

## Psalm 4

### 4:3-4

**But know that <sup>a</sup>the LORD has set apart for Himself him who is godly;** This need not be chronologically set as 1. God sets apart certain folks, and then 2. They become godly. It could simply be a protection to those who seek to reflect God's character.

**4 Be angry,** this is translated a number of ways both positively (as in “stand in awe”; KJV) and as negatively (as in rage; KJV). So it is in most other versions. This allows us to now decide on a translation with the Lord's help. The fact that Ephesians 4:26 seems to quote this very Scripture seems to allow us to settle back with the clearer Greek and choose **be angry. and do not sin.**

**Meditate within your heart** “My thoughts and my words are before you and you are aware of them both. Please make me joyful that you are aware of them both.”<sup>1</sup> **on your bed,** the **bed** is a frequent theme in the Psalms and appears instructive to the prayer life of a believer as it relates to communion with the LORD (36:4; 149:5). “Lying down” is related to this idea (4:8) and finds traces in 3:5 and 57:4.

**and be still.** This is instruction to the ungodly to seek this Lord while they have “thinking time.” Often people do not heed this instruction (Hosea 7:14).

Also, the next Psalm (5:3) builds off this one by allowing us to see that this “theology of sleep” goes from right meditation on the bed to morning sacrifices of praise.

### 4:5-8

**Offer <sup>d</sup>the sacrifices of righteousness,** These nouns makes “righteous sacrifices” an unlikely interpretation but rather that God wants our sacrifice to be right acts.<sup>2</sup> **And put your trust in the Lord.** A real connection with Psalm 2:12—showing, once again the contextual flow in the arrangement of these Psalms.

**6 There are many who say, “Who will show us any good?” LORD, lift up the light of Your countenance** This could be a reference to the glory cloud (which met first with Moses in the “tabernacle of meeting” and then rested above the ark of the covenant in the tabernacle, Exodus 33-40), and is thus a reference by David back to the “holy hill” of Psalm 3:4,<sup>3</sup> or it could be a reference to the blessing of Aaron (Numbers 6:26) upon the children of Israel. **upon us.** Certainly this is the result of His lifting our head? (Psalm 3:3). Once a child has his head lifted to His father, the Father can then express pleasure to the child.

**7 You have put gladness in my heart, More than in the season that their grain and wine** while this could be fermented **wine** given the storage connotation of **increased grain and wine,** it could just as easily have the “more than enough for everybody” connotation and need not be making a point of “old” versus “new” **wine.**

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<sup>a</sup>2 Tim. 2:19

<sup>1</sup>More devo notes from my 2008 Bible.

<sup>d</sup>Ps. 51:19

<sup>2</sup>More can be gleaned from an appendix on Psalm 50, particularly verses 14 and 23, in my commentary on Matthew.

<sup>3</sup>Suggested by W.S. Plumer in *Psalms, Geneva Commentary Series* (Chelsea, MI: Banner of Truth Trust, 2016), 71.

It is noteworthy that Paul makes this “food and gladness” rather than **grain and wine** in his sermon at Lystra (Acts 14:13). He uses God’s overt goodness and general grace as arguments for His existence and eminence rather than comparisons for the fruit of God’s smile in our hearts.

**8<sup>h</sup> I will both lie down in peace, and sleep;** for the second time this Psalm and the 3<sup>rd</sup> time in two Psalms, we have mention of the need for sleep. **For You alone, O LORD,** Another refrain of the previous Psalm...an emphasis upon the only-ness of God (3:8)? **make me dwell in safety.** Certainly this is a refrain of the praise for a safe night of sleep found in the previous Psalm (3:5)?

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<sup>h</sup> Job 11:19; Ps. 3:5