

"Psalm 30: A Psalm of Individual Thanksgiving" Psalm 30

From his experience of deliverance from chastening for sin, David praises the Lord whose anger is just for a moment but His favor is for a lifetime.

Psalms Bible Study: Evening

- Week 1 Intro & Psalm 6
- Week 2 Psalm 19
- Week 3 Psalm 30**
- Week 4 Psalm 51
- Week 5 Psalm 73

King David

- Enthroned @ 30 in Hebron
- Enthroned @ 37 in Jerusalem
- Death (after 40 year reign) @ 70 (971 BC)

Psalm 30:4-5 — Thanksgiving

"Sing praise to the LORD, you His godly ones, and give thanks to His holy name. For His anger is but for a moment, His favor is for a lifetime; Weeping may last for the night, but a shout of joy comes in the morning."

Psalm 30: A Psalm of Individual Thanksgiving

Background: the superscription mentions the "dedication of the house". Most likely, the background of Psalm 30 is the occasion of David's securing of the site of Solomon's temple (2 Samuel 24:18-25; 1 Chronicles 21:18-30) following the great deliverance from the pestilence described in 2 Samuel 24:1-17 and 1 Chronicles 21:14-26.

The Site of the Temple

- Mount Moriah (Genesis 22; 2 Chr. 3:1)
- Threshing floor of Araunah (Ornan) (2 Sam 24:18-25; 1 Chr. 21:18-30)
- Solomon's Temple (1 Kings 6-8) – later destroyed by Babylonians in 586BC
- Zerubbabel/Others/Herod (516BC) Temple – temple of Jesus' day; later destroyed by Romans in 70AD. Wailing Wall remains.
- Dome of the Rock on the site now.

Psalm 30: Message

From his experience of deliverance from chastening for sin, David praises the Lord whose anger is just for a moment but His favor is for a lifetime.

Psalm 30

1. Superscription
2. Proclamation of Intent to Praise (1)
3. Report of Deliverance: Introductory Summary (2-3)
4. Call to Praise and Descriptive Praise (4-5)
5. Prayer for Deliverance (6-10)
6. Report of Deliverance (11)
7. Vow of Praise (12)

➤ BACKGROUND:

2 Samuel 24 brings together both the sin of David (and ensuing plague) and the original purchase of the site of the temple.

Psalm 30

A Psalm; a Song at the Dedication of the House. A Psalm of David.

- 1 I will extol You, O LORD, for You have lifted me up, and have not let my enemies rejoice over me.
- 2 O LORD my God, I cried to You for help, and You healed me.
- 3 O LORD, You have brought up my soul from Sheol; You have kept me alive, that I would not go down to the pit.

- 4 Sing praise to the LORD, you His godly ones, and give thanks to His holy name.
- 5 For His anger is but for a moment, His favor is for a lifetime; Weeping may last for the night, but a shout of joy comes in the morning.

- 6 Now as for me, I said in my prosperity, "I will never be moved."
- 7 O LORD, by Your favor You have made my mountain to stand strong; You hid Your face, I was dismayed.
- 8 To You, O LORD, I called, and to the Lord I made supplication:
- 9 "What profit is there in my blood, if I go down to the pit? Will the dust praise You? Will it declare Your faithfulness?"
- 10 "Hear, O LORD, and be gracious to me; O LORD, be my helper."

- 11 You have turned for me my mourning into dancing; You have loosed my sackcloth and girded me with gladness,
- 12 That my soul may sing praise to You and not be silent. O LORD my God, I will give thanks to You forever.

1. Superscription (Key words)...

- Psalm = *mizmor* (The root *zamar* means to make music by 'plucking' an instrument. Music or melody is the Hebrew noun *mizmor* and is the word for a Psalm a song accompanied by a stringed musical instrument.)
- Dedication = *chanukah*
- House = *bayit* (as in bayit-lehem)

David acknowledges the Lord's deliverance in a summary statement and calls for the congregation to praise Him that whereas His anger lasts only for a moment, His favor lasts for a lifetime (1-5).

2. Intent to Praise (1:1)

1. I will extol You, O LORD, for You have lifted me up, and have not let my enemies rejoice over me.

Key words...

- My intent: to extol ("high")
- Reason: lifted me (literally "drawn me up")
- Reason: not let enemies rejoice
- Reasons for the praise (note structure):
- What God did do (lifted me up)
- What God didn't do (no enemy rejoicing)
- Report of Deliverance (1:2-3)
- Call to Praise and Descriptive Praise (1:4-5)

3. Report of Deliverance (1:2-3)

2 O LORD my God, I cried to You for help, and You healed me.

3 O LORD, You have brought up my soul from Sheol; You have kept me alive, that I would not go down to the pit.

Key words...

- Cry directed to: "Yahweh my God"
- Healed = *rapha* (restore to wholeness)
- Brought me up – same "up" imagery in 1:1
- Sheol = grave; realm of departed; danger
- Kept me alive = *chayah* (>Eve; L'Chaim)
- Not go down = opposite of "up" imagery
- Pit = figure for death (parallel to Sheol)

4. Call to Praise and Descriptive Praise (1:4-5)

4 Sing praise to the LORD, you His godly ones, and give thanks to His holy name.

5 For His anger is but for a moment, His favor is for a lifetime; Weeping may last for the night, but a shout of joy comes in the morning.

- Sing praise = plural command
- Yahweh (LORD) = object of praise
- Godly ones = *chasad* (>chesed: loyal lovers)
- Give thanks = *yadah* (throw/cast...confess)
- Name = *zeker* (remembrance) "Zechariah"
- This term focuses on what is to be remembered: His attributes
- Holy = *qadesh* (set apart)

Reasons for the call to praise...

Note the parallelisms...

- His Anger (discipline)...His favor (good life)
- Moment (brief)...lifetime (long)
- Weeping (discipline)...joy (good life)
- Night (fear/judgment)...Morning (safety)
- POINT: God's discipline, howbeit short, can bring insight and blessing.

A closer look at 1:5cd which literally reads:

- "Weeping may spend the night but towards morning (comes) a shout a joy."
- The modern Hebrew for "spend the night" is their current word for "motel".
- The Hebrew words for "night" & "morning" are the same words from the phrase in Gen. 1 - "and there was evening & morning..."

David recalls his deliverance (6-11).

5. Prayer for Deliverance (6-10)
6. Report of Deliverance (11)

5. Prayer for Deliverance (6-10)

Psalm 30

6 Now as for me, I said in my prosperity, "I will never be moved."

7 O LORD, by Your favor You have made my mountain to stand strong; You hid Your face, I was dismayed.

8 To You, O LORD, I called, and to the Lord I made supplication:

9 "What profit is there in my blood, if I go down to the pit? Will the dust praise You? Will it declare Your faithfulness?"

10 "Hear, O LORD, and be gracious to me; O LORD, be my helper."

1:6 - Note the move to first person pronouns (me, I, my, I).

- My prosperity (ease) = the temptation
- Not moved (shake) forever = the sin
- Self confidence = pride = David's sin in numbering his army

1:7 = God's discipline

Two views:

- #1. David claims that he felt firm when God favored him, but dismayed during his struggles.
- #2. God's made a strong mountain-like obstacle (plague) and hid His face from David, both of which caused David's dismay.

1:8 = David's decision to pray

- David's "dismay" (disturbed) prompted him to pray. Same word as in Psalm 6:2, 3, 10.
- Called – imperfect tense (ongoing action)

- Made supplication = "seek grace" (*chen*)

1:9 = David's reasoning in his prayer

- "What good am I to you if I die?" (Ps. 6:5)
- "Will the dust (dead) praise You"?
- "Will the dust (dead) tell of your faithfulness" (>aman = faith = strong)
- POINT: I need to be alive to do these things!!

1:10 = David's prayer

Three requests:

- #1. Hear (*shema*)
- #2. Show grace (*chen* = undeserved favor)
- #3. Be a helper (*azar* = same word family as *ezer* = helper in Genesis 2:18, 20). The idea of the word here is God's "deliverance".

David recalls his deliverance (6-11).

5. Prayer for Deliverance (6-10)

6. Report of Deliverance (11)

11 You have turned for me my mourning into dancing; You have loosed my sackcloth and girded me with gladness,

6. Report of Deliverance (11)

1:11 - Deliverance now accomplished

- Perfect tense now used ("you have..."), the action is completed.
- Mourning > dancing
- Loosened > girded
- My sack = sackcloth worn in mourning
- Girded = homonym to *azar* = helper in 1:10; to encompass

7. Vow of Praise (12)

David resolves once more to praise God forever.

- Sing – same term in superscription & v4
- My soul is literally "my glory" (*kabod*) = heavy/important.
- David sees himself now as restored, forgiven and blessed – a return to his "important" (full) self.

- Reuse of "O Yahweh, my Elohim"
- Give thanks – same term (*yadah*) seen throughout Psalm 30. Root idea is "throw or cast down something". It conveys the idea of acknowledging God and confessing that acknowledgement.

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Psalm 30 – Final Thoughts

When we experience chastening from the Lord for disregarding Him, we should return to him in prayer. If we appeal to Him for mercy so we may change our ways and continue to glorify Him, He may grant us restoration. This deliverance should then lead us to rededicate ourselves to praising Him more consistently the rest of our lives.

Psalm 30:4-5

Thanksgiving

“Sing praise to the LORD, you His godly ones, and give thanks to His holy name. For His anger is but for a moment, His favor is for a lifetime; Weeping may last for the night, but a shout of joy comes in the morning.”

An Overview of Old Testament History

