

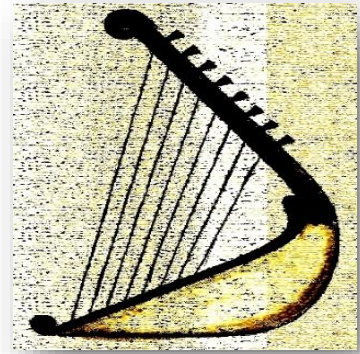
# PSALM 4 vs 1

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This Psalm is apparently intended to accompany the third, and make a pair with it. If the last is entitled **The Morning Psalm**, this from its matter is equally deserving of the title: **The Evening Hymn**, taken from verse 8. Regarding the words translated: to the Chief musician, the Septuagint tells us these words to mean: unto the end; and all the Psalms which bear this inscription refer to **Messiah the great end**. If so, this refers to **the Christ**.

Divisions: In the first verse, David pleads with God for help; he admonishes his enemies, and continues to address them (2-5); then he contrasts his own fulfilment and safety with the troubled ungodly in their best estate (6-8). Happy it is for us to know that David was tried; the Psalm is another choice flower from the garden of affliction – Charles Spurgeon



**To the Chief musician, with stringed instruments,**

**A Psalm of David**

**<sup>1</sup> When I call, answer me, O God of my righteousness. In my distress You relieved me; have mercy, and hear my prayer.**

**<sup>2</sup> O sons of men, how long will you turn my glory to shame? loving vanity, and seeking to deceive?**

**Selah**, pause and think about it: How long were they going to be against him? he was in a narrow place, a very tight spot. In this second part, we are led from the closet of prayer, into the field of conflict. Mark the undaunted courage of the man of God. He allows that his enemies are great men, but still he believes them to be foolish men, and therefore chides them, as though they were children. He tells them they love vanity and seek after lying, empty fantasies, vain conceits, and false fabrications; for how long?

And yet it is not to be imagined... that He who helps us in six troubles, will leave us in the seventh. God does nothing half-way, and He will never cease to help us until we cease to need it. "in my distress, You enlarged me" a figure taken from an army enclosed in a valley or pass, hard-pressed by the surrounding enemy. He knew, God would dash down the rocks and give him space. He has broken down the barriers and set me in a large place.

**<sup>3</sup> But know the LORD separated for Himself, the one who loves and trusts Him: the LORD hears when I call to Him.**

**<sup>4</sup> Be angry, but do not sin: Meditate in your heart upon your bed, and be still.**

**Selah**, think about it: fools will not learn, and therefore again and again they must be told the same thing; especially when it is a bitter truth which is to be taught them – the fact that it is the faithful who are chosen of God; who are set apart from among all mankind. It is okay to be angry; how many reverse this counsel and do the opposite. Paul says this same thing; [Be angry, and do not sin; do not let the sun go down on your anger](#). It's okay to be angry, just don't let it fester in you... and ultimately destroy you.

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**<sup>5</sup> Offer the sacrifices of rightness, and lean on the LORD.**

**<sup>6</sup> Many ask, Who will show us any good?**

**as He Lifts up the light of His face upon us – O Lord.**

**<sup>7</sup> You put more gladness in my heart, than when grain and wine increase.**

**<sup>8</sup> In peace, I both lay down and sleep: for You alone, O LORD, make me dwell securely** / again think about it: there are multitudes who ask, who will show us any good? Most people want what is good; because what is evil, has suffering and death attached to it. But men mistake this good, as they look for some good that will gratify their unruly passions and feelings; even a criminal wants to be a good criminal. But what went before? **Offer right sacrifices**; and what are right sacrifices? Does anybody still believe that God loved all those bloody sacrifices that they were daily doing? There was not one bloody sacrifice [in the Great List of Ten which God inscribed on tablets of stone and handed to Moses](#); as He shows mercy daily to the thousands upon thousands who love Him and keep His instructions. What?

So now we are to have other gods before Him? **No!** To have no other gods before Him, is a right sacrifice. To honor our father and mother, is a right sacrifice. To not falsely accuse our neighbor, is a right sacrifice. To care for the widow, the orphan, the poor or the stranger, is a right sacrifice. To lean not on our own wisdom, but to lean on the Lord for His understanding and His answer, is a right sacrifice that we can offer each day. Those who do will dwell securely and rest in peace.

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