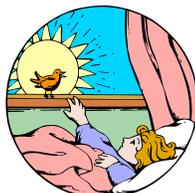


Psalms, Hymns, and Spiritual Songs: The Master Musician's Melodies

Bereans Sunday School
Placerita Baptist Church
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Psalm 30 — Joy in the Morning

1.0 Introducing Psalm 30

- The theme of this psalm is **praise** (vv. 4, 9, 12—note, also, the inclusion of “I will extol You” in v. 1 and “I will give thanks to You” in v. 12). Sub-themes include the presence of potential **death** (vv. 3, 9) and the David’s **weeping** and **mourning** (vv. 5, 11).
- **Psalm Heading:** “A Psalm; a Song at the Dedication of the House.”
 - ◆ “Psalm” refers primarily to a song accompanied by instrumental music, while “Song” refers to a vocal performance of the music. This is the only use of “Song” in a psalm heading in Book I (Pss 1-41).
 - ◆ Some scholars think that “House” refers to David’s palace (2 Sam 5:11) rather than to the Temple.
 - ◆ David planned as carefully for the dedication of the Temple as he did for its construction.
 - ◆ “At first glance this seems a strange psalm to be titled ‘For the dedication of the temple.’ There is little recognizable about the temple in this thanksgiving psalm. It is almost enough to make us say there must be some mistake here! Surely the heading has arrived at its present position through some obscure and erroneous process.” — Gerald H. Wilson, *Psalms Volume 1*, NIV Application Commentary (Grand Rapids, Mich.: Zondervan, 2002), 519-20.
 - ◆ Psalm 29 is better suited for the dedication of the Temple.
 - ◆ The Talmud declares that the Jews recited Psalm 30 during the festival of Hanukkah, commemorating the rededication of the Temple in 165 B.C. by Judas Maccabaeus after Antiochus Epiphanes had defiled it. See John 10:22.
- David’s census of Israel’s armies (2 Sam 24 and 1 Chron 21) is often considered an occasion for this psalm. This is problematic because the plague God sent to punish Israel does not seem to have affected David personally (2 Sam 24:17).

2.0 Reading Psalm 30 (NAU)

29:11 A Psalm; a Song at the Dedication of the House.

30:1 *A Psalm* of David.

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

30:2 O LORD my God,
I cried to You for help, and You healed me.

30:3 O LORD,
You have brought up my soul from **Sheol**;
You have kept me alive,
that I would not go down to **the pit**.

30:4 Sing **praise** to the LORD, you His godly ones,
And give thanks to His holy name.

30:5 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.

30:6 Now as for me, I said in my prosperity,
“I will never be moved.”

30:7 O LORD, by Your favor You have made my mountain to stand strong;
You hid Your face, I was dismayed.

30:8 To You, O LORD, I called,
And to the Lord I made supplication:

30:9 “What profit is there in my blood, if I go down to **the pit**?
Will **the dust praise** You?
Will it declare Your faithfulness?

30:10 “Hear, O LORD, and be gracious to me;
O LORD, be my helper.”

30:11 You have turned for me my **mourning** into dancing;
You have loosed my **sackcloth** and girded me with gladness,

30:12 That *my* soul may sing **praise** to You and not be silent.
O LORD my God, I will give thanks to You forever.

For the choir director.

3.0 Understanding Psalm 30

3.1 Outline

- I. Introductory Praise (vv. 1-3)
- II. Itemized Praise (vv. 4-12)



3.2 Notes

- **v. 1** “You have lifted me up”
 - “Lifted up” is literally “drawn up” (cf. ESV) — the picture of a bucket being drawn up out of a well.
 - “Pit” in verse 3 can be used of a “well” or a “cistern.”
 - The phraseology is a metaphorical expression for delivering from some affliction.

- **v. 3** “from Sheol ... the pit”
 - David “had been so close to death that it was as if he were already dead, and from that grave situation he had been rescued by God’s act of healing.” — Peter C. Craigie, *Psalms 1 – 50*, Word Biblical Commentary (Waco, Tex.: Word Books Publisher, 1983), 253.

- **v. 4** “godly ones”
 - = “faithful ones” (NRSV) or “loyal ones”; some translations use “saints” (KJV, ESV, NIV).
 - The basic Hebrew word for this term is *hesed* (see notes on Pss 4:3; 5:7; 12:1).
 - Those who have experienced God’s loyal love will, in turn, manifest that same characteristic in both their devotion to Him and their loyalty to fellow believers.

- **v. 4** “His holy name”
 - “Name” here is a different Hebrew word than in Psalm 29:2.
 - Both words are used in Exodus 3:15—“This is My Name [same as Ps 29:2] forever, and this is My memorial-name [same as Ps 30:4] to all generations.” This is the apparent reference of Psalms 102:12 and 135:13.
 - The same word is translated “mention,” “remembrance,” “remembered,” “memory,” “memorial” in 6:5; 9:6; 34:16; 109:15; 111:4; 112:6; 145:7.
 - “His holy name” occurs here and 97:12. The parallelism determines its meaning here.
 - “The history of redemption is, as it were, an unfolding of the Name of Jahve and at the same time a setting up of a monument, an establishment of a memorial.” — Franz Delitzsch, *Biblical Commentary on the Psalms*, 3 vols., trans. by Francis Bolton, Biblical Commentary on the Old Testament, ed. by C. F. Keil and F. Delitzsch (reprint; Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1968), 1:377.

- **v. 5a** “His anger ... His favor”
 - The consequence of divine anger is death, but the consequence of divine favor is life (see Rom 6:23).
 - Note the parallelism with “night” and “morning.”



- **v. 5b** “Weeping may last for the night”
 - The picture is that of a traveler taking lodging in an inn just for the night.
 - At dawn the sorrow is gone, replaced by a ringing shout of joy.
- **v. 7a** “my mountain”
 - David’s personal stability and security were the effects of divine favor.
 - “In his strength, he was weak; but in God’s healing, he regained strength like a mountain.”—Willem A. VanGemeren, “Psalms,” in *Expositor’s Bible Commentary*, ed. by Frank E. Gaebelein (Grand Rapids, Mich.: Zondervan Publishing House, 1991), 5:261.
- **v. 7b** “You hid Your face”
 - Blessing had been turned instantly into suffering and sickness because of David’s sin.
 - Perhaps it was David’s arrogant self-confident attitude (v. 6: “I will never be moved”).
 - Awareness of one’s mortality can very quickly refocus our faith where it belongs: on the Lord, not on our own abilities.
 - See 1 Corinthians 10:12.
- **vv. 8, 10** “I made supplication ... be gracious to me”
 - Both of these verbs are from the same root related to “grace.” The “supplication” is a plea for “grace.”
 - The same root is found in names like **John** (**Johan**an), **Hannah**, and **Joanna** (**Johan**na).
- **v. 9** “Will the dust praise You?”
 - One of three rhetorical questions with “No” for an answer.
 - Do departed spirits praise God in the abode of the dead?
 - See Hezekiah’s psalm in Isaiah 38:18-19.
 - See Psalm 6:4-5.
 - The psalmist was observing that the dead are no longer on earth to praise the Lord publicly and to spread His witness to unbelievers.
- **v. 11** “mourning ... into dancing”
 - See John 16:20-22 and 2 Corinthians 4:17.
- **v. 12** “soul”
 - Literally, “glory” (cf. Psalm 16:9).
 - The Syriac Peshitta (2nd-4th century A.D.) translates the sentence as “therefore I will sing to You glory.” The Hebrew could be represented by “that one may sing ‘Glory!’ to You.” Compare Psalm 29:9.

4.0 Singing Psalm 30

(Tune: I Sing the Mighty Power of God)

O Lord, by Thee delivered, I Thee with songs extol;
My foes Thou hast not suffered to glory o'er my fall.
O Lord, my God, I sought Thee, and Thou didst heal and save;
Thou, Lord, from death didst ransom and keep me from the grave.

His holy Name remember, ye saints, give thanks and praise;
His anger lasts a moment, His favor all our days;
For sorrow, like a pilgrim, may tarry for a night,
But joy the heart will gladden when dawns the morning light.

In prosperous days I boasted, "Unmoved I shall remain";
For Lord, Thy good favor my cause didst maintain;
I soon was sorely troubled, for Thou didst hide Thy face;
I cried to Thee, Jehovah, I sought Jehovah's grace.

What profit if I perish, if life Thou dost not spare?
Shall dust repeat Thy praises, shall it Thy truth declare?
O Lord, on me have mercy, and my petition hear;
That Thou mayst be my Helper, in mercy, Lord, appear.

My grief is turned to gladness, to Thee my thanks I raise;
Who hast removed my sorrow and girded me with praise;
And now, no longer silent, my heart Thy praise will sing;
O Lord, my God, forever my thanks to Thee I bring.

— *The Psalter* (1912)



We Praise Thee, O God, Our Redeemer, Creator

We praise Thee, O God, our Redeemer, Creator,
In grateful devotion our tribute we bring;
We lay it before Thee, we kneel and adore Thee,
We bless Thy holy Name, glad praises we sing.

We worship Thee, God of our fathers, we bless Thee;
Through life's storm and tempest our guide have Thou been;
When perils overtake us, escape Thou will make us,
And with Thy help, O Lord, our battles we win.

With voices united our praises we offer,
To Thee, great Jehovah, glad anthems we raise.
Thy strong arm will guide us, our God is beside us,
To Thee, our great Redeemer, forever be praise.

— Words by Julia Bulkley Cady Cory (1902)
Music by Eduard Kremser (1877)

5.0 Praying Psalm 30

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Praise is the way the faithfulness of the LORD
becomes word and is heard in the LORD's world (v. 9).
For people, it is the language of joy and gladness
that goes with life and is life
in contrast to the silence of death (vv. 11-12).

— James Luther Mays, *Psalms*, Interpretation
(Louisville, Ky.: John Knox Press, 1994), 141