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ADONAI, You are a Shield Around Me, the Lifter of My Head
Psalm 3:1-8

A **psalm** of **David**. When **he** fled from **his son Absalom**.

ADONAI, you are a shield around me, the lifer of my head DIG: Who are David's foes (Second Samuel 15:13-30)? Why does he flee the City rather than fight? What must have happened to transform David's "weeping" eyes and bowed head in verses 3-5? From where did David find his peace, victory and blessing? Likewise, his anger and anxiety?

REFLECT: When did you last feel abandoned by friends or family members? By God? What happened? What "foes" are you facing right now? From what are you praying for deliverance? How will you know when that prayer is answered?

Every morning when we wake up, the choice stands before us: fear or faith? All of us, like **David**, have our own **enemies** and battles to fight. We can identify with the complaint of this **psalm,** "**ADONAI, how many enemies do I have!"** This trouble may come from people who attack us, from spiritual opposition, or from our own emotional wounds. So although **David** wrote this **psalm** in the heartbreak over **his son's** rebellion, it is our **psalm** too.

A. Lament Over Enemies: ADONAI, how many enemies do I have! How countless are those attacking me; how countless those who say of me, "There is no salvation (Hebrew: *yeshuah*) **in God (Psalm 3:1-2 CJB). His enemies** cursed **him (Second Samuel 16:7-8)** or sarcastically concluded that **David** had been abandoned by the very **God** whom **he** had served so faithfully and in whom **he** had put **his** trust. During an era of international peace for **David's** kingdom, **his enemies** had arisen from *within* **Isra'el**. **They** joined together with great viciousness and hatred toward **their king**.[390] But whenever adversity strikes we have a choice: we can run *from* **God** or run *to* **God**. We can use suffering to justify unbelief, or we can use suffering to spur us to faith.

The skepticism of others and our own self-doubts can cause our faith to falter. As evil overwhelms us and our own frailty becomes more and more evident, the lie that **there is no salvation in God** sounds like the truth. If we are going to fight against this lie we must remember its origin. **Yeshua** said of **the Adversary**: **He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies (Yochanan 8:44).** Therefore, the origin of any doubts about the goodness of **ADONAI**, or **His** ability to **save** us is demonic. That is why Rabbi Sha'ul encourages us to take **the shield of faith, with which you can extinguish all the flaming arrows of the evil one (Ephesians 6:16).** This is exactly what **David** did in the next verse. We must turn from the lie to the living **God**.[391]

Selah. It occurs 71 times in the Psalms and was likely a term of direction to the musicians who accompanied their recital, probably an indication that instrumental music was to be introduced at this point. But its precise significance in **Isra'el's** worship remains unclear. It could possibly mean *to lift up* or *exalt*.

B. Prayer to the LORD: David now moves from the character of **his enemies** to the character of **God**. **But You, ADONAI, You are a shield for me. The king** put **his** confidence in the protection that **YHVH** alone can provide, because **his glory** is greater than any human power. **You are my glorious One, ADONAI-Tzva'ot,** with a multitude of angels at **His** command that cannot be counted. This **Psalm** expresses confidence that **the LORD** will **lift David's head high** when **he** is victorious over **his enemies. His** fear is met by faith:

With my voice I call out to ADONAI, and He answers me from His holy mountain, where the presence of **the Great King** is symbolized by the ark of the Covenant **(Psalm 3:3-4 CJB). The recollection of God's saving power in days past drove away any feeling of despair that David might have had. He had been compelled to flee from the Holy City where God dwelt among His people, but divine help would be extended to David wherever he went and whenever he called.**

We now pray to a person, **the Lord Jesus Christ**, rather than toward a place. **His** risen body is our temple. **He** is our mediator, and we have access to **the Father** in **His** name: **For there is one God and one Mediator between God and mankind, the man Christ Jesus (First Timothy 2:5).**

Selah. *Lift **Him** up and exalt **Him**.*

> **C. Trust in the LORD: I lie down and sleep, then wake up again, because ADONAI sustains me. The knowledge that he had God as his shield made it possible for him to sleep at night, when the danger of sudden attack was greatest. Because ADONAI sustained him, he was ready for battle. He called** upon **the LORD** to fight and was confident of the outcome. **I am not afraid of tens of thousands set against me on every side (Psalm 3:5-6 CJB). Conscious that God was on his side, the numerical strength of his enemies did not alarm him. David's** commitment to **the LORD** resulted in **David** surrendering **his** problems to **God**. Though **he** faced **many enemies**, prayer renewed **his** confidence in **the One** who would be victorious over **the many**. Far too often, our plans come before our prayers. How many blessings we miss by dreaming up our own schemes only to see **the Eternal One** frustrate them and later work out **His** own plan.[392]

B. Prayer for Deliverance: At this point, the **psalm** moves with a quickened rhythm: **Rise up, ADONAI!** This is reminiscent of Moshe's prayer when the ark of the Covenant went ahead of **Isra'el (Numbers 10:35)**. He prayed that **YHVH** would move **the enemies** out of the way of the Ark, symbolic of **the LORD's** presence, as it went ahead of the people. But **God's** presence was not limited to the Ark, which at this point in **David's** life was in **Zion**. **Ha'Shem's** presence was with **His** anointed.

Deliver (Hebrew: *yasha*) **me, my God!** For the people of **God**, the name of

> **ADONAI** was the assurance that **His** promises to **David** would be fulfilled. Notice that the skeptics had already concluded that **there is no salvation in God (verse 2)**. So here **David** calls on **the LORD** to prove **his** adversaries wrong. **Yes, You will strike all my enemies on the jaw,** an expression of humiliation **(First Kings 22:24; Job 16:10; Lamentations 3:30; Micah 5:1); You will break the teeth of the wicked (Psalm 3:7 NET).** The metaphor of **breaking** of **teeth** likens **his enemies** to wild animals whose strength is taken away when **their teeth** are crushed **(Psalm 58:6)**. **This is a prophetic perfect, whereby an event still in the future is described as already taken place.** It was as if **David** was saying, "I am certain a time will come when **You** will strike **my enemies** and defeat **them**."
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> This expression of vindication may seem harsh to us, but **David** paints a word picture of hope, that, regardless of what **enemies** may arise from *inside* or *outside* the kingdom of **God, ADONAI** will be victorious. The hope of the Church still lies in the coming of **Yeshua Messiah** and **His** victory over all of **His enemies** (see commentary **Isaiah, to see link click Kg – The Second Coming of Jesus Christ to Bozrah**).[393]

A. Hope in the LORD: Salvation (Hebrew: *yeshuah*) **comes from ADONAI.** After his circumcision on the eighth-day, **Miryam** took **Yeshua** to the Temple and offered a sacrifice for **her** own ceremonial cleansing after childbirth. Then **she** would present **her firstborn** to **ADONAI** in recognition of **God's** ownership. This simple ceremony consisted of presenting **the child** to a priest (see commentary on **The Life of Christ Au – Jesus Presented in the Temple**). As providence would have it, **she** approached **Shim'on**. When **he took the baby Jesus in his arms and praised God:** Like **Zechariah and Elizabeth** before **him**, **Shim'on** was moved by **the Spirit** to declare: **Now, ADONAI, as You have promised** in **Isaiah, You may now dismiss Your servant in peace. For my eyes have seen Your salvation (Luke 2:28-30** and **Isaiah 40:5). Shim'on** was not speaking English but in Hebrew. The Hebrew word for salvation is *yeshuah*; the Hebrew word for **Jesus** is almost the same, *Yeshua*. Both come from the same Hebrew root *yasha*, which means *to save*. The only difference is the final letter "h" which is silent. Therefore, in Hebrew the word **salvation** and the word **Jesus** sound the same. In a real way, what **he** said was not only **my eyes have seen Your salvation**, but **my eyes have seen Your Yeshua.**

May your blessing rest on Your people (Psalm 3:8 CJB). The blessing of **YHVH** is the result of **His** gracious **deliverance**. **He** granted **the blessing** of **His**

presence, protection, and prosperity, first, to **Abraham,** "**I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you" (Genesis 12:2-3).** Then **Ha'Shem** confirmed **His blessing** to **Isra'el, "When you have come to the Land ADONAI your God is giving you as your inheritance . . . you are to say, 'My ancestor was a nomad from Aram. He went down to Egypt few in number and stayed. There he became a great, strong, and populous nation. But the Egyptians treated us badly; they oppressed us and imposed harsh slavery on us. So we cried out to ADONAI, the God of our ancestors. ADONAI heard us and saw our misery, toil and oppression; and ADONAI brought us out of Egypt with a strong hand and an outstretched arm, with great terror, and with signs and wonders. Now He has brought us to this place and given us this Land, a Land flowing with milk and honey. Therefore, as you see, I have now brought the firstfruits of the Land that You, ADONAI, have given me.' You are then to put the basket down before ADONAI your God and prostate yourself before Him (Deuteronomy 26:5-10).** To **David, God** promised the removal of wicked people and external **enemies** as well as the subsequent peace of **His people (Second Samuel 7:10-11** and **29). David** looked forward to the time of full **blessing**. In **his** hope, we have hope, for in **Jesus'** promises the victory and **blessings** of **the LORD** are assured.[394]

Selah. *Lift **Him** up and exalt **Him**.*