

# *Ponderings in the Psalms*

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The following is a Messianic Study on

## *Psalm 4*

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**Brit Chadashah**  
ברית חדשה

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If you don't know Yeshua as your Messiah, we encourage you to search out the Scriptures for yourself. God promised in the book of Jeremiah, "*You will seek Me and find Me when you search for Me with all your heart*" (Jeremiah 29:13). And we hope you will make contact with us so that we can share more about the Messiah, His life and ministry.

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# Pondering Psalm 4

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<sup>1</sup> To the choirmaster: with stringed instruments, a Psalm of David.

Answer me when I call, O God of my righteousness! You have given me relief when I was in distress. Be gracious to me and hear my prayer!

<sup>2</sup> O sons of men, how long shall my honour (glory) be turned into shame? How long will you love vain words and seek after lies?

**Selah.**

<sup>3</sup> But know that the LORD has set apart the godly for himself; the LORD hears when I call to him. <sup>4</sup> Be angry, and do not sin; ponder in your own hearts on your beds, and be silent.

**Selah.**

<sup>5</sup> Offer offerings of (in) righteousness, and put your trust in the LORD.

<sup>6</sup> There are many who say, ‘Oh that we could see some good!’

Lift up the light of your face upon us, O LORD!

<sup>7</sup> You have put more joy in my heart than they have when their grain and wine abound.

<sup>8</sup> In peace I will both lie down and sleep; for you alone, O LORD, make me dwell in safety.

## Introduction

As we read Psalm 4, we note similarities with Psalm 3; these two psalms use similar expressions. It is possible that the same predicament we saw David describing in Psalm 3 is being described here (see last week’s email). Here and in Psalm 3 David describes his **foes**, in 3:1; the **many** who said... in 3:2; a good night **sleep** in 3:5 and finally his **trust** in the Lord 3:6.

This Psalm if classified as a Song of Lament, or a Petition Psalm, a request to the enemies don’t oppose God, and a request to God be my deliverance, and we can see this however I prefer to see it as a *Poem of Confidence in God*.

## Commentary

4:1 The *superscription* is part of the Biblical text: “*To the choirmaster*” or the lead singer, indicating to us that when the Tabernacle or later the Temple stood this was sung out loud by the choir and it was accompanied “*with stringed instruments*” these were the harps and lyres (guitars and basses of their days. And finally a melody set to a poem “*A Psalm*”, and the author “*David*.”

David cries to God in a plea hear my prayer. And he appeals to God not based on his works or his right standing with God, no, he appeals to God’s righteousness! And he reminds God that in the past he had given relief when David was in distress. And so based on Who God is and David’s past experience with God he asks Him to continue to be gracious to him and respond to his cry.

4:2 David then describes the “*sons of men*” (a phrase meaning significant men see Psalm 49:2 & 62:9), likely referring to Absalom and his men. These significant men are trying to, *turn David’s honour into shame*, we can see an attempt to tarnish David’s reputation as a judge and king by Absalom his son in 2 Samuel 15:3. David denounces them as lovers of empty words and seekers after lies. And David stands in contrast to his son and their helpers.

**SELAH** (pause and ponder this)

4:3 This verse is a declaration and it is his basis for trust, God will hear. David knew that the answer might not be yes, he had learned that expensive lesson in 2 Samuel 12:15-23 with the death of his firstborn son with Bathsheba. And he also knew there might be a time delay in his deliverance, just as there had been a delay between his anointing to kingship (1 Samuel 16:13) and his coronation as king (2 Samuel 2:1-7 over Judah; 2 Samuel 5:1-10 over-all Israel).

David described himself as one of the chasid; a godly or pious man the Hebrew term is 'חָסִיד' *chasid*, this is related to חֶסֶד *chesed* meaning: mercy, lovingkindness, goodness and faithfulness with this in mind we see two things, 1) this is a man developing the fruit of the Spirit (Galatians 5:22-23). And so David the man after God's own heart can call himself a *chasid* because he is walking in the Spirit and living the godly life. 2) David is a chasid because he received mercy from God, and was set aside by God through covenant.

4:4 As a chasid it is ok to be angry (the Hebrew is to tremble), over the things that have happened, the apostle Paul echo's this as well Ephesians 4:26-27 and so David tells himself, don't abandon the plans of God for sinful plans, remain faithful to the Lord. Search your own heart / souls yes ponder His mercy and goodness. We would be wise to do the same. **SELAH** And so it seems appropriate to pause and ponder this.

4:5 זָבַחַו זָבַחַי צְדָקָה (*tzivchu tzivche-tzedek*) many translations translate this as 'offer right sacrifices' but the first two words are related and the last word is related to righteous so 'offer offerings-in-righteousness' would be more literal. But what are these? Psalm 51:19 gives us that insight, these are offerings that are brought with a right attitude. This is in sharp contrast to what Absalom and Ahithophel were offering, for they only sought to enhance their own cause (2 Samuel 15:12). While Solomon had not yet written Proverbs 3:5-6 it does come to mind "Trust in the LORD with all your heart, and lean not upon your own understanding. In all your ways acknowledge Him, and He will direct (straighten) your paths." David trusted that the Lord would *straighten out* the situation, and *direct his way* based on the faithfulness of God.

4:6. The *many* are the discontented grumblers; these were saying, *ahhh if only David had shown us some good* [judgements]. These are the same 'many', as in Psalm 3:2, these were the men who stood with Absalom and Ahithophel (*see* 2 Samuel 15:31 & Psalm 41). But David is not fooled, he reminds himself and us, the true answer to his and our prayer (Numbers 6:24-26); that the LORD would cause His face to shine on us (i.e., bestow His favour, kindness, mercy) David asks God to bless them, he is praying for his enemies. This prayer is often repeated reflecting the true and lasting source of blessing (Psalms 31:16; 44:3; 67:1; 80:3, 7, 19; 119:135).

4:7 The joy (שִׂמְחָה *simchah*) and contentment that David experienced in trusting the LORD was greater than the delight they received when harvesting barley or wheat, even more joyous than the abundant harvest of grapes for the wine. The attitude David displays do fit the words of Yeshua "For what does it profit a man to gain the whole world, and forfeit his soul?" yes Absalom seemed to have the kingdom, and David was on the run, Yet David had peace with God for he knew the Lord would fulfil His promises.

4:8 David rested (Psalm 3:5) soundly and slept peacefully, despite the turmoil around him.

David trusted in the Lord his shield who was all around him, to keep him in safety and like us he could sing. “הודו ל'אדונאי כי טוב כי לעולם חסדו:” (Hodu l'Adonai ki-tov ki le'olam chasdo) Psalm 136:1. “*Give thanks to the Lord, for He is good, For His faithfulness endures forever*”.

**Lesson:**

We like David will be have trouble from time to time and may even be angry about it, and like him should make our appeal to the Lord, and wait on Him, not worrying what the ungodly do. But keep on being squarely focussed on the LORD and pursuing His righteousness for joy and peace do not depend on our circumstances that are happening in our lives. No these gifts depend on God's mercy towards us, for He will give us “*righteousness and peace and joy in the Holy Spirit*” if we continue to walk *with* and *in* Him (Romans 14:17).

*Selah*

*Shalom in Messiah*

*Paul & Sue*