



THE COMPASS

RED HILL LUTHERAN CHURCH

The Compass:
Encounter-Examine-Explore-Embrace God's Word
on
Your Discipleship Path

Sermon Series: "Summer Psalms."
(Pentecost, 2026)
"Security." Text(s): *Psalms 3.1-8.*

☐ **Day #1—Monday, June 8th. Read: Psalm 1. –Encounter: God's Word and your life—What do you Hear and/or See?**

The English title, *Psalms*, is a transliteration of the Greek, *psalmoi*, which means, "Songs of praise." The Hebrew title is *Sefer tēhillām*, meaning, "Book of praises." All of these titles reflects the idea of songs/prayers (and related musical instruments) used for Jewish worship and prayer.

The *Book of Psalms*, also referred to as *The Psalter*, consists of prayers, songs, and poetry that reflects the glory of God and His relationship to humankind, often reflected through the language of human *emotion*. As such, the Book of Psalms has been referred to as, "The worship/prayer book of God's people!" One of the longest books of the Bible, Psalms consists of 150 (or 151) songs or poems.

Date: Psalms was written over a significant span of time. Consequently, dating the individual psalms is difficult. Most scholars suggest a date-range between the eleventh century to sixth century B.C.

Author: Traditionally, King David is attributed with the authorship of many of the Psalms. Others are Asaph, the Sons of Korah, and likely others.

Biblical Genre: Poetry. Biblical poetry is... "A form of composition comprising at least 1/3 of the Hebrew Bible. Found predominantly in Wisdom literature and the Prophets, but also within narrative texts such as Exodus and Deuteronomy. Characterized by parallelism rather than by rhyme."¹

The Purpose of Psalms: "To express hope in the Lord God for salvation, using prayers and praises spoken by God's people at the tabernacle and temple or by individuals."²

Psalm 1 (and 2) serve as an introduction to the Book of Psalms. The theme of Psalm 1 focuses on the "two-ways" of wisdom found throughout the Scriptures and especially in the Wisdom books. These "two-ways" are: *The Way of God* or *The Way of humankind*. In Psalms (and other parts of the Bible), these ways are also described as the "Righteous" or the "Wicked" way of life.

Consider/Reflect: [Psalm 1]... "Shows us the destiny of both the righteous and the wicked. The wicked will, at the final judgment, find themselves alienated from God and, ultimately, inheritors of eternal damnation. No one is exempt from this most frightening fate. Yet God has provided a different way. He sets us on the way of righteousness and keeps us on it through His Word...that, through the death and resurrection of Jesus Christ, our destination is certain. We will stand holy before God in the final judgment as members of the congregation of the righteous. [Pray]: O Lord, bless our meditation on the accomplished fact of our salvation, through Christ Jesus. Amen."³

1 *The Lexham Bible Dictionary*. (Lexham Press).

2 *The Lutheran Study Bible* (Saint Louis: Concordia Publishing House, 2009).

3 Ibid.

□ **Day #2—Tuesday, June 9th. Read: Psalm 3.1-2. —Examine: The Text and its Message.**

Psalm 3 is the first of the Psalms to attribute a designation or title. Here, the designation is connected to an historical situation: The flight of David from his son, Absalom. Psalm 3 is “one of fourteen that are thereby linked with historical episodes, all in the life of David (Pss 3, 7, 18, 30, 34, 51, 52, 54, 56, 57, 59, 60, 63, 142). His flight from Absalom is recounted in 2 Samuel 15:13ff.”⁴

The psalm begins with David’s *lament* (A type of Psalm): David’s fear of his possibly “many” foes that are against him. As A.P. Ross notes, In fact, “forces of the opposition had driven him from the palace and were then surrounding him. Their taunt was that he had no hope of being delivered by God. This arrogant remark was designed to say that God had abandoned David.”⁵ However, David will not be driven to hopelessness or despair. In the midst of his fear, David calls upon the Lord to save him.

The story of Absalom, found in 2 Samuel 13:23–17:29, recounts how David fled Jerusalem at the time of Absalom’s rebellion. Although the psalm’s content and attitude are perfectly appropriate for the time, at least according to the portrait of David in the historical books, the purpose of the psalm is not to memorialize the event, but to provide a model for those who find themselves in similar, though not necessarily identical, situations⁶

At the end of v.2, we come across a word found frequently in the Psalms: *Selah*.

The term “selah” in verses 2, 4, and 8 was probably a musical term giving instruction to the singers or the instrumentalists who sang and accompanied the psalm. It probably meant “sing louder here” or “play louder here.” In this way it was similar to the modern musical term “forte.” However, the term could also have marked a musical pause intended to give emphasis to a thought. “Selah” could be translated “stop and think about that for a while.”⁷

Consider / Reflect: “While the title brings a reminder of the king’s personal grief (‘his son’; cf. 2 Sam. 18:33), the psalm itself reveals the larger questions that were pressing upon him: the rising tide of disloyalty (verses 1, 6; cf. 2 Sam. 15:13), the rumor that God had withdrawn from him (2; cf. 2 Sam. 15:26), and the precarious state of his people (8). Yet this is also an evening psalm for the ordinary believer, who can reflect that his troubles are nothing beside David’s, and David’s expectation nothing beside his.”⁸

□ **Day #3—Wednesday, June 10th. Read: Psalm 3.3-4. —Explore: The background to this text(s).**

In the midst of his turmoil, David knows that God will be with him. The “but you” in v.3 is emphatic. David finds his hope in God’s *character*. Others may rise *against* him, even his own son, but God will not!

In the face of such antagonism, David found comfort in God’s character. Using the metaphor of a shield, he said that God was the true Source of his protection (in spite of their taunts). The psalmists often spoke of God as a shield to depict His protection (7:10; 18:2, 30; 28:7; 33:20; 59:11; 84:11; 115:9–11; 119:114; 144:2). David was confident that God would restore him to his throne. The words lifts up my head express restoration to dignity and position (see the same idiom in Gen. 40:13, 20; 2 Kings 25:27, KJV).⁹

As noted above, David’s mention of God as his “shield,” reflected confidence in God’s protection and care. John Walton further explains the nature and significance of the “shield.”

There were two basic types of shields used in the ancient Near East. A large, body-length shield protected the entire body, but mobility was sacrificed. This shield was most suitable for infantry equipped with spears approaching a fortress, or for units assigned to protect archers. A round or torso-length shield was more common for infantry engaged in hand-to-hand combat with swords or spears. The materials were wicker or wood, and leather sometimes served as a cover¹⁰

God’s protection and presence, also understood as God’s *glory*, is all around David (and us!) Consequently, David knew, and we can know, that God’s glory is our sure and certain hope and confidence—which is *our glory!*

4 D. Kidner. *Psalms 1–72: An Introduction and Commentary* (InterVarsity Press, 1973).

5 J. F. Walvoord & R. B. Zuck Eds. *The Bible Knowledge Commentary* (Wheaton, Illinois: Victor Books, 1985).

6 T. Longman, III. *Psalms: An Introduction and Commentary* (Inter-Varsity Press, 2014).

7 H. F. Paschall and H. H. Hobbs, Eds. *The Teacher’s Bible Commentary* Broadman and Holman Publishers, 1972).

8 Kidner. *Psalms 1–72: An Introduction and Commentary*.

9 Ibid.

10 J.H. Walton. *Zondervan Illustrated Bible Backgrounds Commentary (Old Testament): Genesis, Exodus, Leviticus, Numbers, Deuteronomy* (Grand Rapids, Michigan: Zondervan, 2001).

Consider/Reflect: “The sequence of action from verse 3 to verse 4 shows us a secret of effective prayer. We begin by worshipping the Lord and calling to mind His character. As we describe Him and remember what He has done, our faith grows. The vitality of our prayers will reflect our conception of God. Dr. Louis Evans, Jr., said of the great Christian educator Henrietta Mears that when she prayed she reached up to heaven and shook the throne of God. She prayed mighty prayers because she had a mighty God.”¹¹

□ **Day #4--Thursday, June 11th. Read: Psalm 3.5-6.—Explore: The background to this text(s).**

The source of David’s confidence in God’s care (*v.3*), is expressed beginning in *v.4* and continues in *vs.5-6*. God had brought David through the night in the midst of his enemies. It is so common for our fears to keep us from sleeping and finding any rest. Yet, as David exemplifies here, he “lay down and slept.” “Sleep is the sign of God’s peace. David is able to sleep because God is awake (Ps. 121:3–4), and he has given his burdens to Him. Now through the night David is kept by God: “He gives His beloved sleep” (Ps. 127.2). Then he awakens, “*for the LORD sustained me.*” Thus this psalm is composed in David’s morning devotions.”¹² Commenting on David’s references to himself (“I”) in *vs.5-6*, Derek Kidner writes:

...the *I* is emphatic, corresponding to the *thou* of verse 3—‘I lie down ... sleep ... wake’: such was his certainty that God had heard him: and so it had in fact turned out. Verse 6 builds on this encouragement: the Hebrew for *ten thousands* is a reminder of the word for ‘many’ in verses 1 and 2; and although encirclement (6b) now intensifies the threat, he can confidently face the worst.¹³

Consider/Reflect: “Certain contemporaries are advising the psalmist to give up on his or her religion. ‘God isn’t going to help you out!’ they are saying...the writer will not so easily be talked out of his or her faith and addresses the Lord with words of trust: ‘But you, O LORD, are a shield around me, my glory, and the one who lifts my head.’ Following this affirmation are words to others *about* the Lord, who answers the psalmist’s prayers, watches over the psalmist in the night, and makes possible a life that is free from fear (vv. 4–6).”¹⁴

□ **Day #5— Friday, June 12th. Read: Psalm 3.7-8.—Explore: The background to this text(s).**

David continues to express his hope in God and his desire that his enemies face God’s justice. In Psalm 3, we come across a subject in the Psalms that we moderns often have trouble with: The desire for revenge of one’s enemies. Again, the Book of Psalms express real, human emotion and honesty before God. At times, like David, we honestly want God to punish our enemies. And, at other times, in the very midst of our anger, we know we are called to forgive and trust that God will ultimately right all wrongs! In all situations as God’s people, we prayerfully and hopefully come to God with our needs, fears, desires, and *emotions*—trusting that God will do what is just and necessary.

The call “*Arise, O LORD; / Save me, O my God*” is David’s summons to God to go to war. It is Yahweh who fights Israel’s battles. He is the “Commander of the army” (Josh. 5:14). Moreover, David, reminding God of His past victories, expects Him to inflict mortal head wounds: “*For You have struck all my enemies on the cheekbone.*” In our battle against Satan, we also must remember that it is Christ, “the Seed of the woman” (Gen. 3:15), who mortally bruises the head of the serpent...With the Lord going into battle, and the outcome secure, David now expresses his confidence: “*Salvation belongs to the LORD*” (v. 8). It is God who delivers the godly from their enemies and brings victory. But God’s action is not only negative, in removing enemies; it is also positive, in giving blessing. Thus David concludes: “*Your blessing is upon Your people.*” “*Blessing*” comes from God’s bringing happiness and prosperity to the recipients of His power. David pronounces this blessing upon Israel as the result of God’s grace to him.¹⁵

In David’s fear and confusion, David trusted that his *deliverance* will come from the Lord, his enemies will be *defeated*, and God will *bless* His people. “Likewise, God’s people should pray to Him under similar circumstances, so that they may share this blessing. So the psalm instructs those who are in the midst of danger to trust in the Lord for protection while they sleep (v. 5).”¹⁶

Consider/Reflect: “This psalm recounts a dark period in David’s life. His enemies, including his own son, have overwhelmed and opposed him. Despite his foes’ claim that David’s sins preclude him from salvation, David remains confident that God will protect and deliver him. Despite our miserable condition (and certain end), God shields us from our foes, lifts us, and

11 D. Williams and L.J. Ogilvie. *Psalms 1–72* (Thomas Nelson Inc, 1986).

12 Ibid.

13 Kidner. *Psalms 1–72: An Introduction and Commentary*.

14 P. D. Miller and D. L. Bartlett, Eds. *Psalms* (Westminster John Knox Press, 2000).

15 Williams and Ogilvie, *Psalms 1–72*.

16 Walvoord and Zuck Eds., *The Bible Knowledge Commentary*.

directs our eyes to His great mercy displayed in the cross of Christ. He assures us that salvation belongs to Him and is given to those who trust in Him. [Pray]: ‘You, O LORD, are a shield about me, my glory, and the lifter of my head. Arise, O LORD! Save me, O my God!’ Amen.”¹⁷

□ **Day #6-Saturday, June 13th. Read: (Again) Psalm 3.—Embrace: God and His guiding you through His Word.**

Today we use the Daily Order of Prayers from *Luther’s Small Catechism*. Read and mediate on Psalm 3 and:

“[M]ake the sign of the Holy Cross and say: In the name of the Father and of the Son + and of the Holy Spirit. Amen.

Then, kneeling or standing, repeat the Creed and the Lord’s Prayer:

I believe in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; one holy Christian Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

Our Father, which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, the power, and the glory, forever and ever. Amen.

(Depending on the time of day, pray the prayers below):

(Morning) I thank you, my heavenly Father, through Jesus Christ, Your dear Son, that You have kept me this night from all harm and danger; and I pray that You would keep me this day also from sin and every evil, that all my doings and life may please You. For into Your hands I commend myself, my body and soul, and all things. Let Your holy angel be with me, that the evil foe may have no power over me. Amen.

(Afternoon/Evening) I thank you, my heavenly Father, through Jesus Christ, Your dear Son, that You have graciously kept me this day; and I pray that You would forgive me all my sins where I have done wrong, and graciously keep me this night. For into Your hands, I commend myself, my body and soul, and all things. Let Your holy angel be with me, that the evil foe may have no power over me. Amen.¹⁸

Consider/Reflect: “This word of God to us is important because we too have our battles against Satan and all his minions. David shows us here who fights these battles for us, and how we are to fight. It is in prayer that we conquer when fear is met with faith. There is a moment when we break through to assurance and we know that God has heard. Then we are ready to command His deliverance and victory, confident that we are praying in His will. His salvation and blessing become not just ours, but His gift to all who walk with Him.”¹⁹

Pray and Prepare for Worship Tomorrow...

“Summer Psalms”

Scripture Texts:

Psalm 23

Romans 5.6-15

Matthew 9.35-10.8

17 *The Lutheran Study Bible.*

18 Martin Luther. “Luther’s Small Catechism.” Taken from, *The Lutheran Study Bible.* (Saint Louis: Concordia Publishing House, 2009).

19 Williams and Ogilvie, *Psalms 1–72.*