himself and his house (Leviticus 9:7). In the temple which Ezekiel describes, sin offerings are to be observed "to make atonement for" (*ba'ad*) the people (Ezekiel 45:17, 22). Descriptions of the ritual for the Day of Atonement repeated the same expression (Leviticus 16:6, 11, 17, 24). It is perhaps presumptuous to argue merely from *ba'ad* that sacrifice is to be understood as substitutionary. The whole ritual must be considered. Prayer is also spoken of as "making atonement for" (Exodus 32:30). Yet there can be no doubt that sacrifice, supremely Christ's sacrifice, is "for the benefit of" and "in behalf of" others. Non-theological usages include: away from, behind, out from or out through in various appropriate situations. (See [TWOT](#))

Baad - about(2), account(1), around(2), because(1), behalf(4), behind(7), behind*(3), over(1), sake(2), through(9), what concerns(1). Gen. 7:16; Gen. 26:8; Jos. 2:15; Jdg. 3:23; Jdg. 5:28; 1 Sam. 19:12; 2 Sam. 10:12; 2 Sam. 20:21; 2 Ki. 1:2; 2 Ki. 4:4; 2 Ki. 4:5; 2 Ki. 4:21; 2 Ki. 4:33; 1 Chr. 19:13; Job 1:10; Job 22:13; Ps. 3:3; Ps. 138:8; Ps. 139:11; Prov. 6:26; Prov. 7:6; Cant. 4:1; Cant. 4:3; Cant. 6:7; Isa. 8:19; Isa. 26:20; Jer. 11:14; Jer. 21:2; Jer. 29:7; Jer. 37:3; Joel 2:8; Joel 2:9; Jon. 2:6

Glory (03519) **kabod** from root **kabad** = to be heavy or weighty) conveys the central meaning of weight in most OT occurrences and most of the applications carry this figurative sense (cp "heavy with sin"). This sense gives rise to the idea of a "weighty" person in society or one who is honorable, impressive, worthy of respect. Such honor or glory can be associated with dignity, wealth, or high position. It involves respect or reverence from others; sometimes it refers to an object as being worthy of respect. The **Septuagint (Lxx)** translates **kabod** with **doxa**, which in simple terms means that which gives a proper opinion of some one or some thing. And so God's **glory** gives us a proper opinion of Who He is, providing a glimpse into His beauty, brilliance, effulgence, and radiance.

Play this upbeat, encouraging song based on Psalm 3 -

[THOU ART A SHIELD FOR ME..LET GOD ARISE](#)

F B Meyer - Psalm 3:3 But Thou O Lord, art a shield for me; my glory, and the lifter up of mine head.

Oh, my soul, hast then made God thy glory? Others boast in their wealth, beauty, position, achievements: dost thou find in God what they find in these? Thou needest safety from the shocks of time and change: is He thy shield? Thou must have something outside of thee, to complete thy blessedness: is He thine ideal? Thy head is drooping like a flower-cup—it sadly needs the dexterous hand of the Gardener: is it busy with the?

“Nothing resting in its own completeness
Can have worth or beauty: but alone—
Because it leads and lends to further sweetness,
Fuller, higher, deeper than its own—
Life is only bright when it proceedeth
Towards a truer, deeper life above;
Human love is sweetest when it leadeth
To a more divine and perfect love.”

God around us as a shield, God above and within us as an ideal, God lifting up the tired and sorrowful face — this was David's threefold conception of his relation with God. All around men were filled with wrath at him. He heard their harsh voices, and what they said. Nevertheless he comforted, and stayed his heart with the words, But Thou, O Lord. Ah, what an instant change they make!

“We kneel, and all round us seems to lower;
We rise and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak — we rise, how full of power!”

Ah, these Buts! What a difference they make in our lives. There is always the hedge of God's care, always an illimitable reserve of power and help within our reach, of which we may avail ourselves; and we are so sure of it, that we lay ourselves down in peace to sleep, though the foe in thousands encamps around.

God, My Glory

You, O Lord, are a shield for me, my glory and the One who lifts up my head. —Psalm 3:3

Today's Scripture: Psalm 3

Is God your glory? (Psalm 3:3). The word glory is the translation of a Hebrew word meaning “weight” or “significance.”

Some people measure their worth by beauty, intelligence, money, power, or prestige. But David, who wrote Psalm 3, found his security and worth in God. He said that many stood against him. He heard their cruel voices and was tempted to believe them, to give way to discouragement and depression. Nevertheless, he comforted and strengthened his heart with these words: “You, O Lord, are a shield for me, my glory and the One who lifts up my head” (v.3).

What a change that realization made! He had God, and his enemies did not. So he could hold up his head with confidence.

Verses like Psalm 3:3 can bring peace to your heart even in the midst of a storm of trouble. God is your shield and deliverer. He will deal with your adversaries in due time.

Meanwhile, tell God all about your troubles. Let Him be your glory. You don't have to defend yourself. Ask Him to be your shield—to protect your heart with His overshadowing love and care. Then, like David, you can lie down in peace and sleep, though tens of thousands are against you (vv.5-6).By: David H. Roper ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted](#)

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Though many be against me
And would attack my name,
I'll glory in my Savior
And trust Him just the same.
—Fitzhugh

No one is more secure than the one who is held in God's hands.

A Shield Around Me

But you, Lord, are a shield around me, my glory, the One who lifts my head high. Psalm 3:3

Today's Scripture & Insight: Psalm 3

Our church experienced an agonizing loss when Paul, our gifted worship minister, died at the age of thirty-one in a boating accident. Paul and his wife, DuRhonda, were no strangers to pain; they had buried several children who hadn't made it to term. Now there would be another grave near the small graves of these little ones. The life-crushing crisis this family experienced hit those who loved them like a knockout blow to the head.

David was no stranger to personal and family crises. In Psalm 3, he found himself overwhelmed because of the rebellion of his son Absalom. Rather than stay and fight, he chose to flee his home and throne (2 Samuel 15:13–23). Though “many” considered him forsaken by God (Psalm 3:2), David knew better; he saw the Lord as his protector (v. 3), and he called upon Him accordingly (v. 4). And so did DuRhonda. In the midst of her grief, when hundreds had gathered to remember her husband, she raised her soft, tender voice in a song that expressed confidence in God.

When doctors' reports are not encouraging, when financial pressures won't ease up, when efforts to reconcile relationships fail, when death has left those we cherish in its wake—may we too be strengthened to say, “But you, Lord, are a shield around me, my glory, the One who lifts my head high” (v. 3). By: Arthur Jackson ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

How did you respond the last time you found yourself in an overwhelming situation? How does knowing God is a shield around you help?

Heavenly Father, help me to see that though life can be uncomfortable, I can find comfort in You.

Igor And Me

You, O Lord, are a shield for me. — Psalm 3:3

Today's Scripture: Psalm 3:1-8

When I was in Siberia, my friend Igor and I stopped at a store. Just outside the door a large, mean-looking dog snarled at us and would not let us inside. After a while the store owner came out, and to my surprise he shot the dog. So Igor and I went in.

A few minutes later, four angry Russians burst into the building, looking for the man who had killed their dog. One slapped Igor in the face, and another slammed me against a wall. When they saw that neither of us had a rifle, they left. But they returned almost immediately. After more heated conversation, they left again. Only then did I realize that Igor had positioned himself between me and the half-drunken men. They would have had to fight Igor to get to me—and he is one strong man!

What Igor did for me illustrates what God does for His people. King David's foes were aligned against him, led by his son Absalom. Yet David saw God as his shield (Psalm 3:3). This truth reflected David's own relationship to his people. They saw the king as their shield, their protector against the enemy. Now the king saw the Almighty as his protector.

Whoever may rise up against us—man or spiritual foe—will find our God between us and him. We can trust the Lord to shield us from our foes. By: David C. Egener ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

God is always present with us,
Though His face we cannot see;
He protects and guides and comforts
All His children faithfully.

God is always protecting us—even when we don't realize we need it.

Psalm 3:4 I was crying to the LORD with my voice, And He answered me from His holy mountain. Selah

BGT Psalm 3:5 φων μου πρς κριον κκραξα κα πκουσ ν μου ξ ρους γουατο δι φαλμα

LXE Psalm 3:4 I cried to the Lord with my voice, and he heard me out of his holy mountain. Pause.

KJV Psalm 3:4 I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

NET Psalm 3:4 To the LORD I cried out, and he answered me from his holy hill. (Selah)

CSB Psalm 3:4 I cry aloud to the LORD, and He answers me from His holy mountain.Selah

ESV Psalm 3:4 I cried aloud to the LORD, and he answered me from his holy hill. Selah

NIV Psalm 3:4 To the LORD I cry aloud, and he answers me from his holy hill. Selah

NLT Psalm 3:4 I cried out to the LORD, and he answered me from his holy mountain. Interlude

NRS Psalm 3:4 I cry aloud to the LORD, and he answers me from his holy hill. Selah

NJB Psalm 3:4 I cry out to Yahweh; he answers from his holy mountain.Pause

NAB Psalm 3:5 Whenever I cried out to the LORD, I was answered from the holy mountain. Selah

YLT Psalm 3:4 My voice is unto Jehovah: I call: And He answereth me from his holy hill, Selah.

GWN Psalm 3:4 I call aloud to the LORD, and he answers me from his holy mountain. Selah

BBE Psalm 3:4 I send up a cry to the Lord with my voice, and he gives me an answer from his holy hill. (Selah.)

RSV Psalm 3:4 I cry aloud to the LORD, and he answers me from his holy hill. Selah

NKJ Psalm 3:4 I cried to the LORD with my voice, And He heard me from His holy hill. Selah

ASV Psalm 3:4 I cry unto Jehovah with my voice, And he answereth me out of his holy hill. Selah

DBY Psalm 3:4 With my voice will I call to Jehovah, and he will answer me from the hill of his holiness. Selah.

BHT Psalm 3:5 qôlî ´el-yhwh(´ädönäy) ´eqrä´ wayya|`áně^onî mēhar qodšô se^olâ

NIRV Psalm 3:4 I call out to the LORD. He answers me from his holy hill. Selah

RWB Psalm 3:4 I cried to the LORD with my voice, and he heard me from his holy hill. Selah.

WEB Psalm 3:4 I cried to the LORD with my voice, and he heard me from his holy hill. Selah.

- **I was crying to the LORD:** Ps 22:2-5 34:6 50:15 66:17-19 86:3,4 91:15 116:1-4 130:1,2 138:3 Ps 142:1-3 Isa 65:24 Jer 29:12,13 Mt 7:7 Jas 5:13
- **He answered me:** Ps 34:4
- **His holy mountain:** Ps 2:6 43:3 99:9 132:13,14

**PRAYING OUT
LOUD**

I was crying to the LORD with my voice- **ESV** = "I cried aloud"

Spurgeon - Why doth he say, "with my voice?" Surely, silent prayers are heard. Yes, but good men often find that, even in secret, they pray better aloud than they do when they utter no vocal sound. Perhaps, moreover, David would think thus:—"My cruel enemies clamour against me; they lift up their voices, and, behold, I lift up mine, and my cry outsoars them all. They clamour, but the cry of my voice in great distress pierces the very skies, and is louder and stronger than all their tumult; for there is one in the sanctuary who hearkens to me from the seventh heaven,

And He answered me from His holy mountain.

Spurgeon - Answers to prayers are sweet cordials for the soul. We need not fear a frowning world while we rejoice in a prayer-hearing God. Here stands another Selah. Rest awhile, O tried believer, and change the strain to a softer air.

The despairing worshiper cried out to God, who revealed Himself as present and attentive to His hurting child. God revealed His care in the encounter of a night's sleep and sleeplessness. Revelation includes God's answer to the individual who expresses personal need to God.

An Overcoming Faith

I cried to the Lord with my voice, and He heard me from His holy hill. — Psalm 3:4

Today's Scripture: 1 Samuel 1:1-18

Few things disable new workers on a job like criticism from veterans. Good hiring managers know to protect new employees by surrounding them with mentors willing to shield them from unnecessary barbs.

Hannah is a mentor to us in dealing with criticism and deep desires of the heart (1 Sam. 1:1-18). Surrounded by a husband who didn't understand, a taunting peer, and an overly judgmental clergyman, Hannah found a way through the fog by confiding in God (v.10). While we now know God answered the prayer of Hannah's heart by giving her a child, we don't know for sure if Eli's blessing was a wish or a promise from God (v.17). I think her no-longer-sad face came most of all because she gained peace from confiding in Him.

We were created to be in relationship with God; and when we take that relationship to an intimate level, it bonds us not only to His presence but also to His strength. Prayers that express our hurts and emotions are most assuredly welcomed by God because they demonstrate our trust in Him. We will often find perspective, and nearly always come away comforted, knowing we've entrusted the things that are troubling us—whether criticism or deep desires—to the One who is best able to sort through them. By: Randy Kilgore ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

The kindest Friend I've ever had
Is One I cannot see,
Yet One in whom I can confide,
Who loves and blesses me.
—Shuler

In prayer, it's better to have a heart without words than words without heart.

Persevering with Peace

I lie down and sleep; I wake again, because the Lord sustains me. Psalm 3:5

Today's Scripture & Insight: Psalm 3

As I continue trusting God through my struggles with chronic pain, even the simplest setback can feel like a fierce enemy attacker. Problem One jabs me from the right. Problem Two shoves me from behind. Problem Three punches me square in the nose. During these times, when my strength wanes and immediate relief evades me, running and hiding can seem like a good idea. But since I can't escape my pain, change my circumstances, or ignore my emotions, I'm learning slowly to rely on God to carry me through.

When I need encouragement, comfort, and courage, I prayerfully read through the songs of the psalmists, who honestly bring their situations to God. In one of my favorite psalms, King David flees from Absalom, his son who wanted to kill him and take his kingdom. Though David lamented his painful situation (Psalm 3:1–2), he trusted God's protection and expected Him to answer his prayers (vv. 3–4). The king didn't lose sleep worrying or fearing what could happen, because he trusted God to sustain and save him (vv. 5–8).

Physical and emotional pain can often feel like aggressive adversaries. We may be tempted to give up or wish we could escape when we're weary and can't see the end of our current battle. But, like David, we can learn to trust that God will hold us up and help us rest in His constant and loving presence. By: Xochitl Dixon ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Lord, thanks for giving us rest in the peace of Your constant presence and assuring us of the victory You've already won.

God offers us peace as He holds us up and carries us through every trial.

BGT Psalm 3:6 γ κοιμ θην κα πνωσα ξηγ ρθην τι κ ριος νπιλ μφετα μου

LXE Psalm 3:5 I lay down and slept; I awaked; for the Lord will help me.

KJV Psalm 3:5 I laid me down and slept; I awaked; for the LORD sustained me.

NET Psalm 3:5 I rested and slept; I awoke, for the LORD protects me.

CSB Psalm 3:5 I lie down and sleep; I wake again because the LORD sustains me.

ESV Psalm 3:5 I lay down and slept; I woke again, for the LORD sustained me.

NIV Psalm 3:5 I lie down and sleep; I wake again, because the LORD sustains me.

NLT Psalm 3:5 I lay down and slept, yet I woke up in safety, for the LORD was watching over me.

NRS Psalm 3:5 I lie down and sleep; I wake again, for the LORD sustains me.

NJB Psalm 3:5 As for me, if I lie down and sleep, I shall awake, for Yahweh sustains me.

NAB Psalm 3:6 Whenever I lay down and slept, the LORD preserved me to rise again.

YLT Psalm 3:5 I -- I have lain down, and I sleep, I have waked, for Jehovah sustaineth me.

GWN Psalm 3:5 I lie down and sleep. I wake up again because the LORD continues to support me.

BBE Psalm 3:5 I took my rest in sleep, and then again I was awake; for the Lord was my support.

RSV Psalm 3:5 I lie down and sleep; I wake again, for the LORD sustains me.

NKJ Psalm 3:5 I lay down and slept; I awoke, for the LORD sustained me.

ASV Psalm 3:5 I laid me down and slept; I awaked; For Jehovah sustaineth me.

DBY Psalm 3:5 I laid me down and slept; I awaked, for Jehovah sustaineth me.

- I laY: Ps 4:8 127:2 Lev 26:6 Job 11:18,19 Pr 3:24 Ac 12:6
- the: Ps 4:8 66:9 Pr 14:26 18:10 Isa 26:3

A SLEEP OF HOLY CONFIDENCE

I lay down and slept; I awoke,

Spurgeon - David's faith enabled him to lie down; anxiety would certainly have kept him on tiptoe, watching for an enemy. Yea, he was able to sleep, to sleep in the midst of trouble, surrounded by foes. "**So he giveth his beloved sleep.**" There is a sleep of presumption; God deliver us from it! There is a sleep of holy confidence; God help us so to close our eyes! But David says he awaked also. Some sleep the sleep of death; but he, though exposed to many enemies, reclined his head on the bosom of his God, slept happily beneath the wing of Providence in sweet security, and then awoke in safety.

Utley - Sleep is possible because of YHWH's presence, peace, and protection (cf. Ps. 4:8; Pro. 3:24). Psalm 3:5a is an idiom for a restful night's sleep! This is possible because of one's faith and trust in YHWH, His presence, His promises, His character!

for the LORD sustains (protects) me.

Spurgeon - The sweet influence of the Pleiades of promise shone upon the sleeper, and he awoke conscious that the Lord had preserved him. An excellent divine has well remarked—"This quietude of a man's heart by faith in God, is a higher sort of work than the natural resolution of manly courage, for it is the gracious operation of God's Holy Spirit upholding a man above nature, and therefore the Lord must have all the glory of it."

Warren Wiersbe - How well we sleep sometimes indicates how much we really trust the Lord. David said, "I lay down and slept; I awoke, for the Lord sustained me" (v. 5). We may think we can do that anytime. But what if we had been where David was? He was fleeing from his son Absalom, who had turned against him and had driven him from Jerusalem. Now David was in the wilderness with his army. It would be difficult to lie down and sleep knowing that you are in a dangerous wilderness and that your own son is against you. Oh, it wasn't the physical danger that kept David awake. He knew God would protect him. It was the inner spiritual and emotional agony of having his own flesh and blood trying to seize the kingdom from him. But David said, in effect, "Lord, You are

able to give me peace in my heart, the protection I need, the perspective I need. You are able to help me in the midst of this difficult situation." The heart of every problem is really the problem in the heart. David knew that it was not the army on the outside that would keep him awake but the agony on the inside. This psalm starts with David's cry, "Many are they who rise up against me" (v. 1). He's pleading for help. The psalm ends with David's singing a song of praise (v. 8). Your day might begin by your pleading for help. But if you are trusting the Lord, it could end by your praising Him for the help He has given you. Difficult circumstances often rob us of our peace and our perspective. When you find yourself in adverse circumstances or in the face of frightening consequences, admit your trouble and affirm your trust in Him. Then be encouraged that God protects you and gives you peace in the midst of the storm.

Psalm 3:6 I will not be afraid of ten thousands of people Who have set themselves against me round about.

BGT Psalm 3:7 ο φοβηθ σομαι π μυρι δων λαο τ ν κ κλ συνεπιθημ νων μοι

LXE Psalm 3:6 I will not be afraid of ten thousands of people, who beset me round about.

KJV Psalm 3:6 I will not be afraid of ten thousands of people, that have set themselves against me round about.

NET Psalm 3:6 I am not afraid of the multitude of people who attack me from all directions.

CSB Psalm 3:6 I am not afraid of the thousands of people who have taken their stand against me on every side.

ESV Psalm 3:6 I will not be afraid of many thousands of people who have set themselves against me all around.

NIV Psalm 3:6 I will not fear the tens of thousands drawn up against me on every side.

NLT Psalm 3:6 I am not afraid of ten thousand enemies who surround me on every side.

NRS Psalm 3:6 I am not afraid of ten thousands of people who have set themselves against me all around.

NJB Psalm 3:6 I have no fear of people in their thousands upon thousands, who range themselves against me wherever I turn.

NAB Psalm 3:7 I do not fear, then, thousands of people arrayed against me on every side.

YLT Psalm 3:6 I am not afraid of myriads of people, That round about they have set against me.

GWN Psalm 3:6 I am not afraid of the tens of thousands who have taken positions against me on all sides.

BBE Psalm 3:6 I will have no fear, though ten thousand have come round me, putting themselves against me.

RSV Psalm 3:6 I am not afraid of ten thousands of people who have set themselves against me round about.

NKJ Psalm 3:6 I will not be afraid of ten thousands of people Who have set themselves against me all around.

ASV Psalm 3:6 I will not be afraid of ten thousands of the people That have set themselves against me round about.

DBY Psalm 3:6 I will not fear for myriads of the people that have set themselves against me round about.

BHT Psalm 3:7 lö|´-´îrä´ mēribübôt `ām ´ášer säbîb šăʔtû `älây

NIRV Psalm 3:6 I won't be afraid of the tens of thousands who are lined up against me on every side.

RWB Psalm 3:6 I will not be afraid of ten thousands of people, that have set themselves against me on all sides.

WEB Psalm 3:6 I will not be afraid of ten thousands of people, that have set {themselves} against me on all sides.

- **I will:** Ps 27:1-3 46:2,7 118:10-12 2Ki 6:15-17 Ro 8:31
- **ten:** 2Sa 18:7
- **set:** Ps 2:2

I will not be afraid of ten thousands of people Who have set themselves against me round about- Recall that Absalom had

rebelled and declared that he was king over all Israel. So while David's language may be hyperbolic, it may well reflect the nationwide support for Absalom, which would have made David feel like **ten thousands** were against him!

Who have set themselves against me round about - NET - "who attack me from all directions." NLT = "who surround me on every side."

Spurgeon - Buckling on his harness for the day's battle, our hero sings, **"I will not be afraid of ten thousands of people, that have set themselves against me round about."** Observe that he does not attempt to underestimate the number or wisdom of his enemies. He reckons them at tens of thousands, and he views them as cunning huntsmen chasing him with cruel skill. Yet he trembles not, but looking his foeman in the face he is ready for the battle. There may be no way of escape; they may hem me in as the deer are surrounded by a circle of hunters; they may surround me on every side, but **in the name of God I will dash through them**; or, if I remain in the midst of them, yet shall they not hurt me; I shall be free in my very prison.

When One Is A Majority

I will not be afraid of ten thousands of people who have set themselves against me all around. — Psalm 3:6

Today's Scripture: 2 Chronicles 32:1-8

When King Hezekiah saw that the king of Assyria intended to capture Jerusalem, he immediately went into action to defend the city. But when he had done all that was humanly possible, he realized it would not be enough. So he called the people together, and in the face of their desperate situation he reassured them, saying, "Be strong and courageous . . . for there are more with us than with him" (2 Chronicles 32:7).

How could he possibly make such a statement? Hezekiah gave the answer. He said, "With [Sennacherib] is an arm of flesh; but with us is the Lord our God, to help us and to fight our battles" (v.8). Sennacherib had power, soldiers, and prestige—an "arm of flesh." The inhabitants of Jerusalem had the Lord God!

Think of your own situation. Is the enemy pressing in upon you from all sides? Does everything appear hopeless? Remember, you have God's help. He is on your side! When you face insurmountable trials—when you are completely surrounded and outnumbered—look to the Lord. Find your confidence in Him, saying with the psalmist: "I will not be afraid of ten thousands of people who have set themselves against me all around" (Psalm 3:6).

With God, one is a majority! By: Richard DeHaan ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Does all the world seem against you?
Are you in the battle alone?
It's often when you are helpless
That God's mighty power is shown.
—Anon.

With God on our side we are never outnumbered.

Psalm 3:7 Arise, O LORD; save me, O my God! For You have smitten all my enemies on the cheek; You have shattered the teeth of the wicked.

BGT Psalm 3:8 ν στα κ ριε σ σ ν με θε ς μου τι σ πι ταξας πι ντας το ς χθρα νοντ ς μοι ματα ως δ ντας μαρτωλ ν συν τριψας

LXE Psalm 3:7 Arise, Lord; deliver me, my God: for thou hast smitten all who were without cause mine enemies; thou hast broken the teeth of sinners.

KJV Psalm 3:7 Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly.

NET Psalm 3:7 Rise up, LORD! Deliver me, my God! Yes, you will strike all my enemies on the jaw; you will break the teeth of the wicked.

CSB Psalm 3:7 Rise up, LORD! Save me, my God! You strike all my enemies on the cheek; You break the teeth of the wicked.

ESV Psalm 3:7 Arise, O LORD! Save me, O my God! For you strike all my enemies on the cheek; you break the teeth of the wicked.

NIV Psalm 3:7 Arise, O LORD! Deliver me, O my God! Strike all my enemies on the jaw; break the teeth of the wicked.

NLT Psalm 3:7 Arise, O LORD! Rescue me, my God! Slap all my enemies in the face! Shatter the teeth of the wicked!

NRS Psalm 3:7 Rise up, O LORD! Deliver me, O my God! For you strike all my enemies on the cheek; you break the teeth of the wicked.

NJB Psalm 3:7 Arise, Yahweh, rescue me, my God! You strike all my foes across the face, you break the teeth of the wicked.

NAB Psalm 3:8 Arise, LORD! Save me, my God! You will shatter the jaws of all my foes; you will break the teeth of the wicked.

YLT Psalm 3:7 Rise, O Jehovah! save me, my God. Because Thou hast smitten All mine enemies on the cheek. The teeth of the wicked Thou hast broken.

GWN Psalm 3:7 Arise, O LORD! Save me, O my God! You have slapped all my enemies in the face. You have smashed the teeth of wicked people.

BBE Psalm 3:7 Come to me, Lord; keep me safe, O my God; for you have given all my haters blows on their face-bones; the teeth of the evil-doers have been broken by you.

RSV Psalm 3:7 Arise, O LORD! Deliver me, O my God! For thou dost smite all my enemies on the cheek, thou dost break the teeth of the wicked.

NKJ Psalm 3:7 Arise, O LORD; Save me, O my God! For You have struck all my enemies on the cheekbone; You have broken the teeth of the ungodly.

ASV Psalm 3:7 Arise, O Jehovah; Save me, O my God: For thou hast smitten all mine enemies upon the cheek bone; Thou hast broken the teeth of the wicked.

DBY Psalm 3:7 Arise, Jehovah; save me, my God! For thou hast smitten all mine enemies upon the cheekbone, thou hast broken the teeth of the wicked.

BHT Psalm 3:8 qûmâ yhw(‘ädönäy) hôšî’ëñî ´élôhay Kîl-hiKKî’tä ´et-Kol-´öybay le⁹Hî šinnê rûšä`îm šîBBa⁹rTä

NIRV Psalm 3:7 LORD, rise up! My God, save me! Strike all my enemies in the face. Break the teeth of sinful people.

RWB Psalm 3:7 Arise, O LORD; save me, O my God: for thou hast smitten all my enemies upon the cheek bone; thou hast broken the teeth of the ungodly.

WEB Psalm 3:7 Arise, O LORD; save me, O my God: for thou hast smitten all my enemies {upon} the cheek bone; thou hast broken the teeth of the ungodly.

- Arise: Ps 10:12 12:5 35:23 44:23 59:5 74:11 76:9 Isa 51:9 Hab 2:19
- thou: Ps 58:6 Job 16:10 29:17 La 3:30

But David is too wise to venture to the battle without prayer; he therefore betakes himself to his knees, and cries aloud to Jehovah.

Arise, O LORD; save me, O my God! - These two imperatives are commands but are not used in the classic sense of commanding God to do something. The idea is more of entreating Him to act. Of course whether He acts or not is His divine prerogative. **Arise, O LORD** is David's plea in light of "many are rising up against me." (Ps 3:1).

Arise, O LORD - Nu. 23:18; 2 Chr. 6:41; Ps. 3:7; Ps. 7:6; Ps. 9:19; Ps. 10:12; Ps. 17:13; Ps. 74:22; Ps. 82:8; Ps. 132:8; Isa. 51:17

For You have smitten all my enemies on the cheek - David expresses his confidence in God and speaks in the past tense (have smitten...have shattered) as if these actions have already been accomplished!

Spurgeon - His only hope is in his God, but that is so strong a confidence, that he feels the Lord hath but to arise and he is saved. It

is enough for the Lord to stand up, and all is well. He compares his enemies to wild beasts, and he declares that God hath broken their jaws, so that they could not injure him;

You have shattered the teeth of the wicked.

Utley - The "cheek" (BDB 534 I) and "teeth" 9BDB 1042 I) are idioms of shame and defeat (cf. 1 Kgs. 22:24; Job 16:10; Ps. 58:6; Micah 5:1). It specifically refers to their hateful words (cf. Ps. 3:2).

Spurgeon - "Thou hast broken the teeth of the ungodly." Or else he alludes to the peculiar temptations to which he was then exposed. They had spoken against him; God, therefore, has smitten them upon the cheek bone. They seemed as if they would devour him with their mouths; God hath broken their teeth, and let them say what they will, their toothless jaws shall not be able to devour him. Rejoice, O believer, thou hast to do with a dragon whose head is broken, and with enemies whose teeth are dashed from their jaws!

Psalm 3:8 Salvation belongs to the LORD; Your blessing be upon Your people!

BGT Psalm 3:9 το κυριου σωτηρ ακαπιτην λαυ σου ελογα σου

LXE Psalm 3:8 Deliverance is the Lord's, and thy blessing is upon thy people.

KJV Psalm 3:8 Salvation belongeth unto the LORD: thy blessing is upon thy people. Selah.

NET Psalm 3:8 The LORD delivers; you show favor to your people. (Selah)

CSB Psalm 3:8 Salvation belongs to the LORD; may Your blessing be on Your people. Selah

ESV Psalm 3:8 Salvation belongs to the LORD; your blessing be on your people! Selah

NIV Psalm 3:8 From the LORD comes deliverance. May your blessing be on your people. Selah

NLT Psalm 3:8 Victory comes from you, O LORD. May you bless your people. Interlude

NRS Psalm 3:8 Deliverance belongs to the LORD; may your blessing be on your people! Selah

NJB Psalm 3:8 In Yahweh is salvation, on your people, your blessing! Pause

NAB Psalm 3:9 Safety comes from the LORD! Your blessing for your people! Selah

YLT Psalm 3:8 Of Jehovah is this salvation; On Thy people is Thy blessing! Selah.

GWN Psalm 3:8 Victory belongs to the LORD! May your blessing rest on your people. Selah

BBE Psalm 3:8 Salvation comes from the Lord; your blessing is on your people. (Selah.)

RSV Psalm 3:8 Deliverance belongs to the LORD; thy blessing be upon thy people! Selah

NKJ Psalm 3:8 Salvation belongs to the LORD. Your blessing is upon Your people. Selah

ASV Psalm 3:8 Salvation belongeth unto Jehovah: Thy blessing be upon thy people. Selah

DBY Psalm 3:8 Salvation is of Jehovah; thy blessing is upon thy people. Selah.

BHT Psalm 3:9 lyhwh(la'dōnāy) hayūšû`â`al-`ammükä birkäte⁹kä sse⁹lâ

NIRV Psalm 3:8 LORD, you are the one who saves. May your blessing be on your people. Selah

RWB Psalm 3:8 Salvation belongeth to the LORD: thy blessing is upon thy people. Selah.

WEB Psalm 3:8 Salvation {belongeth} to the LORD: thy blessing {is} upon thy people. Selah.

- Salvation: Ps 37:39,40 Pr 21:31 Isa 43:11 45:21,22 Jer 3:23 Ho 13:4 Jon 2:9 Ac 4:12 Rev 7:10 19:1
- thy blessing: Ps 29:11 72:17 Ac 3:26 Eph 1:3 Heb 6:14 1Pe 3:9

Salvation belongs to the LORD;

Spurgeon - This verse contains the sum and substance of Calvinistic doctrine. Search Scripture through, and you must, if you read it with a candid mind, be persuaded that the doctrine of salvation by grace alone is the great doctrine of the word of God: "*Salvation belongeth unto the Lord.*" This is a point concerning which we are daily fighting. Our opponents say, "Salvation belongeth to the free will of man; if not to man's merit, yet at least to man's will;" but we hold and teach that salvation from first to last, in every iota of it,

belongs to the Most High God. It is God that chooses his people. *He* calls them by his grace; *he* quickens them by his Spirit, and keeps them by his power. It is not of man, neither by man; "not of him that willeth, nor of him that runneth, but of God that showeth mercy." May we all learn this truth experimentally, for our proud flesh and blood will never permit us to learn it in any other way.

Your blessing be upon Your people!

Spurgeon - In the last sentence the peculiarity and speciality of salvation are plainly stated: "*Thy blessing is upon thy people.*" Neither upon Egypt, nor upon Tyre, nor upon Ninevah; thy blessing is upon thy chosen, thy blood-bought, thine everlastingly-beloved people. "*Selah:*" lift up your hearts, and pause, and meditate upon this doctrine. "Thy blessing is upon thy people." Divine, discriminating, distinguishing, eternal, infinite, immutable love, is a subject for constant adoration. Pause, my soul, at this *Selah*, and consider thine own interest in the salvation of God; and if by humble faith thou art enabled to see Jesus as thine by his own free gift of himself to thee, if this greatest of all blessings be upon thee, rise up and sing—

"Rise, my soul! adore and wonder!

Ask, 'O why such love to me?'

Grace hath put me in the number

Of the Saviour's family:

Hallelujah!

Thanks, eternal thanks, to thee!"

Morris - This is the first of seventy-four occurrences of *Selah* in the Bible, seventy-one in Psalms, three in Habakkuk. Its precise meaning is uncertain, but it seems to suggest a pause for meditation by the reader (or singer).