

THRU THE BIBLE EXPOSITION

Psalms: God's Nurture Of The Inner Man In The Life Of Faith

III. Trusting God To Withstand Many, Strong, Ungodly Foes

(Psalm 3:1-8)

I. Introduction

- A. Not only can God's people face rebellious foes as in the case of Psalm 2:1-12, sometimes they face many, strong, ungodly opponents, what David faced in Psalm 3:1-8 as he fled from his son Absalom in a civil war.
- B. We view Psalm 3:1-8 for insight and edification on withstanding many, strong, ungodly foes (as follows):

II. Trusting God To Withstand Many, Strong, Ungodly Foes, Psalm 3:1-8.

- A. The introductory segment of Psalm 3 is actually the first verse of the Psalm in inspired Scripture (Kittel, Biblia Hebraica, p. 978), so Psalm 3 was composed by David under Israel's traumatic civil war when David was forced to flee as king from the insurrection fomented by his rebellious son Absalom in 2 Samuel 15:1-18:33.
- B. Thus, we rely on the Biblical account of that crisis better to understand Psalm 3:1-8 in our Bible (as follows):
 - 1. In Psalm 3:1a, David called God "Jahweh," the Exodus 3:14 "I AM" where Israel was helpless in bondage to oppressive Egypt similar to David's plight in the events associated with Psalm 3, Ibid., p. 82, 978.
 - 2. David exclaimed how *many* were his foes who had risen up against him, Psalm 3:1b. This would have been a painful, unsettling experience for David as each of these foes had once been subject to him as king!
 - 3. These foes were emboldened, too, for they claimed there was no salvation for David from God, Psalm 3:2. They claimed the Creator God (*Elohim*, Ibid., p. 978) would not save him, that their cause would prevail!
 - 4. However, in his traumatic, painful situation with many, strong ungodly foes rising up against him from their former loyalty to him, David said of God, "but **You** (emphatic pron., Ibid.), *Jahweh*, are a round, light infantry defensive shield used in close combat (*magen*, Ibid.; B. D. B., A Heb.-Eng. Lex. of the O. T., p. 171; Roland deVaux, Ancient Israel: Volume 1 Social Institutions, 1965, p. 244-245) round about (*ba'ad*, Ibid., Kittel; Ibid., B. D. B., p. 126) me, Psalm 3:3a. The *magen* differs from the *sinnah*, a full body shield that an armor bearer carried in front of a warrior (Ibid., deVaux), for the *magen* was used in close combat. David thus claimed that Jahweh Who had delivered helpless Israel from overwhelming Egyptian bondage in the Exodus and Who had given him the Davidic Covenant that promised him protection when he obeyed God (cf. 2 Sam. 7:4-17 where all the references to God in that covenant are *Jahweh*, Ibid., Kittel, p. 466-467) was now His Protector from personal attack by many disloyal people!
 - 5. David added that Jahweh was thus his "Glorious One, Who lifts up my head" (*rum*, "lift up, support, sustain," Ibid., B. D. B., p. 926-927) in nurture from a state of depression and fear, Psalm 3:3b.
 - 6. Accordingly, David reported he cried aloud to Jahweh, and He heard him from His holy hill where the tabernacle was located, Psalm 3:4. This prayer may have been David's plea in 2 Samuel 15:31 that God would thwart the counsel of David's former trusted adviser Ahithophel who had decided to help Absalom (2 Sam. 16:23), a prayer that God answered in causing Absalom to heed the advice of David's spy, Hushai over Ahithophel's advice (2 Sam. 15:32-37; 17:1-14) to the saving of David's life (2 Sam. 17:15-23).
 - 7. David thus testified that he could lie down and sleep and also awaken alive from restful sleep since Jahweh had supported, sustained (*samak*, Ibid., Kittel; Ibid., B. D. B., p. 701-702) him, Psalm 3:5.
 - 8. Indeed, David claimed he would not fear though tens of thousands of disloyal associates had set themselves up to oppose him "all around" (*sabab*, Ibid., p. 685-686), Psalm 3:6.
 - 9. David asked Jahweh to rise and save him as his Creator God (*Elohim*, Ibid., Kittel) versus the claim of his foes (Psa. 3:2) that Elohim would not do so, for He had before struck all David's foes on the jaw, and He had before broken the teeth of the wicked, Psa. 3:7; H. C. Leupold, Exposition of the Psalms, 1974, p. 64.
 - 10. In Psalm 3:8, David gave a lesson from this experience, teaching us: "From Jahweh comes salvation; upon Your people be your blessing."["Selah" is a likely a musical term, Ryrie Study Bible, KJV, 1978, p. 798.]

Lesson: *When many disloyal associates turned on him to harm him, David called on the Lord who had saved a helpless Israel in the Exodus from Egypt and Who had promised him blessing in the Davidic Covenant when he obeyed the Lord to help him as His Creator God and surrounding shield in personal combat, finding the Lord enabling him to be so supported and calmed, he could get much-needed sleep and safely awaken and be rescued.*

Application: *In times of painful opposition from many, strong, ungodly foes of all sorts, may we pray for God's help and find through His Word ample support of the inner man along with His external deliverance.*