

# Psalm 4

Last time we looked at Psalm 3, which David wrote when he was fleeing from Absalom his son. Absalom tried to declare himself king, and so David had to flee.

And so Absalom took counsel against David to try to destroy him, but when he went out to battle against David, Absalom was killed, and David was delivered.

And so David wrote the last Psalm at a time when he was fleeing for his life, and didn't know what would happen to him.

But he trusted in God, because it was God that had given him his glory and his kingdom, and lifted up his head to make him king. And so although his enemies tried to say that God would not help him, he knew that God was still with him. He was still the LORD's anointed, and God could restore his kingdom. And so he wouldn't fear. He'd lay down and sleep, and awake to come what may. He'd trust in God's salvation.

*Last time we looked at how Psalm 3 and the story behind it were prophetic of things that would happen to Christ at the end of his life.*

*How he like David would be compassed about by his enemies. How he would cry out to the LORD, and he would hear him.*

*And how he would lay down and sleep in the grave, and then awake, because his Father sustained him.*

*And how through that the Gentiles, those that before were his enemies, would be reconciled to God.*

*And we saw also how in the NT, even Christ himself, warned that those that follow him would sometimes experience much the same thing.*

*We would be in trouble, and persecuted by many, sometimes even our own families.*

*But how we need not fear death, to lay down and sleep in the grave, because one day we will awake to life everlasting, because God is a God of Salvation.*

*And so that's the same thread that we're going to see weave through Psalm 4 as well. There are a lot of things here that relate to church, to Christ's followers after his resurrection.*

## Title

Like Psalm 3, Psalm 4 also has a title.

"To the chief Musician on Neginoth, A Psalm of David."

So it tells us that David wrote it, but unlike Psalm 3 it does not tell us when he wrote it. Although we'll see as we go through it that picks up right where Psalm 3 left off.

### NEGINOTH

Now this word, "Neginoth" is translated elsewhere as "stringed instrument, music, song."

**Job 30:9** And now am I their **song**, yea, I am their *byword*.

And so there he is talking about a song, a ballad, about somebody. Job's destruction had become a story that they sang about.

**Psalms 69:12** They that sit in the gate speak against me; and I was the **song** of the drunkards.

And so there again it is talking about the same thing, the same kind of song, sung about somebody's downfall and destruction.

**Lamentations 5:14** The elders have ceased from the gate, the young men from their **musick**.

And just like the last passage, this one is talking about music sung in the gate. And so, again, it is a similar thing. A story of somebody put to song.

**Lamentations 3:14** I was a *derision* to all my people; and their **song** all the day.

And so once again, singing about somebody, but not flatteringly. Deriding them.

**Isaiah 38:20** The LORD was ready to save me: therefore we will sing my songs to the **stringed** instruments all the days of our life in the house of the LORD.

And so it seems that there, when he says "my songs", he's talking about singing a story about how God delivered him, and putting that to music on the stringed instruments. And so again it was a story of his life, but this time of how he was delivered.

**Habakkuk 3:19** The LORD God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my **stringed instruments**.

So, the word Neginoth is a musical term. It is describing the kind of music. And David directed that this Psalm would be put to song by the chief musician for that kind of music.

Now that could have been a reference to the kind of music, in terms of the instruments used, and how it was played. And this word is used to reference stringed instruments, so this could be indicating the chief musician for a certain kind of stringed instruments.

And it's possible that it is also referencing the type of music, in terms of the style of song. We saw how this word was used for songs that were ballads, tales sung of someone, of something that happened to them.

And so it could be that he's also indicating how he wants this song to be sung in terms of the musical pattern to follow. To sing it as you would a ballad, or a story of somebody's life that has been made famous, of something that has happened that was talked about in the gate, wherever people meet to share news, that became a song.

That kind of a story that becomes part of the public's consciousness, a story that is put to music and sung to keep it in mind and pass it down.

And so that may be a part of what David is indicating when he directs this song to the chief musician upon Neginoth. The chief musician for that kind of music, played on stringed instruments.

And so, we touched on this at the start of this study, but this reminds us of how these psalms were something that they sang, they were put to music, many of them. And this one certainly was.

Now this was something that was actually done in a formal capacity as part of the service to God. This was something that certain of the priests and Levites were ordained to do, to sing before God.

And it talks about how David set that up, when he brought the ark of the covenant up into his city.

**1 Chronicles 16:37** So he left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required:

And Asaph is one of the musicians, some of the later Psalms were written by him.

38 And Obededom with their brethren, threescore and eight; Obededom also the son of Jeduthun and Hosah to be porters:

39 And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place that was at Gibeon,

40 To offer burnt offerings unto the LORD upon the altar of the burnt offering continually morning and evening, and to do according to all that is written in the law of the LORD, which he commanded Israel;

41 And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy endureth for ever;

42 And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun were porters.

43 And all the people departed every man to his house: and David returned to bless his house.

And so Heman, Jeduthun, and Asaph, and other musicians on different kinds of instruments that were with them, David had them play and sing praise to God before the ark of the covenant, as part of their job.

And so this is one of the psalms that they would have sung. And David wrote it specifically for the chief musician upon Neginoth.

And so sometimes in the Psalms we see these different technical musical terms.

In Psalm 3 you may have noticed that it used the term "Selah" several times. And we see that in a bunch of other Psalms as well. It's used in Psalm 4.

And that is another musical term. And what it means is to pause.

So probably each place it says Selah they would pause the music momentarily, to break up the song into natural divisions, or add emphasis to what was about to said, and so forth.

And we can see that in Psalm 3.

And so these Psalms are songs, that were put to music, and sung as praise.

*Now the first thing that we talked about here is how David wrote this Psalm for the chief musician. How this Psalm was meant to be sung by the priests and Levites ordained to sing praise unto God.*

*And we won't go into this in depth right now, we'll see it in more detail much later in Psalms, but in the NT we are told that the saints are ordained priests to sing praise unto God.*

*And so we have that same kind of ministry to sing praise to God with these Psalms.*

*And so this is our ballad, our story of Salvation that we proclaim to the world to tell what wonderful things God has wrought for us, and call them to repentance.*

## Verse 1

### HEAR ME WHEN I CALL

And so like the last Psalm, this one is starting out as a prayer that David is praying to God. And so once again he speaks of calling out to the LORD.

**Psalms 3:4** I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

And so David had cried out to God, and now he's calling out to him again. Asking that he would hear him.

### GOD OF MY RIGHTEOUSNESS

And notice that he defines God's relationship to him. He calls him the "God of my righteousness."

And so David is starting off his prayer by defining who God is to him. He's laying out the point of reference from which he is making his request.

And that is, that God is his righteousness.

Now David also did something similar in the last Psalm:

**Psalms 3:3** But thou, O LORD, art a shield for me; my glory, and the lifter up of mine head.

And so David laid out how God was his shield, his glory, and the lifter up of his head. How it was God who had granted him honor and given him the kingdom.

But he wasn't quite as bold as he is here.

There he was looking out, at what he could see that God had done for him. And he was pointing that out to say, "hey, all those who think that God won't help me, he's the one who gave me my glory, and he can deliver me now and restore it."

And I think now what we're seeing in this Psalm is that David has been delivered. That David is writing this after he has come and taken back the kingdom.

And now David is more bold, to say, "not only is God my glory and shield, he's also my righteousness."

His enemies didn't believe that before. They thought that because David had sinned, maybe God had rejected him.

They said, "There is no help for him in God." As it said in Psalm 3 verse 2.

But now, David has been delivered, and he is explaining how that happened.

How did God deliver David, this sinner, this adulterer and murderer?

Because God is the God of David's righteousness.

David's righteousness is not his own. David had sinned.

But God was still righteous. He still kept his covenant with David, because David continued to seek him.

And so just as God was David's glory, just as he was David's shield, just as he was David's kingdom, he was David's righteousness.

Just as God lifted up David's head, and gave him a kingdom and glory when he was just the eighth son of the prince of Judah, from the wrong tribe that didn't have the kingdom, who was never supposed to be anything more than they guy who kept all the sheep and entertained his folks with his harp.

Just as it was God that took him from there, and gave him his kingdom and glory, so God took him from being a sinner, an adulterer and a murderer, and gave him righteousness.

And David expounds more on that later on, but that's a taste of what he is saying here.

And so it is from that position that he is now calling upon God. With the confidence that even though he has sinned, God has given him righteousness.

God hasn't treated him as a sinner. He hasn't let him die the bloody death that he deserved.

He's delivered him from those that were seeking his life, as if he was an innocent man.

And so it is from that position that David is now coming before God.

"Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer."

*Now Christ, as God, has God's righteousness. And we talked last time about how he called unto God.*

*And so this is something that he could pray.*

*And this is something that we could pray too.*

*Because now, through Christ's work on the cross, we too have been given the righteousness of God.*

**Romans 3:21** *But now the **righteousness of God** without the law is manifested, being witnessed by the law and the prophets;*

*22 Even the **righteousness of God** which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:*

*And so God is now the God of our righteousness. His righteousness is upon all them that believe.*

*But you know, it mentioned the law there in Romans, and Israel is still trying to get righteousness that way. Through works. Through the law.*

*And so in Romans Paul also tells us that Israel is still seeking their own righteousness:*

**Romans 10:3** *For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the **righteousness of God**.*

*And so most of Israel, unlike David, still hasn't submitted to the righteousness of God. They're still opposing the new covenant, where God imputes righteousness to whomever he will, to whoever will trust him.*

*And so Israel still won't say this, they still won't accept God as their righteousness. That's why many of them rejected David, because God saved him despite his imperfections.*

*And that's why they opposed Christ, because they still wouldn't seek God's righteousness.*

*Jesus told them:*

**Matthew 6:33** *But seek ye first the kingdom of God, and **his righteousness**; and all these things shall be added unto you.*

*And so Christ admonished his disciples to seek God's kingdom, and God's righteousness.*

*Not their own kingdom, through who they want to reign over it.*

*Not their own righteousness, through the covenant that they want to honor.*

*But God's kingdom that he prepares, and God's covenant that he establishes. That's what they were to seek.*

*And many of them refused to, and to this day Israel as a nation refuses to.*

*But one day they will, one day they'll sing this Psalm in truth. And won't that be glorious?*

*"Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer."*

## ENLARGED

And so David says that God has enlarged him when he was in distress. And so again this is after David has been delivered from Absalom. After that time of distress.

But what does it mean when it says, "enlarged", "thou has enlarged me"?

Well, all we have to do is look up that word in other passages to find out:

**Exodus 34:24** For I will cast out the nations before thee, and **enlarge** thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

So it is talking about God enlarging their border, making their dominion bigger, making their country larger, so that there is more land.

And that is the way that this word is used consistently, in that context.

Here are a few more examples:

**Deuteronomy 33:20** And of Gad he said, Blessed be he that **enlargeth** Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

And so he said the man would be blessed that enlarged Gad, that increased the land that belonged to that tribe of Israel.

**1 Chronicles 4:10** And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and **enlarge** my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested.

And so this man Jabez, he was a warrior who defeated his enemies and captured their land for his tribe, because he called upon God, and God blessed him.

And you know, that's what David is talking about now, how he called upon God, and God enlarged him.

**Job 12:23** He increaseth the nations, and destroyeth them: he **enlargeth** the nations, and straiteneth them again.

And so David called upon God, and God enlarged his nation.

And he did that even when David was in distress.

How did that happen?

Well, remember who came to help David when he was in distress.

The prince of the Ammonites, that had been David's enemies, he came and brought food for David, and helped him.

And so in David's distress those that had been his enemies, that he had conquered, were made his protectors, sustainers, and friends.

And so God enlarged his kingdom when he was in distress.

And you remember that verse I just read that said "blessed be he that enlargeth Gad"?

Well, you know where David was? He was on the further side of Jordan. On the east side of Jordan. You see, 10 tribes were on the west side of Jordan, but when David fled away he had to flee over Jordan, to the east side.

And on the east side of Jordan were two and a half tribes. Half the tribe of Manasseh, and Rueben, and Gad.

And so when David fled, when he was in distress, he was in the land of Rueben and Gad and Manasseh, and that is where he was enlarged, and his enemies came to serve him.

In 2 Samuel 17, that we read from last time, that talked about that, it said that David was in the city of Mahanaim when these men came to him:

**2 Samuel 17:27** And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lodebar, and Barzillai the Gileadite of Rogelim,

So he was at Mahanaim when this happened.

And where do you think that was?

Well, it was on the border of Gad:

**Joshua 13:24** And Moses gave inheritance unto the tribe of Gad, even unto the children of Gad according to their families.

25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that is before Rabbah;

26 And from Heshbon unto Ramathmizpeh, and Betonim; and from *Mahanaim* unto the border of Debir;

And so the city of Mahanaim was on the border of the tribes of Gad and Manasseh.

And did you notice there that Gad's inheritance was supposed to include some of the land of the children of Ammon?

"and half the land of the children of Ammon, unto Aroer that is before Rabbah"

And so Gad inherited the land of Ammon, up to near the city of Rabbah.

But now Gad has been enlarged.

David has conquered his enemies the Ammonites, and now even in his hour of weakness and distress, their prince has come to serve him and give him sustenance.

And so Gad was enlarged.

And "blessed be he that enlargeth Gad." And so David was indeed a man blessed of God. Who cried out, God heard him, and blessed him, and enlarged him when he was in distress.

And so now he prays: "Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer."

And so David points out that he is praying to the God that has not judged and destroyed him for his iniquity, but has instead delivered him as if he were righteous.

The God who is his righteousness. The God who even in his distress enlarged him, fed him by his enemies, and increased his kingdom, to his blessing.  
And so David says, "OK God, you've heard me, now hear me again when I call, and have mercy upon me."

So God has heard David, but David is calling out to him again, asking him for mercy. So though David has been delivered, he is still in need of God's aid, he's still in need of God's mercy.  
Why exactly? Well, let's find out.

*And so remember how David was enlarged when he was in distress, how his enemies were turned to his friends.*

*And we talked last time about how that is the same thing that happened to Christ. Through his distress those that were once God's enemies could now become his children.*

*And so that kingdom of God, that congregation of the godly in Israel who kept that covenant, and sought that kingdom, was enlarged.*

*Yes, there was much distress of the Jewish followers of Christ through that time. But through it the gospel was carried to the Gentiles.*

*And ever since it has often proved true: the church is enlarged when it is in distress.*

*And that's exactly what happened then. When the Jewish church was persecuted, they carried the gospel to the Gentiles in the regions beyond them, and God's kingdom was enlarged.*

## Verse 2

So it seems that David is still being opposed by some people. That there's still some people that aren't on his side. That there's still some people that are speaking against him.

And when we read the story in 2 Samuel we find that that is indeed what was happening. That David was still being opposed by some men.

In 2 Samuel 20 it describes what happens as David is returning to Jerusalem:

**2 Samuel 20:1** And there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.

Now remember, Saul, who had ruled Israel before David, was a Benjamite. And this fellow is also from the tribe of Benjamin.

So he's kind of trying to revive Saul's old kingdom.

2 So every man of Israel went up from after David, and followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

And this is how it was before for a while, David started reigning over Judah, while Saul's sons were still reigning over the other tribes.

And so it looks like David might lose that part of his kingdom again, back to the house of Saul.

3 And David came to his house at Jerusalem; and the king took the ten women his concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them. So they were shut up unto the day of their death, living in widowhood.



And these are ten concubines that Absalom had publicly raped. That is one of the things that Ahithophel had given him counsel to do.

And so David didn't touch them, he made sure that they were taken care of, but he didn't use them as concubines anymore.

4 Then said the king to Amasa, Assemble me the men of Judah within three days, and be thou here present.

5 So Amasa went to assemble the men of Judah: but he tarried longer than the set time which he had appointed him.

6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than did Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us.

And so David is trying to get his army together, to go and get Sheba the son of Bichri, and kill him. Because he said if he got away, he'd do more harm than Absalom did. He might indeed break up the kingdom and take it from David.

And so David's kingdom was still in turmoil even after his return to Israel. He was still opposed by some. All was not well with the world.

He was still in danger of being destroyed, or at least loosing a large part of Israel.

And so we can see why he is calling out to God here again.

Yes, he was enlarged when he was in distress, but he's still in trouble.

And so he's calling on the same God that enlarged him to have mercy upon him again. To continue to be the God of his righteousness.

And so David cried out in the first verse, and then here in this second verse, he actually begins talking not to God, but to his persecutors. To those who are still against him. Pleading with them to cease.

"O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing?"

## LEASING

Now, I know one word that stands out in this verse is "leasing." You're probably wondering what that means.

Well, when you come across a word like that in the Bible, that you're not sure what it means, one thing that you can do is look it up in the dictionary. That's most people's first response.

And I will do that, but only rarely.

Because there's an issue with that. When you look a word up in the dictionary, what you're getting is a description of the way that word was being used at the time that that dictionary was put together. And so that doesn't necessarily tell you how the translators were using that word back in 1611, when the KJB was translated. Sometimes the meaning of a word can evolve over time, and so when you just look it up in a modern dictionary, you might not get the same definition that the translators were thinking of.

And there is another problem. Sometimes you can't even find a word in a modern dictionary.

I looked up "leasing" in several dictionaries, and didn't find a definition.

Now I did finally find it in a great big old unabridged dictionary, that has all kinds of words in it that aren't common anymore.

And this word, leasing, was in there. And I'll tell you a little bit about what it said about this word in a minute.

But I don't base my conclusions solely on what the dictionary says, for the reasons I just gave you. I base it on what the Bible says.

Now usually what I'll do is I'll look up a word each time it is used, and I'll see what other words it is used with, what context it is used in. And that usually can give you a really good picture of the meaning of the word.

But the word leasing is only used in one other place in scripture, only one other place in the whole Bible. And so that doesn't give you a lot to go on.

And that verse is actually in next Psalm:

**Psalms 5:6** Thou shalt destroy them that speak **leasing**: the LORD will abhor the bloody and deceitful man.

And so that's the only other place that that word is used.

But if that was all that we had to go on, we could actually still determine what leasing means. "Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man."

And so that would indicate that leasing has to do with being bloody and deceitful.

And it says that it is something that you speak. You speak leasing.

And so how would speaking have to do with being bloody, or being deceitful?

Well, certainly that relates to being deceitful, when you deceive somebody you speak deceitfully, you speak lies.

And so leasing would be speaking lies.

And relating that to being bloody, that could be lies that were spoken to try to get somebody killed.

And so it would seem that leasing would be lies told to try to do somebody harm, get them slain.

So we can come up with a definition of leasing without ever opening the dictionary, just from one verse of scripture.

But here's another way that we can confirm that definition.

If you have like a Strong's concordance, you can take and look up what Hebrew word is translated as leasing here.

And then what you can do, is look up how that word is translated elsewhere. If that same Hebrew word appears other places in scripture, how is it translated.

Now if you look in a Strong's concordance, he also includes his own definition of the word. I don't look at that. That's not important. I'm not interested in how Strong or anybody else defines the word, what I want to know is how God used it, what did he mean by it.

And so you can look up the other places that God used that word, in the Bible, and see how it was translated.

And here is how the word that is translated "leasing" here is translated elsewhere: dectieful, false + liar, lie, lying.

So that confirms exactly what we suspected, that leasing is a form of lying. It's deceit. Here's some other verses where it is used:

**Proverbs 23:3** Be not desirous of his dainties: for they are **deceitful** meat.

**Proverbs 21:28** A false witness shall perish: but the man that heareth speaketh constantly.

**Ezekiel 13:6** They have seen vanity and **lying divination**, saying, The LORD saith: and the LORD hath not sent them: and they have made others to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith it; albeit I have not spoken?

And so leasing is lies, it's falsehood, it's deceit.

Now when I looked up leasing in that old unabridged dictionary, Webster's Twentieth-Century Dictionary, which was published in 1937, a big old thing about 8 inches thick, here's how it defined leasing: "Falsehood; lies."

And then under that it also had an entry for the the phrase "Leasing making". And it said that leasing making, "in Scots law, [is] the uttering of anything libelous against the sovereign, his court, or his family."

And so the word leasing was used in a legal context in Scotland to describe falsehoods told about the king or those around him.

And so we can see why the translators chose to use that particular word here.

Because that is exactly what is happening here in this Psalm. David is describing how some of the people who are still opposing his kingdom are speaking false and deceitful things about him.

And so some of you might have been thinking, "that's a terrible archaic word, why did they use that here?"

But do you see how it makes the passage that much richer?

I mean if it just said "lies" or "falsehood" here, we'd just gloss right over it, but because it uses this more obscure word here, it draws our attention to it and forces us to take note of what it is saying here. To note the unique context, what precisely it is talking about when it is talking about these lies.

And so that is the beauty of the KJB, it never sacrifices accuracy or precision for convenience, it's always 100% faithful to the text.

OK, so now that we've defined that word, let's take a look at this verse and see what it is talking about.

## SONS OF MEN

It starts off, "O ye sons of men, how long will ye turn my glory into shame?"

And the first thing to note there is how David calls them the "sons of men".

In the last verse he was praying to God, but now he is pleading with the sons of men.

And what we're going to see here is how these two are opposed to each other. God wants one thing for David, and the sons of men want something else.

And so David, having declared in the last verse what God has done for him, and his continued reliance on him, now turns to the sons of men to point out what they are up against.

To remind them that God is the LORD, and that they are but sons of men.

What are they thinking? What are they doing?

## GLORY

Well, one thing that they are doing is they are turning David's glory into shame. He asks them, "O ye sons of men, how long will ye turn my glory into shame?"

So what does he mean by that?

Well, we just have to look back at Psalm 3. Remember that David talked about his glory in Psalm 3, about who his glory was, who gave him his glory and kingdom?

**Psalms 3:3** But thou, O LORD, art a shield for me; my **glory**, and the lifter up of mine head.

So in Psalm 3 David said that the LORD was his glory. And now he says that these men are turning his glory into shame.

Now what does it mean that they are turning that into shame?

Well, just before that in Psalm 3, just before David said "But thou art my glory," David said this, this is what he was responding to:

**Psalms 3:2** Many there be which say of my soul, There is no help for him in God. Selah.

So David, in reply to them saying that there was no help for him in God, that God wouldn't deliver him, said that no, God was his glory, it was God that gave him all this, and so he could still save him.

And so David said God was his glory, but they said God wasn't going to help him.

And so they shamed David for his glory, they disregarded his claim that God would help him.

And some of them continue to do that. Even after they've seen him delivered from Absalom.

And so he asks them, "O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing?"

*You know, I couldn't help think of that verse, where it says:*

**Philippians 3:19** *Whose end is destruction, whose God is their belly, and whose **glory** is in their **shame**, who mind earthly things.)*

*And so David talked about how these men turned his glory into shame, and in the NT God warns us of those who glory in their shame.*

*And it explains what it means by that, by saying that they mind earthly things.*

*And you know that fits with this Psalm, that's exactly what they were doing.*

*They didn't believe that God gave David his kingdom in his glory, they thought that he just got it by hook and by crook, or whatever.*

*They were thinking in earthly terms, not in terms of the covenant that God had established. And so they were minding earthly things, and shaming David's claim that God was his glory, the one who gave him it all.*

*And we're warned that they'll be people like that in the church. People who are earthly minded, who don't glory in God's word, and what he gives us, but in what they've created for themselves in this life.*

*Things that Paul says is their shame, there. These earthly things that they are glorying in, they ought to be ashamed of them, it ought to be a shame unto them.*

*Their glory is what ought to be shamed. But there will be those in the church, who like those who opposed David, will instead shame those for whom God is their glory.*

*Who will shame people for glorying in God, and pointing to him as the source of their blessings, and seek to glory in earthly things instead.*

*And so there are those to whom the church should truly say:*

*“O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing?”*

## VANITY

And so David says that in addition to turning his glory into shame, these men are loving vanity and seeking after leasing.

Now vanity is something that's vain, that's worthless, that's meaningless, it's nothing.

And he pairs that with leasing, with their speaking of lies against him and his kingdom.

So he's talking about their speech here. When he's talking about vanity he's talking about them speaking vanity. Saying something that is vain, it's false, it's just made up, there's no substance to it. It's just vanity.

And so David is saying that those who oppose him love vanity. They love to have some substance-less story to tell about how bad the king is. They love to make up something bad to say about David. Even if it is really meaningless, just made up, just vanity. The love vanity.

And he says that they seek after leasing.

They search and look to try to find some falsehoods being told about David that they can repeat.

They seek for any libelous things they can utter against the crown. They like to discover anything being said against David, any story somebody's made up, any lies that are being told.

They seek after leasing.

So David has some people who still really oppose him, and they're fabricating and digging up everything that they can to try to destroy him.

And he asks them how long they're going to do this. How long are they going to shame him for saying that God is his glory, how long are they going to seek for falsehoods about him, to try to weaken his kingdom?

Don't they see that God is his deliverer, that he is the God of his righteousness, that he *is* the God of his glory?

*And so there were some that continued to oppress David. They still followed vanity and sought after leasing and falsehood.*

*And that is still true today. It has been true ever since Christ rose again.*

*As we said, there were many of Israel that still continued to oppress the followers of Christ.*

*And if you read the stories of the martyrs it will strike you how often they aren't really being put to death for the "crime" of believing the gospel. Many times they are accused of something else, some other horrible crime, and killed for that instead, on trumped up charges.*

*And that is where this loving vanity and seeking after leasing comes in. The persecutors of Christ's children love to make up some vain tale about them that will get them in trouble. They're always seeking for some leasing, some lies that are going around, that they can use to destroy them.*

*They love vanity and seek after leasing.*

*And in fact that is the same thing that happened to Christ. It tells us that they sought false witnesses to speak against him, to put him to death.*

*And so they sought after leasing.*

*But back to the early church and Israel's response, Israel continued to oppress Christ's followers.*

*And they did that because they continued to trust in the old covenant.*

*They continued to say, "We have Abraham to our father." Just as John the Baptist warned them not to.*

*Just as those who opposed David said, "We have no inheritance in the son of Jesse." Israel would continue to deny that it had any inheritance in Christ's kingdom.*

*Instead they turned the believers' glory into shame, and loved vanity, and sought after leasing.*

## Verse 3

And so David called out to God in the first verse, and then he turned to the sons of men, and said, "Hey, listen up boys, why are you doing what you're doing? Because I'm calling out to God here, and he's going to hear me. You're trying to stop my deliverance, but God is my deliverer, and so that will make him your judge."

And so David is warning them that this is dangerous what they are doing.

That if they are going to continue to do this, they are going to get destroyed just as Absalom was.

That he's going to call out to God, and God is going to hear him and deliver him from his enemies. And so if they make themselves his enemies, they're going to be in big trouble.

And David qualifies this. He gives them a reason why God will hear him. Something that they should know: "But know that the LORD hath set apart him that is godly for himself."

And so David believes that God will hear him, because God has set apart the godly for himself.

Now to us today, in the church, this doesn't seem like something very important, or very controversial. It doesn't seem like much of a revelation. It seems so fundamental, so obvious.

Today we have the church, those that have been born-again, set apart from the world.

And so you have the godly, from all nations, and then the ungodly. And so it is the church that is set apart from the world.

But you see, back then you didn't have the Gentiles being saved from all nations. You had two groups, but they weren't so much the godly and the ungodly. Or so they thought sometimes.

They weren't the church and the world. But Israel and the other nations.

And so it was Israel that was set apart. That God had set apart for himself to be his chosen people. Right?

That's the way many Israelites thought. You'll find in the OT that that was often Israel's thinking. And it was just plain wrong. And so God had to set them straight on that, repeatedly, and they usually wouldn't listen.

And so here David is trying to set them straight on this, not to think that their salvation is secured by the first covenant.

Remember how we talked about the two covenants? How in Psalm 1 he was talking about these truths in reference to the Mosaic covenant, the covenant that God made with Israel that they would be his people?

And then how it went on in Psalm 2 to describe a new covenant that was being added, that God made with David and his seed?

And how therefore they needed to honor both of those covenants, the first one alone was not enough anymore?

Well, we're seeing that same contrast again here.

You see David's enemies think that because they are Abraham's seed, that because they are of Israel, that they are God's chosen people, that God has set them apart for himself. And David is here to say no. It's not Israel, it's not a nation that God has set apart for himself. God has set people apart for himself, but he hasn't set all Israel apart for himself. Just the godly. Just him that is godly.

And so remember how it said in Psalm 1, that the way of the *ungodly* would perish. It described how under the law, those that were ungodly would be judged and destroyed. Just because they were a child of Abraham, just because they were an Israelite, didn't give them immunity. They still had to keep the law. They still had to keep that covenant. If they didn't, if they were ungodly, they'd be destroyed.

And so that is the same thing that David is trying to get them to see here. That it is the godly that God has set apart for himself. Those that keep the covenant. Not all Israel.

That just as that covenant that God made with them through Moses was added to the covenant that God had made with Abraham, Isaac, and Jacob, so that they had to honor the Mosaic covenant, or they'd be destroyed, the same is true of the new covenant that God is making with David.

Now that he has added his covenant with David, they need to keep that as well, they need to honor that as well. If they don't, their way will perish.

And really, it isn't just the second covenant that they've offended against. They've broken the first one as well.

I mean, loving vanity and seeking after leasing. You aren't supposed to be a false witness against your neighbor. But yet that is really what they are doing.

And so by opposing David they are rejecting both covenants, they are breaking both covenants, they are being ungodly. And they will perish.

There is no way that they should think that they can do this, break away from David, and still be blessed, still inherit the blessing of being God's chosen people, those that the LORD has set apart for himself.

Because they won't be. They won't be those that are set apart. It has always been only the godly that are set apart, only those that keep the covenant.

And so because they are despising both covenants, and being ungodly, they'll perish.

And so David is reminding them here, that it isn't all Israel that is set apart, it is the godly.

And the people that he is talking to here understand the implications of that, they understand the implications of being set apart, of being God's chosen people.

They believe that that will give them blessing, that that means that God will sustain them, that he will respect the covenant that he's made with them, that he will hear them when they call.

And so if David is claiming to be one of those that is set apart, with whom God has made his covenants, then God will hear David when David calls.

Because when God sets somebody apart as his own, he will preserve and defend them.

He will hear when they call.

They believe that's Israel's inheritance.

Well, that's what David has on his side. What do they have on their side? They've offended the covenant. Both covenants.

God will hear David when he calls. But they're being ungodly, they are no longer among those set apart.

They are ungodly, and so they will perish.

*And we talked about how Israel always thought of themselves as those that were set apart as a nation. But now in the church it is no longer a nation that God has set apart, but those that are made godly through the Spirit of his Son.*

*And so that truth that David was trying to convey to them here is now manifest to us.*

*We know that God has set apart the saints for himself, and we are confident that when we call, he hears us.*

## Verse 4

That's some good advice.

David's saying, "You know, y'all are getting ready to sin here, some of you already have, in fighting against me when God had made a covenant with me. When are you going to stop this? Can't you see God is with me? Don't sin this way, don't bring judgement upon yourselves."

And so David isn't railing against them here, he isn't seeking judgement against his enemies, he's trying to get them to do the right thing.

"Stand in awe, and sin not."

Stop seeking lies, and stand in awe of God's salvation. Stand in awe of what he is doing here.

I mean what God has done for David here, and for Israel, is truly amazing.

God has delivered David from a horrible situation, so that even his enemies helped him when he was in distress.

God has made a new covenant with David and his seed, that he will rule Israel for ever, and that it will be through his line that the Messiah comes.

I mean God's doing some absolutely amazing things here. They should be in awe.

They should be in awe looking at what God has done, what he's done for Israel through David.

How he has fulfilled things that he declared before, in delivering them from all their enemies, and now he's declaring new things.

I mean, this is amazing. It is an awe-inspiring thing for David as he watches God fulfilling his word in his life.

These persecutors of David shouldn't be sinning, they should be standing in awe at what God is doing here, how he is fulfilling the covenants that he made with their fathers, and how he's doing that through David.

**Psalms 119:161** SCHIN. Princes have persecuted me without a cause: but my **heart standeth** in **awe** of thy word.

And I can imagine David saying that. I don't know if he wrote Psalm 119 or not, but that certainly sounds like something he could say.

"Princes have persecuted me without a cause: but my heart standeth in awe of thy word."

And so David is directing those that are persecuting him without a cause, just for love of vanity, to stop a minute and let their hearts stand in awe of God's word.

"Stand in awe, and sin not: commune with your own heart upon your bed, and be still."

And when he says commune with your heart upon your bed, that reminds us of what it said in Psalm 1:

**Psalms 1:1** Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight is in the law of the LORD; and in his law doth he meditate day and night.



And so here David is directing them to meditate on this, just as it said in Psalm 1. To meditate on the law of the LORD and stand in awe at what God is doing here, how he is fulfilling his covenant and establishing a new one through David.

This is amazing, they should consider all of this, commune their own heart upon their bed, and be still, and stand in awe of God's fulfillment of his word.

And you know, those that heeded this admonition, those that ceased to persecute David when they saw that he was delivered, they weren't destroyed by David when he returned.

There was a man from the tribe of Benjamin that cursed David as he fled, but he came and admitted his wickedness when David came back, and he asked that his life would be spared. And so David allowed the man to live.

And so those that didn't continue in wickedness were not killed.

Those that stood in awe and ceased from their sin, and acknowledged David as God's chosen king were preserved.

*So there would come a day when we would stand in awe at the word of God's salvation, in the gospel.*

*Where we would not sin, we'd be delivered.*

*Where we would commune with our own heart, and cease to be troubled. We'd be still. Because our hope was sure.*

*And that day is now, through Christ.*

**Exodus 25:22** *And there I will meet with thee, and I will **commune** with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.*

*And so God would commune with them from the holy of holies in the temple.*

*But when Christ cried out to God, the veil in the temple was rent, opening the holy place.*

*So that now we commune with the Spirit of God, not just with our own heart. And we are assured of our salvation declared in his word, when we meditate on it. And so we are still.*

*We are no longer seeking for salvation, for forgiveness of our sins, we're no longer seeking for the right king, our trying to build a kingdom.*

*We now just sit still and stand in awe of God's finished work. Of his salvation, forgiveness, kingdom, and Savior.*

## Verse 5

Now, he mentions here sacrifices, the sacrifices of righteousness.

And the implication is that if these guys keep doing what they're doing, they'll be guilty. They'll need to offer a sacrifice, but not a sacrifice of righteousness, but a sin offering.

And so David is trying to prevent his enemies from sinning against God, so that they won't have to offer sacrifices for sin, but sacrifices of righteousness.

Now under the Mosaic law, there were different kinds of sacrifices, some that were for sin, and some that weren't.

Sin offerings and trespass offerings were sacrifices for sin.

But there were also other offerings, that weren't for sin, peace offerings and thank offerings, sacrifices of righteousness.

And so that is what he is talking about here.

**Deuteronomy 33:19** They shall call the people unto the mountain; there they shall **offer sacrifices of righteousness**: for they shall suck of the abundance of the seas, and of treasures hid in the sand.

So they'll offer sacrifices of righteousness upon a mountain, when they all come together to a feast prepared from the blessings that God has given them.  
And so they'll offer sacrifices just to thank God for his goodness and bounty.

**Psalms 51:19** Then shalt thou be pleased with the **sacrifices of righteousness**, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

And so again it is talking about literal animal sacrifices offered upon the altar, but not to atone for sin, but to thank and praise God.

And so what David is suggesting is that this is not a time that they should be sinning and becoming guilty before God, so that they have to offer a trespass offering.  
This is a time that they should be so in awe of God's goodness and mercy that they seek to come before him to offer sacrifices of righteousness. A gesture of praise and acknowledgement of his blessings toward Israel.  
And so he says, "Offer the sacrifices of righteousness, and put your trust in the LORD."

David's about ready to get some folks down the isle here.  
He's making his final pitch, urging his listeners to heed what he is saying and trust in God.  
"Put your trust in the LORD."  
"Don't you see everything that God has done here, don't you see his goodness, his mercy, his faithfulness? Put your trust in the LORD who has done all these great things for Israel and for David in fulfillment of his covenants."

And so David urges them to trust in the LORD, that he has trusted in, who has so clearly wrought him salvation from all his troubles.  
Just trust in him and accept his covenants. Stand in awe of the work that he is doing, don't oppose it. Just trust that God is going to do goodness toward Israel and fulfill his word.

*And so all of our sacrifices are offered in righteousness.  
God has cleansed us with the blood of Christ, that was once offered for sins.  
And so there is no more sacrifice for sins for ever, all of our sacrifices are sacrifices of righteousness.  
And of course those sacrifices no longer involve the shedding of the blood of bulls and goats.  
There is no more need for bloodshed.  
Instead, as we mentioned that we are ordained priests to sing praise unto God, the NT says that we offer sacrifices of thanksgiving to God, praising him as we stand in awe of all his works.*

*And so we place our trust in the LORD. And that faith saves us. And we praise him for it. We call on all mankind to put their trust in the LORD, and offer the sacrifices of righteousness, being delivered from sin.*

## Verse 6

So now David is turning back into his prayer. He's spoken to his enemies, but now he's directing his speech back toward God.

And he segue's back into that by quoting what some people are saying, and then telling God what he thinks of that.

And so what it says here, "There be many that say, Who will shew us any good?", that may be the response that he got from many of his enemies.

This is how they've answered David's admonition, that he's just given them.

This is the response of many of them, this is the response of many of his enemies, this is the response of many of the people. This sums up what their current attitude is.

"There be many that say, Who will shew us any good?"

So many are asking who will do them good.

They aren't ready to choose David just because God seems to have chosen him.

What they are trying to decide based on, is who will show them any good.

Is David going to show them good? Then they'll go with him. Is one of his enemies going to show them good? Then they'll go with him.

They are seeking after earthly good, they are seeking after peace and protection. And they are looking to men to provide that, whether it be David or somebody who opposes him. Not to God, to who he chooses.

And David's response to that is not to argue with them. Not to try to convince them that he will show them good. Not to say that "I'll give you more prosperity than them, I'll show you more good than them."

Instead David's response is to resume his prayer to God.

Because you see David isn't looking at himself or at others to do Israel good. He's looking to God to do Israel good.

And so as soon as they bring that up, David's first thought is, "LORD, lift thou up the light of thy countenance upon us." That's how good is going to be done to Israel.

Not through men, but through God keeping his covenant with them and blessing them.

The phrase that he uses there comes from God's command to Israel:

**Numbers 6:22** And the LORD spake unto Moses, saying,  
23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,  
24 The LORD bless thee, and keep thee:  
25 The LORD make his face shine upon thee, and be gracious unto thee:  
26 The LORD **lift up his countenance** upon thee, and give thee peace.

And so when they blessed Israel, they were to ask that God would lift up his countenance upon them. That he would be keep them, be gracious to them, and give them peace.

And so it is through God that Israel should have been seeking good.

How could they even ask the question, "Who will show us any good?"

What blasphemy! Don't you know? God is going to bless you, and show you good, by lifting up his countenance on you, and giving you peace.

And so those that are rejecting David, as we said, they're not just sinning against him, they're sinning against God.

They aren't just despising the covenant God made with David, they are also despising the covenant that he made with their forefathers, when he promised that *he* would bless them and do them good.

But David knows who will show them good.

Why, he's showing them good right now. Never before had Israel experienced the goodness of God on this scale, never before had they experienced the peace with their enemies that God wrought through David.

And yet here they are complaining, "who will show us any good?"

God's goodness is being poured out upon them, they should be standing in awe and offering sacrifices of righteousness.

*So like David, when men ask who will show them any good, we point them to God, that he would lift up the light of his countenance upon us.*

*And this light of the countenance, is something that is prophetic of Christ's return. He's going to lift up the light of his countenance upon us, when he comes back.*

**Acts 2:28** *Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.*

*It is talking about the resurrection, how when we are resurrected we will be filled with joy when we behold the countenance, the face, of Christ.*

**Revelation 1:16** *And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.*

*And so Christ's countenance is full of light, his face shines as the sun.*

*And so when he returns he will, just as the sun rises each day, lift up the light of his countenance upon all mankind.*

*As it said in Isaiah 66, that we read from last week, his light will come, and the glory of God will rise upon them.*

*And so in this life when we are asked who will show us any good, we look to Christ as our hope. It is he who will one day return, and show us good.*

*We don't place our faith in earthly men, like those who opposed David, but in the LORD, and his anointed King and Savior.*

*And so we await for him to lift up the light of his countenance upon us.*

## Verse 7

And so David says, "I know who shows us good. You do, LORD."

David says that what they're seeking is just vain. The good that they are seeking, the material blessing they want to create for themselves by finding another man and setting up their own kingdom, it is just vanity.

The gladness that David is experiencing from the goodness that God has shown him, the word that God has given him, the salvation that God has wrought for him, is beyond the gladness that they could ever have through earthly bounty.

“Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.”

And so David’s heart is filled with gladness. If that is the good they are looking for, then he’s told them how to find it. Stand in awe at God’s work that he’s doing here.

*And boy that’s true. When we get saved, he puts gladness in our hearts that goes beyond anything in this life.*

*We have joy in the Holy Ghost. And our joy should surpass the joy of those who have plenty. Because when we are born again we are made heirs of an even greater kingdom, the kingdom of Christ. Far beyond any riches offered us by this life.*

## Verse 8

And so David will continue to sleep in peace, because he knows that God will keep him safe. He has no fear of his enemies. No fear that God’s goodness toward him or toward Israel will fail. While his enemies are seeking goodness and peace through vanity and leasing, he has gladness in his heart from the goodness of God, and peace through God’s protection. If they want that, it’s right there. They just need to stop fighting against it and accept it. To just trust God and thank him for it.

And so David has given his enemies something to think about in this Psalm. Something to commune with their own heart about on the bed, and meditate on. And we’ll see whether they heed that, we’ll find out what happens, in the next Psalms.

*In Acts chapter 7 it records the stoning of Stephen, and it says that just before he died:*

**Acts 7:60** *And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell **asleep**.*

*Like Stephen we can lay down our lives in peace, and “sleep”.*

*Just as in Psalm 3 that sleep was a picture of Christ’s death, in this Psalm it is a picture of the martyrdom of so many of his followers.*

*They can lay down and sleep in peace. Because through Christ they have peace with God. No fear of death. Because God is the guard and safe-keeper of their souls.*

*So do you see how these Psalms continue to unfold the story of Christ and the church?*

*We’ve just looked at four Psalms, and already we have seen prophecy of Christ, from the beginning of his ministry, to his death, to his church, to his second coming.*

*And yet there is so much more yet to uncover.*