



DEVOTIONAL 4

PSALM 4

LORD, LIFT UP THE LIGHT OF YOUR COUNTENANCE UPON US: GLORIFY US



May the Lord bless you, my brothers and sisters. We place this day into the hands of the Creator, our heavenly Father.



Let us pray:

*Eternal, glorious and holy Father,
I lift my praise before You.
You are sovereign over the universe;
Your will is good, acceptable, and perfect.*

*I ask You, God of mercy,
that I may understand and do Your will, O King.
May I rejoice in obeying You in all things,
for Your Word is eternal life.*

*I rejoice in it and long for it fervently.
Give me wisdom and understanding
to comprehend Your Word
and that I may clearly see*

*Your wonders,
Your treasures, which are eternal.*



Hallelujah!



Brothers and sisters, I invite you to worship freely with this powerful worship song, "Ekklēsia, come."



The title of this devotional is "Psalm 4: Lord, lift up the light of your countenance upon us: Glorify us." Brothers and sisters, let us read together Psalm 4 (JUB. Jubilee Bible 2000):

To the Overcomer in Neginoth, A Psalm of David.

- ¹ 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.
- ² O ye sons of men, how long *will ye turn* my glory into shame? *how long* will ye love vanity, *and* seek after the lie? Selah.
- ³ But know that the LORD hath set apart him that is godly for himself; the LORD will hear when I call unto him.
- ⁴ Stand in awe, and sin not; meditate in your heart upon your bed, and desist. Selah.
- ⁵ Offer the sacrifices of righteousness, and put your trust in the LORD.
- ⁶ *There are* many that say, Who will show us *any* good? LORD, lift thou up the light of thy countenance upon us.
- ⁷ Thou hast put gladness in my heart in the time *that* their grain and their wine multiplied.
- ⁸ I will both lay me down in peace and sleep: for thou only, O LORD, dost make me to be confident.



The title of Psalm 4 is "To the Overcomer in Neginoth, A Psalm of David." (JUB); in the NKJV, it is translated as "To the Chief Musician. With stringed instruments. A Psalm of David." This means that the Holy Spirit revealed to the servant a song. This is the meaning of "Neginoth": a prayer meant to be sung, accompanied by instruments. Such is the power of praise when it is biblical, when it is God's Word sung.

The occasion on which David wrote this Psalm appears to be the same as that of Psalm 3, when the servant was fleeing from his son Absalom, who wanted to kill King David. This explains verse 1: "Hear me when I call, O God of my righteousness."

This expression "my righteousness" indicates that only God justifies from sin. Jesus is the One who declares us righteous before God the Father, for He was "delivered up because of our offences, and was raised because of our justification" (Romans 4:25. NKJV). Therefore, we have peace with God through faith in Christ (Romans 5:1). Christ, who was made of God wisdom, righteousness, sanctification, and redemption unto us; this justification is for eternal life. David knew this, for God revealed to him the whole work of redemption in Christ: His incarnation, His sufferings, His death, and His resurrection (Psalm 8:4-6; 22:1,16,18,14-15; 16:10; 40:6-8; 68:18; 69:21; 110:1,4).

In the second part of verse 1 of Psalm 4, David says: "thou hast enlarged me *when I was* in distress; have mercy upon me, and hear my prayer." (Psalm 4:1. JUB). This verb "to enlarge" is very important for understanding the heart of Psalm 4. In Hebrew, it is רָחַב (Heb. *râchab*), whose meanings include: "to enlarge, to make wide and to make space" This term is opposed to limitation, distress, judgement, and oppression, as we see in Psalm 4:1.



The term "to enlarge" (Heb. רָחַב, *râchab*) is related to freedom, multiplication, and blessing. This can be deduced from the context in which this word, or some of its derivatives, appears. For example, in Genesis 26:22, Isaac uses the word רְחֹבוֹת (Heb. *Rehoboth*), which comes from the root רָחַב (Heb. *rachab*), to express God's promise of extending the Space for the multiplication of the descendants. The same sense appears in Exodus 34:24.

In Psalm 119:32, the servant speaks of the heart enlarged for the Word of God. We see the same idea in 2 Corinthians 6, where Paul tells the brethren of the Church to enlarge their hearts and not to be straitened. This is related to the eternal promises, for in verse 10 he says: "...as having nothing, and yet possessing all things." (2 Corinthians 6:10. JUB)

This interpretation helps us understand the rest of Psalm 4. In verses 2 and 3, David contrasts several terms: glory versus shame; vanity and lie versus holiness ("godly": Heb. חָסִיד *châsîyd*).

In verse 2, it says, "sons of men," a general reference to humanity; this expression clearly refers back to the beginning of creation, when God formed Adam. Through Adam's sin, death entered creation, which was subjected to futility, vanity and to the bondage of corruption, because men loved more the lie than the truth (Romans 1:25; 8:20-21). Therefore, Psalm 4:2 says: " O ye sons of men, how long *will ye turn* my glory [Heb. כְּבוֹד *kâbôd*] into shame? *how long* will ye love vanity, *and* seek after the lie? Selah." (JUB).

The previous interpretation is supported by the expression "sons of men." In this phrase, David does not use the word אָדָם (Heb. *'âdâm*); instead, he uses אִישׁ (Heb. *'îysh*), which is also used in Genesis 2:23. Moreover, the references to vanity and lie, which entered creation through the sin of man, also support the interpretation.

Another argument supporting this interpretation is the word "glory" (Heb. כְּבוֹד *kâbôd*), which is referenced in Romans 1:23: "... and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things."(Romans 1:23, NKJV)



The term "glory" in Psalm 4, when related to the context of Adam's sin in Genesis 3, also leads us to Romans 3:23: "...for all have sinned and are made destitute of the glory of God..." (JUB)

At first glance, Psalm 4 might seem to speak of David's personal honor and glory on Earth. However, if that were the case, this servant would be displaying pride. Therefore, the Psalm is not speaking about the glory of men in this fallen world, but about the glory of God.

In light of this, verse 3 of Psalm 4 refers to the saints, those who are saved in Christ Jesus. David calls for holiness: "Stand in awe, and sin not; meditate in your heart upon your bed, and desist. Selah." (Psalm 4:4, JUB).

In this context, David tells us that we must offer God sacrifices of righteousness, that is, a broken and contrite heart willing to repent and seek holiness when we have sinned. This is confirmed in Psalm 51:19: "Then You shall be pleased with the sacrifices of righteousness." (NKJV)

The sacrifices of righteousness also have a prophetic projection toward justification in Christ. We observe this in Deuteronomy 33:19, in which the conversion of the Gentiles is foretold when Zebulun is mentioned (Isaiah 9:1; Matthew 4:15).

Verse 6 of Psalm 4 says: "⁶ ...lift thou up the light of thy countenance upon us." (JUB). In Hebrew, it is נָסָה עָלֵינוּ אֹר פְּנֵיךָ (Heb. *nasāh 'alēnū 'ôr pāneḵā*), which literally means "Let the light of your face shine upon us."

When we read this expression, our minds turn to the glorification or redemption of our body, when we shall awaken in the likeness of the King, when our body will be conformed to the glory of the Lord's (Romans 8:18, 23; Psalm 17:15; Philippians 3:21). It is the recovery of the glory and honor that the King granted to us from the beginning. Hallelujah! But man lost this glory because of sin.



Based on this, we can affirm that the question in Psalm 4:6 — “Who will show us *any* good?” — has an answer. We find it in 2 Corinthians 4:6 (NKJV):

⁶ For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.



The Holy Spirit revealed to David how the glory of God would be restored in us and we would obtain the eternal promises. For this reason, the servant says that the Lord placed gladness in his heart (Psalm 4:7). Therefore, David declares with faith, trust, certainty, and conviction at the end of Psalm 4, verse 8: "I will both lay me down in peace and sleep: for thou only, O LORD, dost make me to be confident." (JUB).

We must live in confidence as David did and declare in our hearts what the apostle Paul said in 2 Timothy 1:12 (HCSB):

¹² ...and that is why I suffer these things. But I am not ashamed, because I know the One I have believed in and am persuaded that He is able to guard what has been entrusted to me until that day.

Today the Lord exhorts us, brother and sister, to do what the apostle said later in the same passage, in 2 Timothy 1:13-14 (HCSB):

¹³ Hold on to the pattern of sound teaching that you have heard from me, in the faith and love that are in Christ Jesus.

¹⁴ Guard, through the Holy Spirit who lives in us, that good thing entrusted to you.



Because of the Davidic Covenant, and the other covenants, David stood firm in the assurance that God has granted the eternal promises—*the bayit* in which the servant rejoiced when he understood that God will build his descendants forever (2 Sam 7:11, 18-29); that is, God will establish his offspring, multiply them, and they will be blessed forever.

How can we pray like Psalm 4, from the heart? With the same foundation that David had: certainty in the eternal promises, especially the promise of holy descendants multiplied eternally in blessing, that is, without the curse of sin and death. God granted this promise by swearing by Himself, by His own existence; therefore, these promises are the steadfast anchor of our soul (Hebrews 6:13-19). Let us pray:



Beloved Father, thank You because You make me live in confidence,
in Your infinite love, in Your covenants, and in Your eternal promises.

Lord of glory, strengthen my heart more and more to do Your will,
to walk in holiness and to wait for You with joy.

Come, Lord Jesus! Glorify my body!

Father, bring me into Your house.

I ask this in the name of Jesus,

AMEN and AMEN.



We can already see that the day of eternity is approaching (Hebrews 10:25); therefore, strive to be found by Christ without spot, blameless, and at peace (2 Peter 3:14).
Maranatha!