

# Psalms 3:8

Authorized King James Version (KJV)

Salvation belongeth unto the LORD: thy blessing is upon thy people. Selah.

## Analysis

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The psalm's climactic confession begins with comprehensive truth: **'Salvation belongeth unto the LORD'**. The Hebrew **yeshu'ah** (salvation/deliverance) belongs exclusively (la-Yahweh, to/of the LORD) to God. This isn't one attribute among many but foundational reality—all deliverance, rescue, preservation, and redemption originate with and belong to Yahweh. Human strength, wisdom, or resources cannot save; only God delivers.

The second clause extends blessing beyond David personally: **'thy blessing is upon thy people'**. The shift from first person (my enemies, v.1) to second person (thy people) universalizes the psalm—David's personal deliverance demonstrates broader principle. God's **berakah** (blessing) rests upon His covenant community. The term implies comprehensive wellbeing—material, spiritual, relational prosperity flowing from divine favor.

The concluding **'Selah'** demands meditation on these twin truths: salvation's divine source and blessing's communal extent. This forms perfect doxological conclusion—moving from personal crisis to universal affirmation. Jesus embodied this: His personal salvation (resurrection) secured blessing for all God's people (the church). Ephesians 1:3 echoes this: 'Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Christ.'

## Historical Context

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This verse's theology challenged ancient Near Eastern assumptions. Surrounding cultures attributed deliverance to human strength, military prowess, or multiple deities. Egypt trusted in Pharaoh's power; Assyria in military might; Canaanites in Baal for fertility and victory. Israel's confession—salvation belongs exclusively to Yahweh—was countercultural and often contested (Isaiah 31:1 condemns trusting Egypt rather than God).

David's historical deliverance from Absalom demonstrated this principle. Though David had mighty men, military experience, and loyal followers, verse 8 attributes salvation solely to God. The rebellion's collapse came through divine providence: Ahithophel's suicide, Absalom's death in oak trees, pursuing army's defeat. Human factors contributed, but ultimate causation was divine. This became Israel's repeated testimony: Red Sea deliverance, Jericho's fall, Gideon's 300, David's victories—all demonstrated salvation belonging to Yahweh. The ultimate demonstration came in Christ—crucifixion seemed humanity's victory over God, yet resurrection proved salvation belongs exclusively to the LORD who raises the dead.

## Related Passages

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**Hebrews 11:1** — Definition of faith

**James 2:17** — Faith and works

## Study Questions

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1. How does the truth that 'salvation belongeth unto the LORD' confront contemporary self-reliance and human autonomy?
2. In what ways do believers functionally deny this principle by trusting human resources, wisdom, or strength for deliverance?
3. What is the relationship between personal salvation experience and blessing upon God's corporate people?

4. How does Christ's resurrection serve as ultimate demonstration that salvation belongs exclusively to God?
5. What practical difference should this truth make in Christian responses to personal crises, national challenges, or spiritual warfare?

## Interlinear Text

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לִיהוָה הַ	הַיְשׁוּעָה הַ	עַל	עִמָּךְ	בְּרַכְתְּךָ	סֵלָה:
belongeth unto the LORD	Salvation	H5921	is upon thy people	thy blessing	Selah
H3068	H3444		H5971	H1293	H5542

## Additional Cross-References

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**Isaiah 43:11** (Salvation): I, even I, am the LORD; and beside me there is no saviour.

**Jonah 2:9** (Salvation): But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD.

**Hosea 13:4** (Salvation): Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me.

**Revelation 7:10** (Salvation): And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

**Acts 4:12** (Salvation): Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

**Proverbs 21:31** (References Lord): The horse is prepared against the day of battle: but safety is of the LORD.

**Ephesians 1:3** (Sin): Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

**Acts 3:26** (Blessing): Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

**Psalms 72:17** (Blessing): His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

**Jeremiah 3:23** (Salvation): Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the LORD our God is the salvation of Israel.

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