



Psalm 30

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Main idea: The saints of the Lord are delivered only by the grace of the Lord from all evils—even from the pride of overconfidence in their own strength. And the purpose of this deliverance is the praise of the Deliverer.

A Psalm. A Song At the Dedication of the House of David.

¹ I will extol You, O LORD, for You have lifted me up,
And have not let my foes rejoice over me.
² O LORD my God, I cried out to You,
And You healed me.
³ O LORD, You brought my soul up from the grave;
You have kept me alive, that I should not go down to the pit.
⁴ Sing praise to the LORD, you saints of His,
And give thanks at the remembrance of His holy name.
⁵ For His anger is but for a moment,
His favor is for life;
Weeping may endure for a night,
But joy comes in the morning.

⁶ Now in my prosperity I said, “I shall never be moved.”
⁷ LORD, by Your favor You have made my mountain stand strong;
You hid Your face, and I was troubled.
⁸ I cried out to You, O LORD;
And to the LORD I made supplication:
⁹ “What profit is there in my blood, when I go down to the pit?
Will the dust praise You? Will it declare Your truth?
¹⁰ Hear, O LORD, and have mercy on me;
LORD, be my helper!”
¹¹ You have turned for me my mourning into dancing;
You have put off my sackcloth and clothed me with gladness,
¹² To the end that my glory may sing praise to You and not be silent.
O LORD my God, I will give thanks to You forever.

Private deliverance calls for public worship. vv1–3, 11–12 describe a personal deliverance and praise. But v5 takes that personal deliverance of mourning into dancing and declare it to be a general rule of how God deals with His people. So, v4 takes the personal praise of v1, 12, and makes it a general instruction for how God’s people are to respond to their God.

Whenever God comforts us, He does so according to His character and work, which makes it an occasion not only for the one delivered to praise Him, but for all who know Him to praise Him. 2Cor 1:3–5 takes this one step further. The apostle asserts that when the God of all comfort comforts us, we are able to comfort with that same comfort those who are in any trouble. But then He takes the next step in v5 of that letter to say that this is true because our suffering is in union with Christ, and that union with Christ brings us an infallible comfort.

That from which we believers are delivered: everything.

Enemies, v1. The first trouble from which the Psalm describes deliverance is “foes.” The world hates God. And it hates those who are not of God. We have to choose a side. The world certainly has. John 15:18–25; 1John 2:15–17. There is a great concern here that the praise of God is at risk when the people of God are under attack. The concern for the glory of His Name undergirds all of His saving work (cf. v9), which is one reason that we understand wholehearted praise of His Name to be a purpose in all our suffering, and a right response to all of our deliverance.

Sickness, v2. Either this is a different trouble than in v1, or David’s greater concern even in the midst of his illness was that God be vindicated as the One Who has invested His glory in David. In either case, this verse adds sickness to those circumstances that are in view in this Psalm.

Death, v3. Again, it could be a sickness that had brought him near the grave, or this could be a third circumstance altogether. But there is a great problem with the death of a saint. God’s praise is an eternal praise (v12b), so it must not be silenced by the grave (v9). In the earthly life of a believer, there may be many narrow deliverances from death (v3)—certainly many more than we ourselves even know about. But the ultimate deliverance is the destinging of death itself, and the guarantee of resurrection in which death is no longer possible. This is that death and resurrection of Christ into which we have been brought by our union with Him (cf. Rom 6:3–10). Deliverance from death has been an essential component of Christian faith ever since the garden, when the murderous work of the Serpent was the declared target of the redeeming work of the Seed of the woman.

Our sin, v6–10. All forgiveness from sin and deliverance from sin is cause for praise, but one of the places that we see and feel that most keenly is when the sin from which we are being delivered is the sin of failing to praise. That’s David’s situation in v6. Though it was God’s grace that had given him mountainous strength (v7a), he felt overconfident as a result (v6), but that strength crumbled the moment the Lord’s face slipped from view (v7b). Suddenly, David is crying out in desperation (v8, 10), with nothing to appeal to except that the purpose of his existence and his deliverance is to bring praise unto God (v9). Ultimately, all deliverance from sin follows this pattern: if Yahweh marked iniquity, none could stand, but He is pleased to deliver us from sin and guilt for the purpose of His praise (cf. Ps 130:3–4).

The purpose for all deliverance: praise. The “end” of Yahweh’s saving David was that any glory that David has, any life that David has, would be put into singing God’s praise and not being silent (v12a). So, the Psalm begins (v1a, “I will extol You, O Yahweh”) and ends (v12b, “I will give thanks to You forever”) with this praise. And this is brought together in v4 in the command for all saints: “Sing praise to Yahweh, you saints of His, and give thanks at the remembrance of His holiness.”

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Psalm 30 a psalm. A song that the dedication of the house of David, I will exhale. You owe y'all away for. You have lifted me up and have not let my foes rejoice over me. Oh, y'all, who am I? God, I cried out to you and you healed me.

Oh, y'all, you brought my soul up from the grave. You have kept me alive. That I should not go down to the pit. Sing, praise to Yahweh. You saints of his and give, thanks at the remembrance of his holy name for his anger is. But for a moment, his favor is for life weeping.

May endure for a night, but joy comes in the morning. Now in my prosperity, I said I shall never be moved. The hallway by your favor. You have made my mountain. Stand strong. You hid your face and I was troubled. I cried out to you. Oh, y'all way. And to y'all way, I made supplication, what profit is there in my blood.

When I go down to the pit, will the dust praise. You, will it declare your truth here? Oh, y'all way. And have mercy on me, y'all way. Be my helper. You have turned for me my morning into dancing. You have put off my sack cloth and clothed me with gladness to the end that my glory may sing.

Praise to you and not be silent. Oh y'all. Hey my God! I will give you thanks forever. A man. So what we have in this psalm is David responding to private deliverance from God, or maybe as we'll get, see, as we get further into it, many private deliverance, says, from God into public, praise first, personal praise.

But also, public praise. And this is a principle we've seen a bunch of times. It's a principle that we see most of all Lord's day by Lord's day. As Psalm 22 is fulfilled, and the Lord Jesus is deliverance and vindication in. His resurrection is something that he leads his church and responding to.

And we are united to him in that. But we also have many places in the psalms where the Lord delivering us from something protecting us doing us some personal, good drives the same to want, public worship to desire, all of the saints to worship, God, to praise him for it, and that comes out of a conviction and believe its psalm 87 where the Lord says that, he loves the gates of Zion more than all the dwelling places of Jacob that God himself has a preference for public worship over private.

And we know we won't take the time to go over all of those passages now, but we know that household worship is very important, and it's one of the things that we're grateful to God for recovering in some measure, among us in our households. And we look to him to improve that, in which we have made by his grace, a small beginning.

So we're not saying that private worship is unimportant or undesirable or household worship is an important or undesirable. But the believer who has been delivered even in a personal way desires, all the saints to praise God for what he has done. We want, we want each other to help us to praise him.

So verses 1 through 3 and 11 and 12, describe a personal deliverance, I will tell you all way for you have lifted me up, you have not let my foes rejoice over me. You know me, my God I cried out to you. And you healed me, he brought my soul, my soul up from the grave.

He have kept me alive that I should not go down to the pit. And then again verse 11, you have turned for me my morning into dancing, you have put off my sack cloth and clothe me with gladness, so it's personal deliverance and personal praise. I will extort you beginning of verse 1.

And then to the end verse 12 to the end that my glorying praised to you and in verse 12, oh, you always my God. I will give thanks to you forever personal deliverance and personal praise. But verse 5 takes this morning that God has turned into dancing for David verse 11 and points out that the Lord does the same for all his saints.

His anger is, but a moment. His favorite is for life weeping, may endure for a night, but joy comes in the morning, the apostle Paul hammers. This theme several times, not only that our afflictions are light and momentary by comparison to the glory that we will enjoy, which is much infinitely, more weighty, and not momentary.

But eternal and the apostle even says that the light and momentary, afflictions are producing that glory for us that they have and instrumental use in bringing the glory about. And so you have this, the theme else where it's something the Lord does for all the saints. And so, when the Lord does it for you, you want to gather with the rest of the saints and praise him.

That this isn't just a one-off, that this is what our God is like, and this is what he, this is what he is, like, in his dealings with us. And so, we gather to him and praise him that this is a display of his character, it's a display of his faithfulness.

It also helps us to know that he's doing this as a function of who he is and what his dealings with his saints are like, because then we can take the second Corinthians one versus three through five approach. That whenever any believer has been comforted by the god of comfort, we could take the comfort that we've been comforted with and we can actually apply it to every situation of every believer that they can all be did by the same comfort, So we don't have to play the.

Well, I know what it's like to be in your shoes game because often we don't and we sense that we don't and so we don't want to heal superficially the grief and the pain of our brother or sister, but we can know that whatever being in their shoes is like the comfort of the god of comfort is big enough for it.

And Paul, of course, in verse five there, it's second Corinthians. One points out that it's because our suffering is suffered in union with Christ. And the consolation, the comfort comes in union with Christ. And so whatever sufferings we have, they are small, but comparison to the sufferings of him who suffers with us.

And yet, the comfort that he is has gained for us is bigger than all of our suffering. So when we realize that about whatever trouble, he's delivered us out of then, we are eager for all of the saints, to praise him with us, and to find comfort even in that.

Praise. Well, what are some of the things from, which David is delivered here. And that's why I said that perhaps it's not a single moment of deliverance, but that there are multiple deliverance says here. The commentators old kind of engage with one another about what time and David's life.

This is talking about, there's even some question on the super on the super script. The of David might be separate from the dedication of the house and the house could be either David's house or it could be written for the dedication of the temple. The house of God when Solomon builds it, or it might even be something that that he saying upon the deliverance from God, killing the Israelites.

And he, the angel, the Lord stops at the threshing floor of warning, or our winner, depending on which, which of the man's names is used in, which of the passages, and perhaps David's saying it there. But what we see is that there's four things that he's delivered from the first is enemies.

He says you have not let my foes rejoice over me and a verse one. God has invested his name in his people. We see that a little bit. Also in verse 9 that God saves us for the sake of his glory and because he has taken us to be his own, because he is created us and redeems us in order to worship him.

He will not let our foes rejoice over us. This is one of the ways that Jesus executes, the office of a king by defeating his and our enemies. So the Lord delivers believers from enemies. The Lord delivers believers. From sickness verse two, you always am. I God I cried out to you and you healed me.

The Lord delivers believers from death, vers three, you brought my soul up from the grave, you have kept me alive that I should not go down to the pit. There's a great problem with the death of a saint because God's praise is eternal, praise. And God's covenant is an eternal covenant and God's love is eternal love.

So the praise of a believer ought not be something that's silenced by the grave and he implies that or refers to that in verse 9. Well, the dust prays you will it declare your truth or will it declare your faithfulness if the Lord marked our iniquities, none of us could stand.

But with Him, there is mercy. There is forgiveness that He may be feared. Now in the earthly life of a believer, you may have lots of deliverances from death. You may have many occasions to sing, verse three. I've been God's odd providence or interesting maybe as a better word providence, to some believers.

Some of them just have all of these situations in which they were within a hair of leaving this world and the Lord has delivered them. I don't know of just about any for me, but that also brings up the fact that there are probably many more of these that we don't know of some people in present company.

You know, one of our first things that we walked through together was someone pulling right out in front of you going full speed and the Lord kept you in the world and we're grateful. So this does happen sometimes often in the earthly life of the believers. But this is true in an ultimate and eternal sense in our union with Jesus Christ and his resurrection Roman six.

When it's talking about being united to Christ and his death and United to Christ. In his resurrection talks about how Jesus is no longer subject to death and our resurrection apostle promises in other places as well. And God by the hand of the apostle promises as like unto Christ's death has been.

I don't know what the word is desingered, it has no sting the victory, the grave has no victory. This has been one of the main points of the gospel ever since it was first announced in the garden, even before the woman and the man heard about her curse and the grounds curse on his behalf.

God had said that the murderous work of the serpent, was the declared target of the redeeming work of the seed of the woman. He would crush the serpent's head. And so the serpent who thought he had accomplished in the day that you eat of it. You shall surely die.

He has been getting crushed ever since and will will be crushed and an ultimate sense and an ultimate way at the resurrection. So we're delivered from enemies were delivered from sickness. We're delivered from death, perhaps. We should give a most of all, since it's, since it takes four versus to describe it.

And well, six, if you go from six to eleven, we're delivered from our own sin. And this particular case, this is the sin of having failed to give God credit having failed to give God praise. Now that's important in at least two different ways. One is that this is the sin.

When Romans won not glorifying God or giving him thanks. That's the sin that starts at all against which the wrath of God is revealed. And then it's also significant that this is the sin that has been highlighted in this psalm because the response to it is to give God praise.

So that is very appropriate. If the sin was failing to give God credit or to feel self-sufficient, then the appropriate response after God, remedies situation remedies that's in is to turn around and give him the praise. So he says, now in my prosperity, I said I shall never be moved.

And to everyone who's read first and second Samuel, you know, we and along with David, you know, it's a sin is not amusing, but we we see the irony of David saying. Eyes shall never be moved. Yes, the Lord did establish him at one point and he gave him victory over all his enemies and praise God for that.

But even after that, the account of David's kingship is one of fairly continual trouble. So he gives us the the background to verse six. Here he is. He's in a moment of prosperity. He says, eyes shall never be moved and then he realizes verse seven that it was by God's grace by always favor.

That he had this mountainous strength first, half of verse seven because all that had to do was for the Lord's face to be hidden from view. And this moment that Lord's face was hidden from view, He was back into trouble. The hallway by your favorite. You have made my mountain stand strong.

And then you hid your face and I was troubled. Oh dear believer. How quick we are to feel self-sufficient and overconfident and how foolish that self-sufficiency and overconfidence is when the reality is, if the Lord hid his face from us for a moment, it would all just crumble. Remember, Peter and in the courtyard of the high priest, even in this past Lord's day morning, sermon, he had good reason to be confident if he would have thought of it.

Jesus has prayed for me. I know I'm going to stumble because of what he said, but I will be restored. And and when I am restored, when I return to him, I will strengthen the brethren. And yet I he did not cling to Christ but he was self-sufficient and he crumbled at the voice of a slave girl the way by your favorite you have made my mountain.

Stand strong, you hid your face and I was troubled. So where can you turn if you have been overconfident and self-sufficient? Well, to the only one who could help us in anything including the one who can help us in the sin of overconfidence and self-sufficiency? I cried out to you.

Oh, y'all way to y'all way I made supplication. Well, profit is there in my blood? When I go down to the pit? Well, the dust praise. You will it declare your truth Here owe you and have mercy on me, always be my helper. So versus 8 through 10, the need to depend upon God, comes rushing back to David and often when we stumble in the Lord hides, his face, or hides, our view of his face for a moment.

And we find ourselves in trouble and we cry out desperately and he brings us back to that place of dependence, where the believer has safety and sweetness. Not just safety. But sweetness. You see? In verse 11, you have turned for me my morning into dancing. You have put off my sack cloth and clothed me with gladness.

You see the greater part of the trouble, was not whatever the circumstance was the enemies or the sickness, or the closeness to death. The greater part of the trouble. Was that David had lost view of focus on Lord and his face. And so, when David had lost that focus on the Lord and dependence upon the Lord, the Lord used the trouble to do what to make him cry out to him.

And and and then what did David find in the midst of the trouble? He found that his morning had been turned to dancing. His sackcloth had been exchanged with gladness itself as his clothing because it had thrown him back upon dependence. Upon the Lord delight in the Lord. Much better to be running for your life, from saul with a clear view of your God who loves you and has chosen you for himself and who is all of your hope much better to be on the run from soul in that condition than to be safe in your palace and forgetful of God altogether.

So what are believers delivered from what kinds of trouble are believers deliver from all of them but especially our sin so that we might have our attention redirected back to the Lord, that we might praise him to the end. He says, verse 12. This was the point of all of this, that my glory may sing.

Praise to you. And yes, it can mean soul or life, but it is the literal word for glory. And it's used that way. I think here, because when he thought his glory was his own, that was verse 6. Now, in my prosperity, I said I shall never be moved but when he realized that the whole point of being given anything from God or protected by God, preserved vindicated by God is to give praise to God.

Then he had come to the point of his sufferings to the end that my glory may sing praised to you and not be silent. Oh, y'all way my God, I will give thanks to you forever and as we noted this is what he commands, all the saints to do, sing.

Praise to you saints of his and give, thanks at the remembrance of his holiness. The word name is not actually there, it's give thanks at the remembrance of his holiness. There's no kind of trouble you will ever be, especially your own sin, that keeps resurfacing from much. The Lord cannot and will not for the sake of his name and his praise delivery you.

And when he does remember that, that was the reason so that you might enjoy praising him. He doesn't need your praise. This isn't some demigod of the nations who is needy of praise. This is the living God who is so generous that he gives us that which is best to know him and to praise him.

And that's the point of all of our deliverances.