

Psalms 32:7

Authorized King James Version (KJV)

Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.

Analysis

Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah. David declares God Himself as refuge and celebrates complete surrounding by deliverance songs. This moves from defensive protection (hiding, preserving) to offensive celebration (songs of deliverance), demonstrating how God's salvation transforms fear to joy.

Thou art my hiding place identifies God personally as David's refuge. Hebrew *sether* means covering, hiding place, secret place. God is not merely provider of refuge; He Himself is refuge. As Psalm 31:20 expressed: in secret of Your presence You hide them. This personal language (my hiding place) shows covenant intimacy—David claims by faith what God has offered in grace. God Himself shelters His people within His presence.

Thou shalt preserve me from trouble continues protection theme. Preserve (*natsar*) means to guard, watch over, keep safe. From trouble (*min-tsar*) means from distress, adversity, affliction. Promise isn't that no trouble comes but that God preserves through trouble. Preposition from (*min*) can mean both out of and through—God delivers from trouble and guards within trouble. His protection is comprehensive and certain.

Thou shalt compass me about shifts imagery from hiding to surrounding. Hebrew *sabab* means to encircle, surround completely, hedge about. But what surrounds is

not enemies or troubles but songs of deliverance (rinnot peleth). Rinnot means shouts of joy, glad cries, jubilant songs. Peleth means escape, deliverance, rescue. David is encircled by celebration of deliverance—surrounded by triumphant songs praising God's rescue. Where trouble threatened to encompass, songs of deliverance now surround. Fear gives way to praise; danger replaced by celebration.

Selah marks pause for reflection. This liturgical notation invites readers to stop and meditate on what's been declared—to let truth sink in. After proclaiming comprehensive divine protection and surrounding celebration, pause allows worship to deepen. Reformed theology emphasizes meditation as vital to spiritual formation—not merely reading truth but dwelling on it, letting it transform heart and mind.

Historical Context

Metaphor of God as hiding place appears throughout Psalms (9:9, 27:5, 32:7, 119:114), establishing this as core biblical theology. Ancient cities of refuge protected manslayers from vengeance (Numbers 35, Joshua 20), illustrating that God serves as ultimate refuge for His people. Where cities provided temporary protection under law, God provides eternal protection through covenant grace.

Songs of deliverance surrounding believer suggests both liturgical and eschatological dimensions. Liturgically, Israel's worship included testimonial singing—people declaring God's deliverances, building corporate faith (Psalms 107, 118). Eschatologically, believers are surrounded by great cloud of witnesses (Hebrews 12:1), communion of saints whose testimony of God's faithfulness encourages perseverance. In heaven, redeemed surround throne singing songs of deliverance (Revelation 5:9-10, 7:10).

Related Passages

Revelation 20:12 — Judgment according to deeds

Romans 2:1 — Judging others

Study Questions

1. How does recognizing God Himself as your hiding place differ from seeking God to provide hiding place?
2. What does it mean practically that God preserves you from trouble—promise of no trouble, or preservation through trouble?
3. How have you experienced being surrounded by songs of deliverance—through own testimonies or others' accounts?
4. Why is liturgical notation Selah (pause and meditate) important for spiritual formation and worship?
5. In what ways does progression from hiding place to songs of deliverance describe Christian journey from conversion to mature discipleship?

Interlinear Text

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|----------------------------|---------------------------------|---------------------------|------------------------|----------------------------|
| אֶתְּ הַ | יְתָר | לִי | מִצָּר | תְּצַרְנִי |
| H859 | Thou art my hiding place | H0 | me from trouble | thou shalt preserve |
| | H5643 | | H6862 | H5341 |
| כִּנִּי | פִּלֵּט | תִּסְוָבֶנִי | סֵלָה: | |
| me about with songs | of deliverance | thou shalt compass | Selah | |
| H7438 | H6405 | H5437 | H5542 | |

Additional Cross-References

Psalms 91:1 (Parallel theme): He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

Psalms 119:114 (Parallel theme): Thou art my hiding place and my shield: I hope in thy word.

Psalms 27:5 (Parallel theme): For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

Psalms 9:9 (Parallel theme): The LORD also will be a refuge for the oppressed, a refuge in times of trouble.

Psalms 143:9 (Parallel theme): Deliver me, O LORD, from mine enemies: I flee unto thee to hide me.

Psalms 31:20 (Parallel theme): Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.

Psalms 98:1 (Parallel theme): O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.

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

Psalms 40:3 (Parallel theme): And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD.

Psalms 32:10 (Parallel theme): Many sorrows shall be to the wicked: but he that trusteth in the LORD, mercy shall compass him about.