

PSALM 3

Dan Burkett, Presbytery Word for week commencing Sunday 19 July 2026
Transcription of recording, slightly edited

I am going to share some thoughts from Psalm 3 this morning on what we can expect, and how we are to walk in faith in the days that are ahead of us. Before I turn to Psalm 3, I would like to bring some introductory comments.

Psalm 3 is a psalm of David. The Scriptures identify David very clearly as a prophet. Acts chapter 2 verse 30 says, 'Therefore [David] being a prophet...' So, David is among the prophets. That is very clear to us when we look at all the Scriptures concerning the death, burial, and resurrection of Jesus Christ where David prophesied so accurately; so long before Christ (a thousand years before Christ). Yet his prophecies concerning Christ are amazing and astounding.

Not only that, but he has also much to say to us about end time events. When we look at Psalm 2 and Psalm 110, they are wonderful, wonderful prophetic psalms. Often when David speaks in the psalms, he speaks in the first person about himself, but actually what he is saying is actually prophetic of exactly the experience of Christ. It is not that David is not going through those things - he is. He is joined to the fellowship of Christ's offering. It is him and Christ. It is us and Christ. As we read the Scriptures that David shares about the things he goes through, that is like us. We will know many of these same things as we walk together with Christ in the fellowship of His sufferings.

A wonderful, wonderful example of that is Psalm 23. This is one of David's. When you look at Psalm 23, it is not just some nice words for when you are going through a problem. It is really our journey with Christ - the whole thing. It is amazing. Christ is the great Shepherd of the sheep. This has been standing out to me lately - the Shepherd - the one who is shepherding our souls. What a wonderful thing to have a Shepherd for our souls. There are a lot of ways we could go off the track here, but we have a good Shepherd.

David talks about the Shepherd, but one of the key points that I want to bring today is what he says in verse 5 of Psalm 23. 'You prepare a table before me in the presence of my enemies.'

It is remarkable that those two things are part of the one statement: 'You prepare a table before me in the presence of my enemies.' I have been thinking a lot about the table. The Lord has been restoring to us the *agape* meal and the fellowship that is His table that He prepares. The bread is the word of the Father proclaimed by the messengers. Then as we are able to receive that word and share it with one another in confession and testimony, we are able to find healing and deliverance from the things that have troubled us for many years. This is a glorious, wonderful thing. The cup of blessing that we drink then is our participation in the fellowship of Christ's offering and sufferings as we receive, believe and obey His word. What a truth this is! It is more than just an objective truth. This is our experience.

Are *you* experiencing this? Are you finding healing? Are you finding you can walk in the light? There is a Scripture that we used to sing: 'Blessed are the people who know the joyful sound! They shall walk in the light of His countenance.' [Psalm 89 verse 15] Are you basking in the light of His countenance, even though it is shining its light on a few things that need to come out and that you can get rid of, there at the table? There is healing at the table. You could never go back to that tokenistic ritual that we did for years (a little piece of bread and a little cup), when you have the bread and you have the cup as I have just declared to you. You could not go back to that. That would be useless. We are finding the grace of God for us in this time. This is wonderful.

But David does say this table is prepared in the presence of his enemies. This is something to think about this morning. I

have been thinking concerning Psalm 3 on this, and how it might apply to us, particularly in the time we are in. This is prior to the Father taking His seat and us being made ready for this, and all the events that it will bring. We know that when the Father takes His seat, it will be a time of great revival and ingathering; but it will also be a time of great tribulation upon the world and upon the church. The Scripture says in Matthew 24 verse 8, 'Then they shall deliver you up to be afflicted and shall kill you, and you shall be hated of all nations for My sake.' We see this in Psalm 2 verse 2 where it says, 'The kings of the earth [that is the rulers of the nations] set themselves... against the Lord and His Anointed.' That is 'hated of all nations'. These are the rulers of these nations. These are the national bodies. But it is not hated of all people, because multitudes are going to come to the Lord, streaming to the Lord, streaming in vast multitudes. Hated of nations; loved by many, many people. That is a wonderful thing. There is great opposition then though, particularly for those ones who are coming in in that time. We also know there is great protection for the 144 000. Those who were not here when David Baker spoke at the Bible school (he spoke here), I would recommend that you have a listen to what David said. He brought some wonderful Scriptures concerning that protection.

There will be opposition in that time, and we also will encounter elements of similar opposition now, that I think will continue to build up because we are in the midnight hour. It is upon us. That is a time of travail. It is a time of preparation. That means change in us. It is a time of birth pangs. Birth pangs are a bit painful, I believe. I have never had one, but I have been there though. They are a bit painful, but nevertheless for the joy of what is being brought forth, they are endured. This is also a time of falling away and it is a time of betrayal. The church will come under pressure and in this the Scripture says, 'The love of most will grow cold' and 'the tail of the dragon will cause a third of the stars of heaven to fall'. Along

with that, it is also a time of judgement in the house of the Lord when He is coming with the 'spirit of judgement and burning to wash away the filth of the daughters of Zion'.

So here we are. This is where we are at right now. On the one hand, you have judgement taking place in the church and a purifying work. That includes chastening. On the other hand, we have the dragon in the delivery room, wanting to devour the very thing that we are all travailing for right now. Are we not travailing to see the manchild brought forth now? But there is the dragon there wanting to devour that. You have the Lord cleansing and purifying us. All these things are happening, and the world is looking on and speaking evil of us because we are of a completely different culture. That is what is going to happen. The Scripture says in 1 Peter 4 verse 4, '...Wherein they [that is the world] think it strange that you run not with them to the same excess of riot, speaking evil of you.' 2 Timothy 3 verse 12: 'Yes, and all who live godly in Christ Jesus shall suffer persecution.' Matthew 5 verse 11: 'Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake.' Do you want to be blessed? Well, blessed are you when this happens. Then Luke 6 verse 26: 'Woe to you when all men speak well of you, for so did their fathers to the false prophets.'

When we understand the meaning of 'woe' as 'being under the judgement of God', we definitely do not want that. We should be embracing a culture that is totally opposite to the culture of the world, and 'they will speak evil' of it because they are not of the same culture.

That is where we are right now. We are in the middle of this time when the Lord is dealing with us - changing our culture. Thank the Lord that He is doing that. When Jesus Christ is the King and Lord of your life, this will bring you and me into direct opposition with the world that does not do this and rejects those who do. Let us be very clear about the difference between the two. If we love the world, we are not a friend of

Christ. If we love Christ, we are not a friend of the world. The two are diametrically opposed - cannot be brought together.

Let us go to Psalm 3 now. I want to parallel this psalm and the opposition that David encountered with the time in which we live and the opposition those who truly serve the Lord will face. We will also see in this that if our hope and trust are in the Lord, we can completely be at rest and understand this in our hearts. The setting of the psalm is given in the title. I think this is really important, because it gives the context for the whole psalm. The title says, 'A psalm of David when he fled from Absalom his son'. Have a think about this: The events of David fleeing from Absalom, his son, have to do with his knowing the 'God who forgives but takes vengeance on our deeds'. When David fled from Absalom, his son, it was directly related to the sin of David and Bathsheba, even though it was some 10 or 11 years later. David and Bathsheba had sinned grievously, and they were confronted by Nathan the prophet of the Lord and they were forgiven. The Scripture says, 'David said to Nathan, "I have sinned against the Lord." And Nathan said to David, "The Lord has put away your sin; you shall not die." ' [2 Samuel 12 verse 13] It sounds pretty quick and easy. But there is another Scripture you have to put in there because the Scripture puts it there. It is Psalm 51 and it is titled 'A psalm of David when Nathan the prophet spoke to him'. Psalm 51 fills in the gap with the heartfelt repentance of David. I have a feeling he was not just standing there. He was probably on the floor weeping and crying out for mercy. He cries out for that. Read Psalm 51 and put it in there in that setting. Put it right in that setting. Deep repentance and a faith were in David for forgiveness as he goes before the Lord on this matter.

Paul in the book of Romans describes the blessing of forgiveness that came to David and to all those who turn in repentance and faith to the Lord. Thank the Lord for David's forgiveness. What does it say? Romans 4 verses 5 and 6: '...just as David also

describes the blessedness of the man to whom God imputes righteousness apart from works [Thank the Lord for David and what the Lord did in his life]: Blessed are those whose lawless deeds are forgiven, and whose sins are covered; blessed is the man to whom the Lord shall not impute sin.'

David and Bathsheba were forgiven, and they did not die then, but that was not the end of the matter. Before David found this repentance, Nathan said to him three things that would take place. He was very clear, and the clarity that came was that the Lord would chastise David. When you read the following chapters in sequence you will see it takes years. But exactly what Nathan prophesied came to pass in every detail. Why was this? This was the Lord, the 'God who forgives'; but the 'God who takes vengeance upon our deeds' who was working in David's life from that point on. David knew much trouble as the Lord dealt with him about all the issues that caused him to do what he did. I actually believe that it is not until you read David's last words and testimony that you see the full resolution of this matter. It is an amazing thing to read through.

One of the things that Nathan prophesied was that the Lord would bring adversity in his own household. You read the story yourself. I am not going to read it here, but it was very clear that all these events were coming because David needed the mercy of God to change his heart so that he was completely resolved in every way on these things.

That is the setting of this psalm. Just as the Lord dealt with David is how the Lord deals with us. This is His mercy and His grace to us. In this time of chastening and tribulation, David says, 'How they have increased who trouble me! Many are they who rise up against me.' [Psalm 3 verse 1] That is what really caught my attention. There are two things in this verse: Firstly, the setting and secondly 'many' - '...those who trouble me are increased'. This is a time of not just a little opposition for David, but *many* are those who rose up against him.

As a fellowship, I would like to share with you that we have known ones in the past to rise up against us and publicly speak evil of us. We have known that. At that time, we could not say anything, because we knew it was the dealings of the Lord with us. It was the mercy of God to us because the Lord was dealing with all of our hearts in it. We just had to 'zip it' and say nothing but continue to walk in faith. It was difficult; it was embarrassing; it was humiliating; but it was part of the fellowship of Christ's sufferings. Whatever that was (and as we went through it), it was like David.

When David is going through this time, there was a fellow by the name of Shimei. Shimei followed along and cursed David continually. He cursed him. He picked up rocks and threw them at David the king. Joab, was right alongside David and he says, 'Shall I kill this dog?' David said, 'Leave him alone.' He knew the dealings of God in his life, and he did not reject them; he did not fight against them. He received them from the hand of the Lord. [2 Samuel 16 verses 5 to 13]

I am saying we need to be prepared in faith in our hearts for the journey ahead of us because I think we are going to know the 'many'. Whatever that [difficult time that we faced] was, it was not the 'many'. David said, 'How are they increased? Many are those...' What I am saying is, let us let the Lord quicken faith in our hearts today to be able to walk with the Lord in the face of 'many' who rise up against.

The psalm goes on to say that they say of him, 'There is no help for him in God.' [It stops right there and says] 'Selah [stop and think about this].' This is a religious element. They believe in God, but they do not believe God will help David. They are also saying, 'Because we believe God will not help you, it is okay for us to attack you.' That is what they are saying. This is to be expected because it is exactly the suffering that Jesus endured in His betrayal. This is betrayal. If we are faithful to Christ and joined to His offering and sufferings, we are going to know

betrayal that is going to come from brothers and sisters or from other Christians.

I will come back to Psalm 3 in a minute, but I want to read some thoughts from Psalm 55 verses 1 to 8, which also talk about the many. 'Give ear to my prayer, O God, and do not hide Yourself from my supplication. Attend to me and hear me; I am restless in my complaint and I moan noisily [David is really going through something here], because of the voice of the enemy, because of the oppression of the wicked; for they bring down trouble upon me, and in wrath they hate me. My heart is severely pained within me, and the terrors of death have fallen upon me.... Oh, that I had wings like a dove! I would fly away [I would like to get away from this] and be at rest. Indeed, I would wander far off and remain in the wilderness. I would hasten my escape from the windy storm and tempest.'

This is David's experience. This will probably be ours too, if it has not already been. But listen to what he goes on and says where this trouble is coming from. He says in verses 12 to 14, 'For it is not an enemy who reproaches me; then I could bear it. Nor is it one who hates me, who has exalted himself against me; then I could hide from him. But it was you, a man of my equal, my companion and my acquaintance. We took sweet counsel together and walked to the house of God in the throng.'

David's response in this betrayal was not to defend himself, but to call upon the Lord. This is what we do when this happens to us. We may be a child and somebody (another child in the playground) has spoken and betrayed us this way. Maybe it is a brother or sister, or a friend and you get betrayed as a child. Whether it is an adult and you are betrayed by somebody - a friend, a brother, a sister, what do you do in that situation? You do this: 'I will call upon God.' You do not return evil for evil. You return good for evil; but you call upon the Lord, and the Lord shall save you. That is what David says here in verses 12 to 19. 'Evening and morning and at noon, I will pray... [That is what you do in betrayal] ...I will pray and cry aloud, and He

shall hear my voice. He has redeemed my soul in peace from the battle that was against me, for there were many against me. God will hear and afflict them, even He who abides from old. Because they do not change, therefore they do not fear God.'

This is the heart of the issue of betrayal, because the word of God does polarise. If we receive it and believe it and confess it, in the fellowship you will change. Guaranteed! But if you reject it, you will move away step by step, and one of those steps will be betrayal. That is just two steps from being utterly possessed by Satan with no way back. '...because they do not change', that is why there is a polarisation. How can they fear God if they do not receive His word? Verses 20 to 22: 'He has put forth his hand against those who are at peace with him; he has broken his covenant. The words of his mouth were smoother than butter, but war was in his heart. His words were softer than oil, yet they were drawn swords [Here is what he says when that occurs]. Cast your burden upon the Lord, and He shall sustain you; He shall never permit the righteous to be moved.' The word polarises and this is what can happen.

Then there is opposition from the world again from 'many'. Psalm 56 verses 1 to 11: 'Be merciful to me, O God, for man would swallow me up [This is the man of the world; the kings of the earth. This is the nations that hate Christ]; fighting all day, he oppresses me. My enemies [this is man] would hound me all day, for there are many who fight against me, O Most High. Whenever I am afraid, I will trust in you. In God (I will praise His word) ... [This is David speaking], ...in God I have put my trust; I will not fear... [This is a decision of faith. 'I will not fear.' First, he says, 'Whenever I am afraid,' then he says, 'I will not fear.' That is a decision] ... I will not fear. What can flesh do to me? All day they twist my words; all their thoughts are against me for evil. They gather together, they hide, they mark my steps... [Why are they doing that? They are seeing if you can put a foot wrong so they can

come against you] ...Put my tears in Your bottle... [Bottle them. He probably has a very, very big bottle] ...When I cry out to You, then my enemies will turn back; this I know because God is for me [Is that your testimony today? Is God for you? If He is for you, who can be against you?]. In God (I will praise His word) [He says it twice], In the Lord, I will praise His word [three times]. In God, I have put my trust; I will not be afraid what man can do to me.'

Coming back to Psalm 3 verse 2, 'They say there is no help for him in God.' That is what they say, 'There is no help for him in God.' What is another way to say that? He is forsaken of God. That is the other way to say that. Psalm 71 verse 10: 'For my enemies speak against me; and those who lie in wait for my life take counsel together, saying, "God has forsaken him [That is, 'there is no help for him in God'. 'God has forsaken him']; pursue and take him, for there is none to deliver him [That is, 'It is okay for us to go after him.'].'

However, from David's perspective, he receives this from the Lord. He is actually in the fellowship of Christ's sufferings. He actually is forsaken. He is down in the sea of forgetfulness; but he is not alone there. He is with the Lord because He is there. He is beneath the waves, but he is also there with Christ when Christ says, 'Why have you forsaken me?' And when Christ calls out, He is heard and He is drawn out of many waters. And all those who believe in Him and put their trust in Him, they come out of that, too. There are wonderful things spoken for those who are forsaken. Did you know that? Wonderful, wonderful things. I would rather stand with David and Christ forsaken than with those who say, 'There is no help for him in God.'

Listen to what the Scriptures say in Isaiah 49 verses 13 to 16: 'Sing, O heavens! Be joyful, O earth! And break out and sing, O mountains! For the Lord has comforted His people and will have mercy on His afflicted. But Zion said, "The Lord has forsaken me, and the Lord has forgotten me." Can a

woman forget her nursing child, and not have compassion on the son of her womb? Surely they may forget, yet I will not forget you. See, I have inscribed you on the palms of My hands; your walls are continually before me.' Those are the walls of the New Jerusalem - continually before Him. We are built in there. We know all these things. We know this aspect of going beneath the waters with Christ.

Isaiah 54 verses 6 to 8 is the testimony of the bride: 'The Lord has called you like a woman forsaken and grieved in spirit, like a youthful wife when you were refused. "For a moment I have forsaken you... with a little wrath I hid my face; but with everlasting kindness I will have mercy on you."'

Isaiah 54 verses 10 to 13: 'My kindness shall not depart from you, nor shall My covenant of peace be removed... [You will not break the covenant] ... nor shall My covenant of peace be removed... O you afflicted one, tossed with tempest and not comforted, behold, I will lay your stones with colourful gems, and lay your foundations with sapphires. I will make your pinnacles of rubies, your gates of crystal, and your walls of precious stones. All your children shall be taught by the Lord, and great shall be the peace of your children.'

Do you want that? That is what I want. It is not bad to be forsaken, folks, because the Lord loves those, His afflicted. It is His dealings in our lives. 'Whereas you have been forsaken and hated, so that no one went through you, I will make you an eternal excellence.' [Isaiah 60 verse 12] 'You shall no longer be termed forsaken... for your land shall be called "married"', is what it says. Then it talks about the city of God, a city 'not forsaken'. [Isaiah 62 verses 3 and 4] Can you be quickened in faith today?

David goes on and says in Psalm 3, 'You, O Lord, are a shield for me, my glory and the One who lifts up my head.' What is that? That is the faith of Abraham. The Lord came to him and said, 'Do not fear, I am your shield.' Let those words... ('I am your shield') ...let them burn into your heart and into your

spirit so that even if there are 'many', it will not dishearten you. Why? Because He is our shield. 'I am your shield and exceeding great reward.' That is my glory. Is He not my glory? Here is the faith of Abraham in David. This is to be the faith that is in each one of us - each one personally. He says, 'You are the lifter of my head.' David is not depressed. He is not ashamed, because he goes on and says, 'You are the strength of my countenance.'

What happens when you get depressed or afraid? It can be seen, can you not? You cannot see it on David. He is strengthened by the Lord. Verse 4: 'I cried to the Lord, and He heard me from His holy hill. Selah.' That is the next verse. David is here with the 'many', but he cries to the Lord, and the Lord hears him from His holy hill. That is on top of Mount Zion in the city of God, the New Jerusalem in the third heaven. That is where his help is coming from. That is where *your* help will come from. That is where *my* help will come from. Selah - stop there. Think about that. Let that be your meditation. This is Jesus crying out to the Father from beneath the waves. This is David forsaken but heard by Christ. This is all of us - forsaken, chastened, and so on.

This is the part that really gets me. Verse 5: 'I lay down and slept... [I am a bit tired here; I think I will have a sleep. The battle is raging. The tempest is raging. I just need to have a bit of sleep.] He lays his head down and sleeps. This is Jesus in the boat, with all the storm going on and all the disciples saying, 'Wake up Jesus!' 'Just give me a break to sleep here in the middle of the storm.' Totally, completely at rest, and Jesus says to them, 'What is wrong with your faith?'] ...I lay down and slept. I awoke for the Lord sustained me.' You see, they cannot hurt him. Why? Because he is sustained by the Lord. It is not the sleep of death. They cannot kill him. He lies down and sleeps, and he gets up. He is ready for another day.

David continues, 'I will not be afraid of ten thousands of people who have set themselves against me [Is that not glorious?] ... I will not

be afraid of ten thousands of people...' That takes you right to Psalm 91 which says, 'He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty... [Have a listen to David Baker when he spoke in the Bible school. He talked about pillars being raised up. Those are the pillars that the Father puts His tabernacle on. He covers them. That is happening now.] ... He that dwells in the secret place shall abide under the shadow of the Almighty. I will say of the Lord, "He is my refuge and my fortress, my God in Him will I trust." Surely He shall deliver you from the snare of the fowler and the perilous pestilence... a thousand may fall at your side and ten thousand at your right hand, but it will not come near you.' Praise the Lord.

We can know the provision and protection of the Lord in the midst of opposition and warring against us. He finishes up in Psalm 3 verses 7 and 8, 'Save me, O my God! 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 [This is that which would devour. That is Satan, who goes about to devour. You have broken their teeth] Salvation belongs to the Lord. Your blessing is upon your people. Selah.' Think about that. The Lord bless you all.