

THRU THE BIBLE EXPOSITION

Psalms: God's Nurture Of The Inner Man In The Life Of Faith

IV. Continuing To Trust God To Withstand Many, Strong, Ungodly Foes

(Psalm 4:1-8)

I. Introduction

- A. The life of faith involves far more than committing one's self to trust the Lord for a single trial we face, but to **keep on** relying on Him in the event of facing prolonged or repeat trials.
- B. Many scholars hold that abundant internal evidence indicates that Psalm 4 goes with Psalm 3, with some arguing that Psalm 3 is David's exercise of faith in the Lord regarding the Absalom crisis in the **morning** and Psalm 4 his renewed expression of trust in the **evening**, Joseph Addison Alexander, The Psalms, 1974, p. 22.
- C. For sure, we know that Psalm 4 addresses a situation that is at least similar to that of Psalm 3, so we can apply it in cases where we believers need to **keep on** relying on God for trials that are similar to our trials of the past:

II. Continuing To Trust God To Withstand Many, Strong, Ungodly Foes, Psalm 4:1-8.

- A. As with Psalm 3, the introductory remarks for Psalm 4 are the psalm's first verse in the Hebrew text (Kittel, Bib. Heb., p. 978), but we stay with the English Bible's numbering system that presents eight verses.
- B. Thus, David asks the (**Elohim**, Ibid.) of his righteousness, his Creator God Who graciously provides him justification and its resulting blessings of help against David's foes, to answer him when he calls, Psalm 4:1a.
- C. David claims God had already helped him out of "narrow straits" (**sar**, B. D. B., A Heb.-Eng. Lex. of the O. T., p. 865) by "enlarging [his territory]" (**rahab**, Ibid., p. 931) or room to function safely in that trial, so he asks God again to be merciful and hear his repeat "prayer of petition" (**tepilah**, Ibid., p. 813), Psalm 4:1b.
- D. Emboldened by God's resulting renewed support of David's spirit, David addresses his enemies, asking how long would they keep turning his glory into reproach, insult (**kelimah**, Ibid., p. 484), how long they would love vanity and seek lying in disrespectfully misrepresenting or undermining him and his character, Psalm 4:2.
- E. In Psalm 4:3-5, David continues to address his foes likely for his own edification, telling them to know that **Jahweh** (Ibid., Kittel), the name for God used in the Lord's Davidic covenant that establishes David as Israel's rightful king versus usurpers like Absalom (2 Sam. 7:4-17; Ibid., p. 466-467), has set apart for Himself those like David who are "loyally loving" (**hasid**, Ibid., p. 978; H. A. W., Th. Wrdbk. of the O. T., v. I, p. 305-307) to the Lord, that **Jahweh** (emphatic position, Ibid., Kittel, p. 978) will hear when David calls to Him, Psa. 4:3.
- F. Accordingly, David calls his foes to "tremble with fear" (**ragaz**, Ibid., B. D. B., p. 919) and not sin, to speak in their hearts upon their beds their confession for sin and so to be silent from future sinful words, Psalm 4:4.
- G. Thus, David urges his foes to sacrifice (**zabah**, Ibid., p. 256) the sacrifices of righteousness at the tabernacle to restore their fellowship with God, and to "rely fully upon" (**batah**, Ibid., p. 105) Jahweh, Psalm 4:5.
- H. Turning to address the ongoing discouragement of fellow saints due to the opposition of many ungodly foes, David reports of their continually saying ("durative participle," H. C. Leupold, Expos. of the Psalms, 1974, p. 70) of "Who can show us any good?" and David thus asks Jahweh to lift up upon him and his fellow, troubled saints the light of His face, an allusion to the words of the High Priest's blessing in Numbers 6:26 that so often has encouraged and comforted the godly who have fellowshiped with the Lord in His tabernacle, Psalm 4:6.
- I. In reply, God gives David greater joy than when his foes see their harvest grain and new wine abound, Psalm 4:7; Ibid., Leupold. David's foes have a worldly, external joy, but David has a fully gratifying, inner joy!
- J. Consequently, David claims he will in peace "all at once, at the same time" (**yahedaw**, Ibid., B. D. B., p. 403), i. e., he will be in peace and simultaneously lie down and go to sleep, for **You** (emphatic pron.), Oh Jahweh, **alone** (**badad**, Ibid., B. D. B., p. 94-95) make me to dwell "securely" (**betah**, Ibid., p. 105; Ibid., Kittel, p. 979). The word "securely" is the adverbial form of the verb "rely fully upon" (**batah**) back in Psalm 4:5, so David's full reliance on the Lord results in his full security in continuing to face many, strong, ungodly foes!

Lesson: *Amid the ONGING or a REPEAT trial of facing many, strong, ungodly foes, David found God faithful to be his help as he AGAIN prayed for deliverance. In the process, God led David to be able Biblically to discern the error of his foes to edify himself in realizing his innocence and their sin, he was able to intercede for the welfare of fellow oppressed saints and he was able to experience great joy, peace and restful sleep in stable inner security.*

Application: *If we experience a repeat or an ongoing trial of facing many, strong, ungodly foes, may we keep praying in faith for God's help to be able to think Biblically and clearly about all involved, to address other parties properly, to intercede well for the upright and to find from the Lord great joy, peace and stability in the inner man!*