BibleProject

Psalms 3-8 E2: Psalm 4: David's Confidence During a Coup

Official Transcript

Speakers

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[Recap of Psalms 1–3 and Overview of Psalm 4 (0:00 – 23:26)]

[BibleProject theme song, "Defender" by TENTS]

Jon: Welcome to BibleProject podcast. We're in a short series on a bundle of Psalms known as Psalms 3 to 8. Now last week, we read Psalm 3. It's a desperate prayer from King David as he's on the run from his son Absalom, who's taken over his throne. Today, we turn to Psalm 4, and we'll stay in the same story world with David on the run, humiliated and betrayed, yet continuing to pray.

Tim: [audio clips from the episode below] We're getting into the heart and mind of what it means to sit in the valley of the shadow of death but trust that God has set a table for you.

Jon: Psalm 4 begins with David addressing God, which is the expected way to pray. But then David turns and begins to talk to his enemies as part of his prayer.

Tim: [audio clips from the episode below] He's play-acting, as it were, addressing his opponents in prayer. Talk to them in my imagination as a part of how I'm talking to God.

Jon: David tells his enemies that they love what is empty, and they're seeking a lie.

Tim: [audio clips from the episode below] "*You all are chasing after something. But what you're chasing after, it's empty. It's a deception*."

Jon: And David says, "Yahweh has set-apart the loyal one for himself. Yahweh will hear when I call out for him."

Tim: [audio clips from the episode below] So it's kind of a warning. David is saying, "*If you are sinning against me, you're really sinning against God and God's promise, and what God's trying to do in the world through the promise of a messianic king who's coming*. *That's who you're up against."*

Jon: Then David concludes by addressing his crew, those who are with him in exile. And he tells them to offer right sacrifices and trust God even in these circumstances.

Tim: [audio clips from the episode below] Essentially, he's saying, "*We just fled from Jerusalem because my son ran us out of town, threatening to kill us all. But let's offer the daily thank-you sacrifice. Let's say 'Thanks be to God,' and trust in God*."

Jon: Today, Tim Mackie and I read Psalm 4, where David continues trusting God in his darkest hours. And I'd recommend that, if you want to follow along with us, download Tim's translation of this Psalm. It's linked in the show notes. Thanks for joining us. Here we go.

[Musical break: BibleProject theme song, "Defender" by TENTS (2:15 – 2:21)]

Jon: Hey, Tim.

Tim: Hey, Jon.

Jon: Hi.

Tim: Hi, there.

Jon: We're going to read Psalm 4 today.

Tim: Mhm. So good.

Jon: So good.

Tim: Yeah.

Jon: We are reading a batch of Psalms together right now—

Tim: Yes.

Jon: —Psalms 3 through 8.

Tim: Yes, Psalms 3 through 8.

Jon: As a little bundle.

Tim: Yeah, it's a bundle right out of the gate after the intro of Psalms 1 and 2. And it's the first part of an even bigger bundle that goes all the way basically from Psalms 1 to 18.

Jon: So we're going to do one little bundle at a time.

Tim: One bundle at a time.

Jon: Yeah, because there's bundles of bundles of bundles.

[BibleProject theme song, "Defender" by TENTS, fades out]

Tim: Mhm.

Jon: That'll become clear, I suppose, as we move forward.

Tim: Yeah.

Jon: And in fact, how this works as a bundle, we haven't really addressed much. And that's okay. I think we'll kind of get there as we get there.

Tim: Yeah. That's right. But the main hint is that Psalms 3 through 8 have little bundles [chuckles] or groups together that are marked by two moments that are hyperlinks to the stories in the life of David. Psalm 3 has a heading that links it to when David fled Jerusalem when his son Absalom rebelled against him. Psalm 7 has a heading linking to some story about a guy named Cush, [chuckles] who was, like, saying words about David. So what those mean and the significance of them, we'll get there. But they do organize Psalms 3 through 8 into little groups. Psalms 3 through 6 are a little bundle, and then Psalms 7 and 8 are another little bundle together. All part of a bigger arrangement. There's way more to talk about, but for now, let's turn our attention to Psalm 4.

Jon: Would it be helpful to recall Psalm 3 at all?

Tim: Hmm.

Jon: Or do we need to—or is it—

Tim: Oh, yeah. Yes, it would be good to do that. There's a number of things in Psalm 4 that I think take for granted the setting that Psalm 3 provided. Mhm.

Jon: [Tim backchannels throughout] Okay. So even backing out further, Psalm 1 and 2 as an introductory pair to the Psalms scroll. I've just really appreciated how we went through that. We went through that a while ago. But the—Psalm 1, about the good life, the one who meditates on God's instruction becomes a tree of life. Not so the wicked, who just kind of vanish, crumble away.

Tim: Yep. Yep.

Jon: [Tim backchannels throughout] Psalm 2 is about God's son who will rule over the rebellious nations who are just, like, churning in their rebellion and raging. And what's God going to do with this corporate, like, just, evil?

Tim: Mmm. Takeover of the violent kings. [chuckles]

Jon: Yeah, the violent kings who just want to rule with just horrible violence. And—

Tim: Yeah. So he's going to install a divine son on Earth to rule and to confront those kings, bringing upon them what they've been doing to others, essentially. Yeah. Deal with—

Jon: Yeah. Right. Turn their mockery back onto them.

Tim: Yeah. Yeah.

Jon: And it ends with this reflection of: The good life is the person who trusts in the son or kisses the son.

Tim: Yeah, takes refuge. Yeah. You know—yeah. Kissing, giving—paying homage to the son, kind of royal court image, and then—means to acknowledge him as my guide and protector, and he'll save me.

Jon: [Tim agrees throughout] So we have these two themes now that are going to run through the Psalms, which is: trusting in God's instruction, his word, and then also trusting in God's appointed son.

Tim: In the son. Yep, that's it.

Jon: And we're going to trace that, and that got me really excited. And then we get to Psalm 3—

[Jon and Tim laugh]

Jon: —and it's *such* a record scratch.

Tim: It's totally a record scratch. You're like, "*Here's a song about the guy to whom God made that promise about the son of God ruling. And*"—

Jon: Mhm. It's such a bad day.

Tim: —"*he's a mess."*

[Jon laughs]

Tim: "*Here is this guy in, like, the last, worst, most catastrophic thing that happened to him, that, like—his whole life sank into fracture and pain*." And it's a song that comes out of that moment. It's so fascinating.

Jon: And it's a song where David, who we're talking about, will—he has the awareness to say, "God is my shield and my honor."

Tim: Yeah. "The only thing I've got going for me now is not my successful track record of being a king or a conqueror."

Jon: [Tim backchannels throughout] Yeah. The thing I took away the most is this idea of: Okay, if God's calling us, humanity, to find refuge in the son, to live by God's wisdom, to, like, attain this—the good life, it's going to be really difficult, and we're going to get in the way.

Tim: Yeah. Yes, David gets *in the way* of God's promise about a son from his line who will bring God's Kingdom.

Jon: Yeah, it just starts out of the gate just being like, "*You're going to be the problem*."

Tim: Yeah.

[Jon laughs]

Tim: Yes.

Jon: [chuckles] What a—

Tim: God's people are the biggest obstacle to God's promises taking effect in the world. [laughs]

Jon: What a strange note to start kind of the—

Tim: Yeah, because it did—

Jon: I mean, it's not the first Psalm in the Bible, but it's the first of, now after we got past the introduction, kind of like, "*Let's get in it*."

Tim: That's right. And you know, the narratives, the prophetic narratives, already have been giving us that message about human nature. What the Psalms do is give us the inside—the view from the inside. What is it to be one of God's people and you know you're a compromised partner for God to work with? And it's as if David becomes like a prayer coach, teaching us about what it means to be honest about ourselves, what it means to look at the terrible, complicated circumstances of our lives and direct our attention away from ourselves and towards God's character and promise. Let's do that 150 times.

[Jon laughs]

Tim: And that's a way to think about the Psalm scroll. [laughs]

Jon: Okay. Cool.

Tim: Yeah. It's a view from the inside.

Jon: Yeah.

Tim: As you meditate on the Psalms, you will learn how to pray.

Jon: Hmm.

Tim: That's a part of what they're doing is teaching us how to talk to God.

Jon: Anything else in particular to say about Psalm 3?

Tim: Yes, one last thing. Psalm 3, the heading connected it to that story of David fleeing Jerusalem when his son Absalom staged a military coup.

Jon: Yeah.

Tim: [Jon backchannels throughout] And in that story told in 2 Samuel verses 16 through 18, going into 19, it all takes place in one night. So one day leading up to a night that's his flight out of Jerusalem. Sunrise the next morning, he starts making his plans for how to respond. And Absalom forms an army and comes after him. And the whole battle and the resolution of the battle takes place on that second day. So the transition from that day of distress to that night of terror to that morning and the following day of it all going down, that's registered in the day-and-night language of Psalms 3, 4, 5, and 6—all mention morning and night.

Jon: Mmm. Okay.

Tim: So it's really focusing in—

Jon: And we're supposed to keep that story world in our mind?

Tim: Mhm. Yes. Yeah. So in Psalm 3, David said, “My opponents are many. You’re the only thing I’ve got going for me. So I’m going to lay down and sleep, and you’re going to sustain me.” That’s—was Psalm 3. Psalm 4 is going to invite us to consider what was going on in David the morning of the day two, that is, the morning of the crisis day.

Jon: Okay. Cool.

Tim: Yeah. That’s Psalm 4. Should we just dive in?

Jon: Yeah.

Tim: Okay. I like this pattern of just, before we do anything, before I tell you the parts or ideas, to just read it and just let it kind of sink in.

Jon: Mmm. Okay.

Tim: My translation made for study purposes, it’s not good English. It’s English that reflects things that are going on in Hebrew that I think are important to notice. So—

Jon: Okay. So this is Psalm 4.

Tim: Psalm 4.

[pause]

Jon: “For the leader on string instruments, a song *le*David.” [chuckles]

[Tim laughs]

Jon: “For” or “about.”

Tim: Mhm.

Jon: “When I cry out, answer me, Elohim who does right-by-me; in distress, you made wide-room for me; show me favor, and hear my prayer. Sons of man, how long is my honor turned to public-shame? Will you love what is empty; will you seek a lie? Selah. [pause] So know that Yahweh has set-apart the loyal one for himself; Yahweh will hear when I call out for him. Shudder, and don’t commit moral-failure; speak in your heart upon your bed, and be silent. Selah. [pause] Offer sacrifices that are right sacrifices, and trust in Yahweh; many are saying, ‘Who will make us see good?’ Lift up over us the light of your face, Yahweh! You have given joy in my heart, more than the time of their grain, when their new wine multiplies; in peace together I would lie down and sleep, for you, Yahweh, alone sit me down in trust.”

Tim: Mmm. [pause] Okay, I’ll talk about the parts of the poem in a moment, but I want to continue this practice of, like—because it’s realistic. When you first read a part of Scripture, certain things leap out to you.

Jon: Mhm.

Tim: So what do you notice? What are the things that rose to your attention?

Jon: So you know, one reflection is: Last time when we read Psalm 3, I made the observation that you could always grab a little—couple lines—

Tim: Mmm. Oh, yeah. Sure. Yep.

Jon: That are just this—just wonderful little lines that you could imagine being printed on your wall or something.

Tim: [chuckles] Cross-stitch—

[Jon laughs]

Tim: —bumpers—whatever, screensaver.

Jon: Yeah. Yeah.

Tim: Mhm. Like a little inspirational verse of the day.

Jon: Yeah.

Tim: Yeah. Mhm. Yeah, this poem has a couple of those.

Jon: "Lift up over us the light of your face."

Tim: Mmm. Mhm. Yeah.

Jon: "You have given joy in my heart, more than the time of their grain, when their new wine multiplies."

Tim: Yeah. Yeah, that's a good one.

Jon: That's a good line.

Tim: That's a *great* line. Yeah. Actually—

Jon: The light of your face, Yahweh.

Tim: Yeah, the light—"Lift up the light of your face." That's language drawn right from the blessing of Aaron—

Jon: Mmm. Yeah.

Tim: —in Numbers. "May"—

Jon: "May his face—may Yahweh's face shine upon you."

Tim: Yeah, “May he lift his face towards you.” And it’s connected to the line of also: “May he make his face shine upon us.”

Jon: Oh, is that what it is? Okay.

Tim: Yep.

Jon: Hmm.

Tim: Yeah.

Jon: Okay, yeah. It’s riffing on that.

Tim: Beautiful. Who doesn’t want the light of day one?

Jon: Yeah, day one light.

Tim: God’s own light, day one of creation, shining right on you, and all the plants sprout up.

Jon: Mmm.

Tim: You know, the grain and the wine.

Jon: Yeah. Mmm.

Tim: That’s a good day. I want that day.

Jon: Joy. Joy in the heart.

Tim: Mhm.

Jon: And then “I’m going to lie down and sleep. I trust in you.” That’s a great little prayer to say at the end of the day.

Tim: Yep. That’s right.

Jon: So I would be tempted—

[Tim laughs]

Jon: —if I was to have to teach this Psalm, is: “*Let’s just read those two verses*.”

Tim: [laughs] Yeah.

[Jon and Tim laugh]

Tim: [chuckles] Yeah, right.

Jon: [chuckles] “*Let’s just enjoy that*.”

Tim: Yes. And so the invitation, as always, if I—and that's fine. If that's where you're at in your journey of reading Scripture, do that. You know what I mean? Like, don't—if the choice is between "*I'm not going to read the Bible*," or "*I'm going to read the Bible, and I'm just going to*"—

[Jon laughs]

Tim: —"*grab these little bits*," like—

Jon: Yeah. Do that.

Tim: Do that.

Jon: [chuckles] Yeah.

Tim: Start there.

Jon: Start there.

Tim: But that doesn't mean you have to end there or be there forever.

Jon: Ah. Okay.

Tim: There is another step of growing in learning how to meditate on these texts.

Jon: And you've prepared me, though, to read this Psalm as an extension of Psalm 3.

Tim: Exactly. Yes.

Jon: And so immediately, then, I can feel that. Right?

Tim: Mhm.

Jon: So David's crying out for God. And he's saying, like, "You do right-by-me, God." Like: "Hear my prayer." It's like the prayer from Psalm 3.

Tim: That's right.

Jon: "I want to be king. You want me to be king. There's a promise through me. We're going to do this."

Tim: [Jon agrees throughout] Yeah. And Psalm 3 ended by saying, "I lie down and go to sleep, and I wake up, and you're going to support me and be with me." Psalm 4 ends with exactly the same statement of trust: "In peace, I went to sleep because you put me in a trustworthy, safe place." So they're joined together. We're getting into the heart and mind of what it means to sit in the valley of the shadow of death but trust that God has set a table for you. [laughs] I'm using the language of Psalm 23, which has a very similar vibe—yep—as this. Mhm. But then there's also—so again, the step of growth is noticing those cool little lines that warm my heart or feel like a wise proverb. But then

there's all these other parts of the poem. And the invitation is: How do all of them go together that would deepen the meaning of the part that I like already by itself and then also might help me integrate into a bigger picture to hear God's voice saying something to me I wouldn't expect to hear, and that didn't come from something I like, but maybe there's something from the part of the poem that I don't like or the—

Jon: Sure. Yeah.

Tim: And that's the bigger invitation here.

Jon: Yeah, this is a Psalm where there isn't any line that makes me really cringe.

Tim: Mmm. Mhm. Sure, maybe it's just there's parts that are just like, "*What—what does that have to do with*"—

Jon: Yeah.

Tim: Yeah. So let's go back and just do a quick overview of the main parts of the poem and how they contribute to the larger whole.

Jon: Okay.

Tim: Okay. So there's the heading that has some new information. First of all, we're told that it's for the leader, *lamnatseakh*. That's interesting.

Jon: Yeah, the last one didn't have that.

Tim: Last one did not have that. Mhm. So it's—this word "leader"—it comes from a root, *natseakh,* which is used in the Chronicles scroll to describe what the Levite choir leaders were doing in the temple.

Jon: Mmm. Okay.

Tim: So it seems like it's a specific—this is truly a little editorial notation that's not a part of the original poem itself but speaks to the moment when it was integrated into a collection of poems sung by the Levites in the temple. That's kind of cool.

Jon: And it's *for* the leader, meaning, like, this is the copy that the leader uses?

Tim: We don't know.

Jon: We don't know. [chuckles]

Tim: Yeah. But well over half the Psalms of the 150 have this little note—

Jon: Oh, okay.

Tim: —"for the leader" at the beginning. It's usually the first word in the heading. Then we're given another little choir note, which is: "Make sure that you got stringed instruments with this one."

Jon: Mmm. "This one goes with strings."

Tim: Mhm. This is the word for the same type, category of instrument that David was playing for Saul back in his harp-playing days.

Jon: Mmm. Okay. Yeah. Some sort of harp?

Tim: Yep. "Dear leader, get some string instruments on this one."

[Tim and Jon chuckle]

Jon: Okay. [chuckles]

Tim: [chuckles] All right, that's it. And then you just have "a song *le*David," "for" or "about" or "by" David. Okay, so that's the heading. The poem has three parts. It begins with an address crying out to God. That's verse 1. Essentially, like: "Answer me, God."

Jon: Mhm.

Tim: [laughs] "I'm crying out to you. Show me favor. Hear me."

Jon: Yeah. And that feels like an extension of the last Psalm.

Tim: [Jon backchannels throughout] Exactly. Often biblical Psalms begin with an address towards God. So that's verse 1. Verses 2 through 4 shift the address to a group of *people* that are simply just called "sons of man." So sons of man—they're his enemies. In the poem, the "sons of man" are people who are publicly shaming him, their words about him are empty, they're [the words] a lie, and they are people who are sinning against him.

Jon: Okay.

Tim: So again, Psalm 4 doesn't tell you who that is. You have to go back and see the connection to Psalm 3 and then the heading to Absalom's rebellion. This is sort of like—maybe you have, like—think of a political leader who goes into exile—

Jon: Mhm.

Tim: —which is what's happening to David right now—

Jon: Okay.

Tim: —and he gives, like, a secret video-recorded address—

Jon: Oh.

Tim: —that gets put on public, you know, radio or TV to address his opponents.

Jon: Sure. Mmm.

Tim: That's this moment, except it's not televised.

Jon: Okay. [chuckles]

Tim: It's just David's prayer. And then in verse 4, it's these commands: "Shudder and don't"—you know—"morally fail. Speak in your heart . . ." Verse 5 continues with these plural commands, except it really shifts because the plural command in verse 5 is: "Hey y'all"—it's a plural command—"offer sacrifices that are right."

Jon: Uh-huh.

Tim: "Trust in Yahweh." What you could do is take it as an unmarked shift in who David's addressing to now a third group—

Jon: Oh, okay.

Tim: —who, namely—"the many" in verse 6—

Jon: Ah.

Tim: —who are doubting God's goodness. "There are many saying, 'Who can show us anything good?'" This is a group of people who are somehow looking out at the circumstances and saying, "There is no chance this is going to turn into *tov*, into goodness."

Jon: Mmm. Yeah.

Tim: [Jon agrees throughout] And so then David turns back to God as a kind of a way to round out the poem. Right? He began calling out to God. He addressed his enemies. I think in verses 5 and 6, he addresses "the many" who are doubting God's goodness. And then he turns back to God and says, "Would you please light up your face on us and give us joy? And then, I can go to sleep." And by implication: "These many with me" —

Jon: "We could all rest."

Tim: "We could all have a good night's sleep before whatever comes tomorrow." I think that's the flow of the poem.

Jon: Hmm. Okay.

Tim: [Jon backchannels throughout] But I'll just note the status of verse 5 and who's being addressed there is—ah, maybe just one more note: That's also why I think the Selah—the location of the Selahs are important in the poem. Because the poem—the

center of the poem where David shifts attention to the sons of man is marked by the first Selah in verse 2. And then somebody saw a moment to pause. Oh, we should Selah—

[Jon chuckles]

Tim: —and talk about what Selah means.

Jon: Sure.

Tim: There's lots of debate about the etymology and where the word comes from. But if you watch where they appear and their function, they seem to consistently appear at moments that mark the structure of the poem, where you're—a transition between one part and another part. And the word itself seems to function as an invitation to stop for a second. Pause.

Jon: Hmm. Okay.

Tim: So if that's the case—I'm persuaded that it is—somebody wants us to pause at the end of verse 4, which means that verse 5 is picking up a new idea, a new something.

Jon: Okay. That makes sense.

Tim: Which is part of why I see this to be—

Jon: So you're saying the two Selahs in the second part of the poem kind of—

Tim: They frame in the middle of the poem.

Jon: They frame in the middle of the poem.

Tim: That's it.

Jon: [Tim agrees throughout] Okay. So part one is addressing God: "Show me favor. Rescue me." Part two is addressing his enemies?

Tim: Yeah. Imaginatively—

Jon: Imaginatively, prayerfully— [chuckles]

Tim: —prayerfully, yeah— [chuckles]

Jon: Yeah. [chuckles]

Tim: —addressing the enemies. Mhm.

Jon: And then part three is then addressing his crew.

Tim: Yep.

Jon: And it ends with this reflection of: "We will be able to find rest."

Tim: Yeah. And there are a lot of people that went into exile with David. The story in 2 Samuel tells us about all the people that went out with him. Yeah.

["Faithful" by Lofi Sunday feat. Marc Vanparla fades in]

Tim: So it's like he's talking to them around the campfire that night after they just fled. That's the idea.

Jon: Hmm.

Tim: Okay, that's the outline. Let's dive into some interesting details here. There's lots of little rabbit holes to discover.

[Musical break: "Faithful" by Lofi Sunday feat. Marc Vanparla (22:57 – 23:26)]

[Verse 1–4: A Request to God and a Warning to Enemies (23:26 – 44:43)]

Tim: Verse 1 has an interesting design. It itself has three parts. "When I cry out, answer me, O God, who does right-by-me." And that is matched by the third part of whatever request—

["Faithful" by Lofi Sunday feat. Marc Vanparla fades out]

Tim: —which is, "Show me favor and hear my prayer." But there is a sentence in the middle of those two parts.

Jon: Mmm.

Tim: It's just an interesting—there's three parts, three sentences, and how they're arranged is in a little chiasm.

Jon: Okay, your first line and the third line are about crying out and then God hearing it. Call and response.

Tim: Yeah. It's a call. Technically, these verbs are called imperatives. Direct requests to God. "Answer me, Elohim. Show me favor. Hear my prayer."

Jon: Ah. So they're—okay, all three—

Tim: There's three verbs.

Jon: Three verbs, one in the first line, two in the third line.

Tim: Yeah. The middle line is a past-tense verb. "In distress, you *made* wide-room for me." So you have at the beginning—the first line and the third line are direct calls for God to do something, specifically, "Answer me. Show me favor. Hear my prayer." And then in the middle is a statement about something that "you did for me, God, in the past."

Jon: Hmm.

Tim: It's sort of like if I were to—when we showed up to work this morning, if the first thing when I saw you was, like: "*Hey, could you help me with this? Come help me lift this box*."

Jon: Yeah. "*Help me print this*."

Tim: That's right. So—but instead of bundling all the requests together, it would be saying, "*Could you help me? You know you helped me yesterday.*"

Jon: Right.

Tim: "*Help me lift this box because it's too heavy*."

Jon: Yeah. Mhm.

Tim: Like that would be the—so it's saying, "You've helped me in the past." You put that in the middle. And then you frame that past help with a request for help in the present.

Jon: Mmm. [chuckles]

Tim: I don't know. It's just—it's just interesting.

Jon: Just the formation of that?

Tim: Yeah. Yeah.

Jon: Yeah. And then what's this—whenever you use, like, a hyphenated word—

Tim: Oh, yeah. [laughs] Yeah. [laughs]

Jon: There's usually something going on.

Tim: Yeah. So "God who does right-by-me." This is my clunky English translation. Most English translations are going to say, "O God of my righteousness."

Jon: Yeah. Okay.

Tim: Yeah.

Jon: And "righteousness" is "doing right by people."

Tim: Yeah, righteousness either refers to actions that you do to do right by another, and then somebody who's known as always doing right by another can either be called "the righteous one"—

Jon: Okay.

Tim: —or you can talk about having the status of "being in the right." And to be in the right means—

Jon: You do right.

Tim: I've done right.

Jon: Yeah.

Tim: Yeah. To say "God of my righteousness" doesn't mean that I'm the righteous one.

Jon: Oh, really?

Tim: What it means is "God of righteousness done to me."

Jon: Hmm.

Tim: "God, you have done right-by-me." So that's why my translation is, "God who does right-by-me," because that's what it means.

Jon: How do you know that—that's what it means?

Tim: Context.

Jon: Okay.

Tim: Yes. So this phrase, "God of my righteousness," it could have two different meanings. It could mean "the God who is the source of my righteousness." It could also be "the God who is known as a God who does right by me." Those are—

Jon: Okay. And how do you know?

Tim: And how do you know the difference?

Jon: And you're saying that's context?

Tim: It's an inherent ambiguity in the form of the words, and you always have to be making a decision. So is this about David's righteous status before God, or is this about David crying out to God because of God's character as somebody who does right by me? Well, what does he say next? What he says next is he mentions a time in the past when God—

Jon: That God did right by him.

Tim: —did right by me.

Jon: Okay.

Tim: "*Because in the past when I was in distress, you made wide-room for me*." Isn't that a cool image?

Jon: Yeah, there's another hyphenated word. What's that?

Tim: Oh, yeah. So: *hirkhavta*. *Rakhav* means to be, like, wide open. It's the opposite of the word "distress." Distress means to *squeeze* into a tiny space.

Jon: Mmm. In Hebrew, it does?

Jon: Yeah, it's the word *tsar*, "distress." It means to be, like, stressed—

Jon: Compressed?

Tim: Compressed, yeah.

Jon: Yeah.

Tim: "*The last time I was in a tight spot*," we might say, "*you gave me a wide-open space*." So: "Thanks for doing right-by-me in the past."

Jon: Hmm. Yeah.

Tim: "*Could you do it again?*" That's the basic—

Jon: Mmm. Okay.

Tim: Yeah.

Jon: Awesome.

Tim: Yeah.

Jon: Now we're on to the second part.

Tim: We're going to shift to part two. The imaginative, prayerful address to—

Jon: To your enemies.

Tim: —the people causing all his problems.

Jon: Yeah.

Tim: So I don't think we're supposed to presume that—

Jon: He actually went and, like—

Tim: Yeah.

Jon: —announced this somewhere?

Tim: No. This is part of his prayer, but he's play-acting, as it were, addressing his opponents in prayer within his cry to God.

Jon: Oh, interesting.

Tim: Isn't that interesting?

Jon: That is.

Tim: Like, just think: It's actually a little form of, like, scenario playing in prayer.

Jon: Hmm. You think that's instructive?

Tim: I think so.

Jon: Interesting.

Tim: The whole point is he shifts to addressing his enemies.

Jon: But the thought for me is connected back to you saying these Psalms teach us how to pray.

Tim: Yeah. They're models of prayer.

Jon: And you talked about that, David, in his prayers—you use the word play-acting—in his prayer, addressing someone who he's having a problem with. [chuckles]

Tim: Yeah, that's right.

Jon: Big problem, group of people.

Tim: Yep. Mhm. His son and then his son's advisors and, like, little private militia leaders who ran him out of town. [chuckles]

Jon: So he's praying to God—

[Tim chuckles]

Jon: —but in that prayer to God, he turns and addresses people who can't hear him—

Tim: Yeah. Right.

Jon: —in a way to kind of process prayerfully.

Tim: Mmm. There you go. That's it.

Jon: And that's instructive to our prayer life?

Tim: Yeah, let's—yeah, that's remarkable, isn't it? It's a form of prayer to talk to the people who I'm having a difficult time with. Just to talk about it and—

Jon: Not talk to them, but to, like, talk to God as if I'm talking to them.

Tim: [chuckles] Yeah. Talk to them in my imagination as a part of how I'm talking to God.

Jon: Yeah, there it is.

Tim: That is remarkable.

Jon: Interesting.

Tim: You know, I have a friend who— [pause] well, [chuckles] to be honest, it was a retreat that was a part of a therapy process to process some trauma— [chuckles]

Jon: Yeah.

Tim: —that my friend was going through. And they told me about a moment where they were given a doll—

Jon: Oh, right.

Tim: —and asked—invited to imagine the doll as one of the people who really hurt them, caused their trauma. And I won't go into detail about it, but it's just—it was a fascinating experience. And as they were telling me about it, it was *really* meaningful.

Jon: Hmm.

Tim: At first, they thought it was ridiculous and silly.

Jon: Mmm. Mhm.

Tim: But then when they actually started doing it and to follow the guidance of, like, how to interact with the doll [chuckles] as if it's the person who hurt them, it actually ended up being a transformative moment in my friend's life. Isn't that wild?

Jon: That is.

Tim: Like, we can invite ourselves imaginatively into moments where we actually get to say the thing that we really wanted to say but that we didn't get a chance to in the moment of the conflict. And there's something that can be healing about that.

Jon: Yeah. And it's cool to think about doing that in a way that is prayer.

Tim: [excited] Is prayer. That's what's—yeah. Hmm. [pause]

Jon: Hmm.

Tim: So David has *seven* things to say.

Jon: Oh, really?

Tim: Yeaaah, of course he does.

Jon: Mmm.

Tim: Seven direct addresses to them—ways that he's challenging them. So the first thing he says is, "How long will my honor be turned to public-shame?" That's the word "honor" used of Psalm 3, when he said—

Jon: Mmm, "You are my honor"?

Tim: "You, Yahweh, are my honor." So this is an interesting way to reflect on what—David's public kind of social status in Absalom's rebellion. To have your own son stage a military coup that succeeds initially.

Jon: Yeah, that's shameful.

Tim: That's pretty—that's—

Jon: Publicly humiliating?

Tim: Yep. Yep. His next two questions are: "How long will you love emptiness?"

Jon: Is that "*hevel*"?

Tim: Oh, "empty" is the same word of what the kings are meditating on in Psalm 2.

Jon: Ohhh, they meditate on emptiness.

Tim: Just not—yeah, insubstantial.

Jon: Okay.

Tim: "*You think it's something?*"

Jon: Yeah.

Tim: So: "*You all are chasing after something, Absalom and all of my former*"—

Jon: "*But there's nothing there*."

Tim: "*But what you're chasing after, it's empty*." "How long will you seek after a lie?"

Jon: It's also a lie that they seek.

Tim: It's a deception. "*It's not the guy you think he is*."

Jon: Yeah.

Tim: "*And this is not going to work*."

Jon: Hmm. Okay.

Tim: Mhm. It's a challenge. So those—three challenges: "How long will you turn my honor to public-shame? How long will you love what is empty? How long will you seek a lie?" The fourth thing he says is "Shudder, and don't commit moral-failure." It's a little pair.

Jon: Four and five. Four is "Shudder." Five is "Don't sin."

Tim: Yeah, the fourth and fifth things—yeah, "Shudder, and don't sin." Yeah. So this word shudder is really interesting. It's the word *ragaz*. Often, it's what—it's referring to the actual physical shaking. Because in earthquakes, the land can *ragaz*.

Jon: Okay.

Tim: [Jon backchannels throughout] But then it can be used metaphorically to refer to the emotional response that humans have. People *ragaz* in situations where they're disturbed or agitated, when they're angry. When Joseph sends away his brothers to go back after he revealed his true identity to them—this is in the story of Joseph. So you know, his brothers just found out that their brother's alive who they betrayed, you know, 20 years ago. He says, like, "Go back up and get my dad. Bring him down here. I got you covered. I'm going to take care of you." And then he sends his brothers away, and his last words to them are, "Don't *ragaz* on the journey home." Like, "Don't"—

Jon: Hmm. And you think that's about being angry?

Tim: Well, "Don't be agitated." I think, like—

Jon: "Don't freak out"?

Tim: "Don't freak out *with each other*."

Jon: Oh.

Tim: Because, you know—

Jon: So the blame game was going to start or something?

Tim: Yeah, exactly, yeah.

Jon: [chuckles] Okay.

Tim: [Jon agrees throughout] Be like: "*Well, it was your idea to sell him into slavery!*" "*No, I said we should kill him*." "*I said we should leave him alone*."

Jon: [chuckles] Yeah, okay.

Tim: Like: "Don't ragaz." Isn't that interesting?

Jon: Okay.

Tim: Yeah. Anyway. Anger, but then also fear of—consistently, often, when people *ragaz*, it's because they are afraid. And there's a bunch of examples of that. So the question is: What does it mean when David's telling his enemies, "Shudder, and don't sin anymore"?

Jon: Yeah. Yeah, I would think he's saying, "*Get some holy fear*."

Tim: Yes, I think so too.

Jon: Yeah. Okay.

Tim: Yep, essentially. So "Get the fear of God in you"—

Jon: Yeah.

Tim: —"and stop participating in this military coup against me in partnership with Absalom. It's not going to go well."

Jon: Yeah. Hmm.

Tim: So "Get the fear of God."

[Jon chuckles]

Tim: "Shudder, and stop sinning." And that kind of connects to, then, to what he says next, which is: "Speak in your heart on your bed, and shut up."

[Jon and Tim laugh]

Tim: So basically—

Jon: It's a contradiction.

Tim: Yeah. It's nighttime.

Jon: Oh, this is the nighttime, yeah.

Tim: So he's about to say for himself, "I'm going to lay down and go to sleep and trust God tonight." Now he's telling his enemies, "You're going to have to all go to bed tonight. Here's what you should do."

Jon: Oh.

Tim: [Jon agrees throughout] "You should have a little dialogue with yourself and then, like, stop speaking poorly about me. Go to bed, and be quiet." [laughs]

Jon: Hmm. Because I guess you can imagine them rallying themselves up. "*We're going to go get him*." And high-fiving each other and boasting.

Tim: Yeah, that's it.

Jon: And he's like, "*Nope, you should actually be afraid. It should lead you to change the way you're going to act. And that fear should just kind of silence you and make you introspective*."

Tim: Mhm. Yep. "*Do some real introspection about why you're throwing your chips in with Absalom and you think you're going to come out and kill me tomorrow. You should just examine yourself, go to bed, and be quiet*." [laughs]

Jon: Yeah. Which I kind of thought—what a great little proverb.

Tim: Oh, yeah, sure.

Jon: You know, just removed from everything.

Tim: Yeah. Yes, totally.

Jon: Just like, you know, "*Get some holy fear. Let that be something that pulls you away from just the disaster you want to participate in. And then just have some introspective time"*—

[Tim laughs]

Jon: —"*and then just be—just chill out. Just be quiet*."

Tim: Yeah. Totally. Okay. So let's pivot because Paul the Apostle did lift this little line—

Jon: Yeah.

Tim: [Jon backchannels throughout] —out of this section of Psalm 4. It's super interesting. This is in Ephesians, chapter 4. So it's in a section where he is talking to the Ephesians, and he's saying, "Hey, you guys, you learned"—Ephesians chapter 4, verse 20—"about a whole new way of life in the Messiah." And he calls it "the truth that is *in* Jesus." He says, "You were taught regarding your former way of life to take off and lay aside your old Adam, your old *anthropos*." There's an old human that's your, like, kind of

instinctive, normal, cultural way of behaving that seems normal to everybody, and he says that old human is actually corrupted with desires that are deceiving you.

Jon: Hmm. Yeah.

Tim: [Jon backchannels throughout] Which is like—that's right out of Genesis 3. And the 10 Commandments. So "You've got an old humanity that's corrupted with deceitful desires, but you have the chance for this new humanity in Jesus that has a whole new energy, spirit, and a new mind. And you can put on a new *anthropos* that has been created in God's image"—and you're like: "*Yeah. Yeah, it has*."

[Jon chuckles]

Tim: "*Of course it is*." ". . . in righteousness, in holiness, that's based on the truth."

Jon: Hmm. Cool.

Tim: "Therefore"—

[Jon chuckles]

Tim: "*Here's some practical things. Here's just some takeaways*." "You should put aside every kind of lying, falsehood." "You should stop lying to each other."

Jon: Hmm.

Tim: Mhm. And then he quotes a little line out of Zechariah, chapter 8: "Everyone should speak the truth to their neighbor."

Jon: Yeah.

Tim: "Don't lie. Speak the truth."

Jon: Okay.

Tim: Mhm. "Because, you know, we're members of each other."

[Jon and Tim laugh]

Jon: Okay.

Tim: Mhm. "Be angry—"

Jon: Here it is.

Tim: "—and don't sin. Don't let the sun go down on your anger, don't give the slanderer a foothold."

Jon: This feels like a pivot.

Tim: Well, okay, so first of all: “Don’t lie, tell the truth. Be angry, and don’t sin, don’t let the sun go down on your anger.” Then he’s about to say, “Man, if you’re in a habit of stealing, stop stealing.”

Jon: Okay. So he’s talking about: What does it look like to be this new man?

Tim: “Find a job so that you can produce some value and have something to share with others.”

Jon: Okay.

Tim: So he’s working in all these moral binaries—

Jon: Ah, okay.

Tim: —about truth and falsehood, anger and reconciliation, and stealing versus generosity.

Jon: Mmm. And contributing. Okay.

Tim: And this is old human, new human.

Jon: Ahhh, okay. So the old human lets the sun go down on their anger.

Tim: Mhm. Yeah.

Jon: The new human is angry, but doesn’t commit moral-failure.

Tim: Yeah, exactly.

Jon: Okay.

Tim: Yeah. [chuckles] Totally.

Jon: And you’re saying this line—

Tim: Yeah. [laughs]

Jon: “Be angry and do not sin” is, you think, riffing off of or quoting from—

Tim: Well, let’s—I mean, it’s literally copy-and-paste the Greek words of the Greek Septuagint translation of Psalm 4.

Jon: Ohhh. Oh, it is.

Tim: Same words.

Jon: So why do we get the word “angry” instead of “tremble” or “shudder”?

Tim: Oh, because that’s how the Greek translators—yeah. So 200 years before Paul, some really smart Jewish bilingual nerds translated the Hebrew Bible into Greek. When

they translated “shudder and stop sinning,” they chose the Greek word *orgizo*, which means to be angry.

Jon: An angry shuddering.

Tim: Yeah, an angry shuddering. Yep.

Jon: Okay. And so that’s what Paul’s quoting from.

Tim: Exactly.

Jon: Got it.

Tim: [Jon backchannels throughout] Yeah. So when you’re experiencing that agitation, that’s a moment where you’re in a pretty vulnerable place, because you’re—right?—you’re tempted not to have control over your actions. And so he says, “Listen, like, you’re going to make each other angry in church”—

[Jon laughs]

Tim: —“as a church community. It’s church, man.”

[Jon laughs]

Tim: “You’re going to tick each other off. [laughs] But you could develop a habit of not letting every time you’re angry you spill it out on somebody and then do something you regret. In fact, if you’re angry with somebody, you should probably just go make it right with them before the day is over.”

Jon: [Tim backchannels throughout] Okay, so connect this for me, because in Psalm 4, “Shudder and don’t fear”—we talked about that being about: Sure, there can be emotion there, but it’s the emotion of this kind of holy reverence of, like: The things that I want to participate in, God is not happy with and is not the kind of life that will bring life. And me realizing that should actually kind of make me tremble.

Tim: Mmm. That’s right. That’s right. And so actually, what we did was we skipped verse 3 because what I wanted to highlight was the seven kind of challenges he gives.

Jon: Yeah, we looked at the seven challenges.

Tim: Okay. Verse 3 is in the middle, and it’s something he wants them to know.

Jon: Okay.

Tim: So the seven challenges were all about their behavior and what he wants. Here is just something he wants them to know. Verse 3.

Jon: Right in the middle of the seven.

Tim: Right in the middle. And it's this: "Y'all should know something: Yahweh has set-apart his loyal one for himself. And Yahweh will hear when I call out to him."

Jon: Yeah. Okay.

Tim: So it's kind of a warning.

Jon: Yeah. [chuckles]

Tim: "*Listen, for better or worse*"—

Jon: "*God's with me*."

Tim: "*God made this eternal covenant promise to me that a son would come from me that would build a temple, plant a garden of Eden for God's people, and rule forever. I'm not saying I deserve it. I'm not saying I was the best guy to choose, but God set me apart for himself, and he's going to get me out of this situation. So y'all should just know that*."

Jon: Mmm. Right.

Tim: And so then he says—

Jon: And then he continues with the setup.

Tim: "So you should *ragaz* and stop sinning against me. Go to bed. Be quiet."

Jon: Okay. Yeah.

Tim: Yeah. [laughs] That's the flow of this imaginative challenge.

Jon: So Paul obviously knew that and would have meditated on that flow. And he takes it as—

Tim: [Jon agreeing throughout] "Be angry, but don't sin." Yeah, I mean, what David is saying is like, "*Listen, if you are sinning against me, you're really sinning against God and God's promise and what God's trying to do in the world through the promise of a messianic king who's coming. That's who you're up against by challenging me. Man, don't do that. That's really unwise to do that*." So it seems like Paul's taken that basic idea, that when we sin against each other through anger, that we're members of each other in the Messiah, right? And so sinning against you is actually taking apart the body of Christ. So "Don't do that." [laughs]

["Chillbop" by Lofi Sunday feat. Me & The Boys fades in]

Tim: Okay, so part two: In his prayerful imagination, he gives a little spanking to the sons of men, to his oppressors. Basically like, “Why are you doing this to me? You should stop doing that because God made a promise to me.”

Jon: Yeah.

Tim: Which leads us to part three of the poem. [chuckles]

[Musical break: “Chillbop” by Lofi Sunday feat. Me & The Boys (44:20 – 44:43)]

[Verses 5–8: Encouragement to Followers (44:43 – 57:36)]

Tim: Part three of the poem, my take, is that verses 5 through 8 is David pivoting to address the people who are with him and telling them to offer sacrifices that are right and to trust in Yahweh.

Jon: Okay.

[“Chillbop” by Lofi Sunday feat. Me & The Boys fades out]

Tim: That word “right,” it’s the same word—

Jon: “Righteous”?

Tim: —“righteousness,” that matches “the God who does right-by-me” in part one.

Jon: Okay.

Tim: So this is part of the little symmetrical frame of part—

Jon: Oh, from one to three?

Tim: —three echoing back to part one.

Jon: Okay.

Tim: Mhm. Yep. And then the phrase “trust in Yahweh” is a bridge forward to literally the last phrase of the poem, which is “You, Yahweh, sit me down in trust.” The same word.

Jon: Okay. Hmm.

Tim: So “Offer sacrifices that are right and trust in God.” So sacrifices—don’t think, necessarily, like, sin offerings. But remember, because of the five offerings described in Leviticus, two of them are “I’m sorry” offerings. Three of them are just “*Thank you, God, for doing right-by-me. I’m going to do right by you by giving you a gift back to say thank you*.”

Jon: Yeah. Okay.

Tim: So I think essentially, he’s saying, like, “Let’s offer the daily thank-you sacrifice. Let’s thank God, even though we just fled for our lives.” [laughs]

Jon: Okay. Sacrifice of praise.

Tim: Yeah. Yeah. “We just fled from Jerusalem because my son,” says David, “ran us out of town threatening to kill us all. You’re all here because of me and my son. We’re sleeping in tents on the”—right?—

Jon: Mhm. Yeah.

Tim: —“the hills of Gilead here. Nobody wants this, but here we are. Let’s say ‘Thanks be to God,’ and trust in God.”

Jon: Hmm. Hmm.

Tim: I think that’s the shift.

Jon: Okay.

Tim: That’s a powerful leader moment. He’s leading the people.

Jon: Yeah. It is a very powerful leader moment.

Tim: Yeah. So that, I think, makes sense then of what he goes on to say in verse 6 and 7—is that: “Man, I got a lot of people around me who are saying, ‘Who can show me anything good [laughs] out of what’s happened here today?’” And then he turns that legitimate doubt from the many into a prayer to God. And he says, “Lift up over us the light of your face, Yahweh.” And he connects that joy of Yahweh shining the light of day one of creation onto us with the joy that we have when we have a huge grain harvest, and the grapes are just ripe and taste amazing—

[Jon chuckles]

Tim: —and we have a harvest party—you know?

Jon: Mhm.

Tim: Fresh bread and wine—

Jon: Yeah. Mmm. It's a joyful time.

Tim: "Shine your light on us."

Jon: "You have given joy."

Tim: Actually, yes, that's right.

Jon: So it's a—like remembering?

Tim: Mhm. Yeah. Just like in the past, yeah. "You've given joy in my heart." Mhm. "So because of that"—a conclusion—"I'm going to lie down in *shalom* and just get a great night's sleep." And—because—

Jon: [chuckles] And we know that he did from the last poem.

Tim: Yeah, that's right. Yep. "Because you, Yahweh—actually, you're the one kind of laying me down to sleep here tonight in trust."

Jon: Hmm.

Tim: [inhales and exhales] Yeah, Psalm 4. It's a Psalm of trust. Truly, it—like, "I call to you, God, because you do right-by-me. You've done it in the past. Please do it again." [pause] "Hey, like, sons of man doing wrong by me, you should stop that because God's going to stick by his promise to me." [pause] "Hey, everybody who's with me who thinks this is, like—this is—the"—

Jon: "End of the road"?

Tim: "End of the road. It's all coming down."

Jon: "Last night we're going to have."

Tim: Mmm. "No. Let's say thank you to God, go to bed, and trust that he's going to bring something good out of this. Let's get a good night's sleep and trust God." I guess this is a poem for moments when I can't see how anything good is going to come out of a disastrous situation.

Jon: Mhm.

Tim: This is—this is—

Jon: It looks like the end.

Tim: It looks like the end. Yeah.

Jon: [Tim agrees throughout] Mmm.

[pause]

Tim: Mhm.

Jon: Yeah, David sees through the end. He has a lot of faith. That's a lot of faith to say, like, "We're going to get through this, and I'm going to trust that you'll get me through this."

Tim: So maybe—verse 3, which is the center of the center of the poem, has this claim that "Yahweh has set-apart a loyal one for himself."

Jon: Yeah.

Tim: So I think in one sense, David's identifying himself—

Jon: Yeah.

Tim: —but the only thing he could be referring to—it's not, like, his—himself as the special person. But what makes him special is that *Yahweh* set him apart. I think—which has to be a hyperlink to God's promise to him in 2 Samuel 7 about a covenant promise that God makes that a messianic seed will come from his line to create a new Eden for Israel, and by implication then to bring that justice to the nations like a tree of life. Psalms 1 and 2. You kind of have to wrap it all together.

Jon: Yeah. Hmm.

Tim: So the basis of his trust is actually God's promise to send a seed of the woman who will crush the head of the snake. You know?

Jon: Yeah. And for David, that's very personal. That's his calling.

Tim: Mhm. Yeah, right. Yes.

Jon: [Tim agrees throughout] And, you know, I think what struck me in our last conversation on Psalm 3 was reflecting on two things about that that are true at the same time. And this is about our theme of this being Messianic literature. One: That ultimately is about Jesus. That the, like, loyal one to come—like, David doesn't end up being the loyal one that brings about new creation, but it is through the line of David. It brings us to Jesus. And so it's waiting for that one. But then there's also this idea of this being Messianic literature that it's actually for us too. This is for my prayer life, too.

Tim: Mmm. Yes. Mhm.

Jon: That we are the image of God, been anointed for a calling.

Tim: Yeah. Yep.

Jon: [Tim agrees throughout] God wants to work with us. He will relentlessly kind of work with us in spite of us. And so there's something about David's courage and faith and trust that I can then take and be like, "*That could be mine too*."

Tim: Yeah. Yes. And it can be mine because to be a follower of Jesus is to be *in* the Messiah.

Jon: Mhm.

Tim: Like, this is one of Paul's most important phrases. He used it in the second we were looking for, "in the Messiah."

Jon: Yes.

Tim: So—and "I'm members of the Messiah's body along with you." So—

Jon: Right. I can be the image of God because I'm doing it within Jesus.

Tim: Yeah. Within Jesus, who is the image of God.

Jon: Yeah.

Tim: So I can take verse 3 of Psalm 4 and say: Yahweh has set *me* apart for himself—

Jon: Right.

Tim: —because I am in the Messiah, and the Messiah is the loyal one.

Jon: Yeah.

Tim: Like: I'm counted as loyal and learning how to be loyal to God because of the one who is loyal to God on my behalf.

Jon: Mmm.

Tim: Psalm 4 then can be a psalm of trust I adopt because of the loyal one that God has set apart and invited me to be a member of that one.

Jon: [Tim agrees throughout] Yeah. And it feels dangerous to pray this prayer the way Psalm 4 invites us to because things are going to go poorly. We're going to have that night before the disaster. We're going to wake up, and we're going to experience the disaster.

Tim: The disaster, [laughs] yeah. [laughs]

[Jon and Tim laugh]

Jon: The disaster is going to come.

Tim: Mhm. Mhm.

Jon: And even if I rallied myself and my crew, and we're like, "*We can trust in Yahweh*." Like, we're going to experience those disasters.

Tim: Yep.

Jon: And ultimately, it's Jesus who goes through, like—

Tim: Through the disaster.

Jon: Through the disaster. And—

Tim: Yeah. Yeah. David, in the story, wakes up the next morning, and his enemies are defeated, and his son is killed, and it breaks his heart. So—

Jon: Yeah. His victory is just the beginning of a disaster for him.

Tim: His victory is also a disaster.

Jon: Yeah.

Tim: And the son of David, Jesus Messiah, man, he prayed through the night in Gethsemane, and his next morning was a disaster—

Jon: [exhales] Yeah.

Tim: —because he was standing before the Sanhedrin and Pilate, and he got executed. But his disaster [excited] was a victory.

[Jon chuckles]

Tim: David's victory—

Jon: Was a disaster—ohhh.

Tim: —was a disaster.

Jon: Yeah. Wow.

Tim: But the son of David's disaster of getting executed is actually his victory.

Jon: Wow. Wow.

Tim: Whoa.

Jon: That's cool.

Tim: That's—so that's, I think, what it means to adopt Psalm 4 as a prayer that I can pray—

Jon: As a follower of Jesus?

Tim: —in the Messiah. Mhm.

Jon: And then the trust, ultimately, isn't necessarily a trust that: "*This is going to work out. This disaster in my life is going to be good*."

Tim: That's right. Yeah.

Jon: The trust is that God himself has gone through the capital D disaster—

Tim: Yeah, totally.

Jon: —and I will go through that with Christ.

Tim: Yes. Yeah, the image of verse 8, of lying down and sleeping—you know, sleep is—is—

Jon: Ohhh, metaphor for death.

Tim: —the most common metaphor in the Hebrew Bible for dying.

Jon: Mmm.

Tim: Falling asleep. And resurrection, then, is waking up.

Jon: Mmm.

Tim: "Wake, O sleeper."

Jon: Yeah.

Tim: This is Paul's little poem. "Wake, O sleeper, and rise from the dead, and the Messiah will shine on you." So I think even we can pray verse 8 as our own trust in God, whether it's tonight's anxious sleep or whether it's the ultimate sleep, and know that we sleep in trust—

[BibleProject theme song, "Defender" by TENTS]

Tim: —because of what God's loyal one has done for us all.

[Musical break: BibleProject theme song, "Defender" by TENTS (54:57 – 55:01)]

Jon: Thanks for listening to this episode of BibleProject podcast. Next week, we're going to read Psalm 5, where King David lays out his case before God for why God should be on his side in this conflict with his son Absalom.

Tim: [audio clips from Psalms 3-8 E3: Psalm 5: David Pleads His Case] Some moments in a crisis, you trust. Other moments in a crisis, you feel like you're not sure if God's going to be on your side. So how do you talk to God when you are struggling to trust that he's with you?

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[Phone beep]

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Erica: I first heard about BibleProject from my husband. I use BibleProject for growing my understanding of the word and challenging myself to not grow familiar with the word of God.

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[BibleProject theme song, "Defender" by TENTS, fades out]

[BibleProject sonic logo]