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# PSALMS - The SONGS

Thirty

I Will Extol You, O LORD, For You Have Lifted Me Up

## READ AND OBSERVE

Read through **Psalm 30** and mark every reference to the LORD, including pronouns and synonyms, with a red triangle.

Read through **Psalm 30** and mark every reference to the psalmist or godly ones with a blue capital "R+".

Read through **Psalm 30** and mark every reference to enemies with an orange capital "W".

Read through **Psalm 30** and mark every reference to the pit, or Sheol, along with all pronouns and synonyms, with a black box.

Read through **Psalm 30** and mark every reference to the psalmist's dismay or mourning with a brown downward arrow.

Read through **Psalm 30** and mark every time the psalmist speaks about extolling, singing, praising, or thanking the LORD, along with all pronouns and synonyms (i.e. "a shout of joy") with green upward arrow.

Read through **Psalm 30** and mark every time phrase with a blue box.

Read through **Psalm 30** and mark every contrast with a pink diagonal line.

Read through **Psalm 30** and mark every comparison with a pink equal sign.

Read through **Psalm 30** and mark every term of conclusion with a pink capital "T".

Read through **Psalm 30** and divide the passage into the following segments. Mark and title these segments in your text using brackets in the margin.

1. You have lifted me up and healed me (Enemies)
2. Your anger is but for a moment (Anger to favor)
3. Supplication to live (The sin that caused God's anger)
4. I will give thanks to You forever (The thanks that is necessary)

## READ AND ANSWER

### Psalm 30:1-3

According to the title, who wrote this **Psalm**?

According to the title, when was this **Psalm** used?



The titles of the Psalms are not something to be taken lightly,  
but they are also not inspired.  
They represent the historicity of tradition,  
and therefore, are valuable to us as we study each Psalm.

However,  
in this case, the title lends to a small matter of confusion.  
The title is, "A Psalm; a Song at the Dedication of the House. A Psalm of David."

What house is referred to here?  
Could it be the House of the LORD, or temple?  
Could it be the house of David, his own personal residence?

Scholars disagree as to the answers.  
That's okay because we are not *studying* what any scholar has to say.  
For that matter, we are not *studying* what any title says.  
Rather, we are *studying* what God has written down for us in the Psalm itself.

Therefore, of first and foremost importance will be the text itself.  
We will let the context of the Psalm determine what is meant by the title.

And if the context does not tell us... well...  
We would always do well to be silent where God has been silent...  
We will let the answer to any questions about the title remain unanswered.

**Instead, we will put all our efforts into observing what God has said...**

What does David say he will do?

What does it mean to extol the LORD?



**The Hebrew word for “extol” is *ruwm* and is a primitive root that means to be actively high, to rise, or raise.**

Why does David extol the LORD?

- 1.
- 2.

What does it mean that the LORD lifted David up?



**The Hebrew word for “lifted” is *dalah* and is a primitive root that means to dangle or let down a bucket in order to draw out water. Figuratively it means to deliver.**

What is the connection between lifting David up and not letting his enemies rejoice over him? In other words, what did the LORD lift David out of?

Why would David’s enemies have rejoiced over him?



**The Hebrew word for “rejoice over me” is *samach***

**and is a primitive root which means to brighten up, be blithe, or gleesome.**

Be sure and pay attention to the context on both sides of **verse 2**. Why did David cry to the LORD his God?

What help did he need?

How did the LORD heal David?



**The Hebrew word for “help” is *shava* and is a primitive root that means to be free. It is used to call for help and freedom from a trouble.**

**The Hebrew word for “healed” is *rapha* and is a primitive root that means to mend by stitching. Figuratively it means to cure.**

What did the LORD do for David?

What condition, or situation, was David in?

What does he say God did with his soul?

What does he say God did in order to keep him from going down to the pit?



**The Hebrew word for “Sheol” is *sh’owl* and means Hades or the world of the dead (subterranean dwelling place).**

**The Hebrew word for “kept me alive” is *chayah* and is a primitive root that means to live or to revive.**

**The Hebrew word for “pit” is *bowr***

and is a primitive root that means a pit or hole.

David was completely certain he was about to die.

He even says in the first half of verse 3 that God brought up his soul from Sheol, as if he was on his way and almost there.

But he says in the second half of verse 3 that God kept him alive so that he would not go down to the pit. He was as near to death as anyone could be without actually having arrived...



Many commentators believe that David needed to be healed from some sickness.

The question we must ask (and it must be asked of the text) is, “What is the connection between God lifting him out of trouble from his enemies, and God sparing him from Sheol?”

The search for an answer seems to bring up two questions—  
Did God keep David alive in spite of an illness?  
Or did God keep David alive in spite of his enemies?

As we continue this Psalm, the situation will become even more complicated.  
Keep watching!

The final piece to the puzzle is sin—David’s sin and God’s anger over it.

Was David’s mourning and sackcloth due to illness?  
Or was it due to repentance as a result of his dismay  
over God hiding His face from him?

If so, even the surge of David’s enemies could be seen  
as God hiding His face from David until such time that David repented of his sin.

Not sure what David’s sin was?  
Keep watching!

**Psalm 30:4-5**

To whom does David speak in **verse 4**?

In the context of David's life, who are the LORD's godly ones?

What does David tell the LORD's godly ones to do?

1.

2.

Why does David tell the LORD's godly ones to sing praise to the LORD and to give thanks to His Holy Name? (Hint: "For" is a connecting word.)

This is interesting. David has just included the LORD's godly ones to be the recipients of God's anger. Has God's anger been seen in this **Psalm** up to this point? (Hint: Be careful with your answer—remember David's situation.)

Would David's situation have affected any of the LORD's godly ones?

If so, which ones?

What does David say is true about the LORD's anger?

In contrast, what does he say is true about the LORD's favor?

What lasts for a moment?

What lasts for a lifetime?

What may last for the night?

Why does weeping last for the night?

What is synonymous with weeping? (What was the cause of weeping?)

What comes in the morning?

Why does a shout of joy come in the morning?

What is synonymous with a shout of joy? (What is the cause of the shout of joy?)

What is synonymous with lasting for the night?

What is synonymous with coming in the morning?



Point of Depth

**The Hebrew word for “night” is *ereb*  
and means dusk.**

**The Hebrew word for “morning” is *boqer*  
and means dawn.**

Consider the formation of **verse 5**. Use a pencil and draw an arrow from line 1 to line 3. Then draw another arrow from line 2 to line 4. Do you see the pattern? The pattern of the four lines could be titled “A, B, A, B”.

**Psalm 30:6-10**

**Verse 6** must be looked at carefully. How does David begin his sentence?

Is that a contrast?

To what?

It was God's pleasure (favor) that determined David's prosperity, but what did David say while he was prosperous?



**The Hebrew word for “prosperity” is *shelev* and means prosperity or security.**

**The Hebrew word for “moved” is *mowt* and means totter, shake, waver, slip, or fall.**

Was he moved out of his ease and security?

Who moved him?

To where was he “moved”? (Hint: Think of the situation he has been describing in the first portion of the Psalm.)

What does David remember and declare about his security?

Who made David's mountain (or kingdom) stand strong?



**The Hebrew word for “favor” is *ratsown* and means delight or pleasure.**

**The Hebrew word for “mountain” is *har* and means a mountain or range of hills. It can be used figuratively to represent a kingdom.**

What does it mean that David's mountain stood strong?

In prophecy mountains usually refer to kingdoms (and a king and his kingdom are always one and the same). What kingdom might this be referring to?

What mountain represented (and held) this king and his kingdom?

What did the LORD do to get David's attention? (In response to David's *self*-confidence and *self*-reliance.)



**The Hebrew word for “hid” is *cathar* and is a primitive root meaning to hide—literally or figuratively.**

**The Hebrew word for “face” is *paniym* and means the face (as the part that turns).**

**The idiom “to hide one’s face” is used often in the Psalms. Not often do we find such a treasury of cross-references which so clearly interpret a phrase for us— but just a quick glance at the Scriptures below will give you very good idea of the import of God hiding His face.**

**Psalm 13:1**  
***How long, O LORD?***  
***Will You forget me forever?***  
***How long will You hide Your face from me?***

**Psalm 27:9**  
***Do not hide Your face from me,***  
***Do not turn Your servant away in anger;***  
***You have been my help;***  
***Do not abandon me nor forsake me, O God of my salvation!***

**Psalm 44:24**  
***Why do You hide Your face***  
***And forget our affliction and our oppression?***

**Psalm 51:9**  
***Hide Your face from my sins***  
***And blot out all my iniquities.***

**Psalm 69:17**  
**And do not hide Your face from Your servant,**  
**For I am in distress;**  
**answer me quickly.**

**Psalm 88:14**  
**O LORD, why do You reject my soul?**  
**Why do You hide Your face from me?**

**Psalm 102:2**  
**Do not hide Your face from me in the day of my distress;**  
**Incline Your ear to me;**  
**In the day when I call answer me quickly.**

**Psalm 104:29**  
**You hide Your face, they are dismayed;**  
**You take away their spirit, they expire and return to their dust.**

**Psalm 143:7**  
**Answer me quickly, O LORD, my spirit fails;**  
**Do not hide Your face from me,**  
**Or I will become like those who go down to the pit.**

What was David's reaction to the LORD hiding His face from him?



**The Hebrew word for “dismay” is *bahal* and is a primitive root which means to tremble inwardly. It has the idea of being suddenly alarmed.**

Now... this question might take a bit of reasoning to answer... so take a moment and consider the entire **Psalm** before you answer. How did the LORD *show* (or *manifest*), that He was hiding His face from David? In other words, how did David know that the LORD was hiding His face from him?



**God hid His face from David—and David's enemies showed up.**  
**Do you see the connection?**

David had become self-reliant in his prosperity  
(which God had showered upon him)  
so God “hid His face”—  
He withdrew His favor, provision, and protection from David.  
God was angry!

David knew right away what had happened  
because instead of his mountain standing strong  
(his kingdom being secure and at peace),  
he suddenly found he had enemies on his hands—  
enemies which threatened his very life!

No wonder David was alarmed!

But David knew where he had erred...  
and he knew His God...

David knew he needed to repent... and he did.  
David knew he could trust in His God... and he did.

Repentance was the element that God was looking for...

God’s anger was for a moment,  
but His favor is for a lifetime.

Upon the realization that the LORD had hidden His face from him, David repented. What was the first sign of his repentance?



The Hebrew word for “called” is *qara*  
and is a primitive root that means to call out to.  
It has the idea of addressing the one you are calling out to by name.

The Hebrew word for “made supplication” is *chanan*  
and is a primitive root which has the idea of imploring a superior (by petition)  
to bend or stoop in favor or kindness to an inferior.

David, whose sin was self-reliance,  
repented and cast himself upon the graciousness of His God, the LORD.  
He no longer looked to himself for his well-being.  
Instead, he called on the Name of the Lord—all that God was,  
and petitioned Him for favor once again.

What lines of reasoning did David use to persuade the LORD to grant him favor once again?

- 1.
- 2.
- 3.

David's enemies, allowed by God because of David's sin, were about to take his life. What did David think God would gain if he died?

What did David think God would lose if he died?

- 1.
- 2.

Why did David bring up the idea of dust in connection with his death?



**Genesis 3:19**

***By the sweat of your face you will eat bread,  
Till you return to the ground,  
Because from it you were taken;  
For you are dust,  
And to dust you shall return.***

What could David continue to do in living flesh that he could not do if his body returned to dust?

- 1.
- 2.

What does David request of the LORD?

- 1.
- 2.
- 3.



**The Hebrew word for “gracious” is *chanan* and is a primitive root that means to bend or stoop in kindness to an inferior. It is the same word translated as “made supplication” earlier.**

**The Hebrew word for “helper” is *azar* and is a primitive root that means to surround, protect, or aid.**

What favor is David (the inferior) asking from the LORD (the Superior)? (Hint: Keep the context of the **Psalm** in mind.)

What protection or aid is David asking for from the LORD? (Get your answer from the context of this **Psalm**.)

**Psalm 30:11-12**

What does David credit the LORD for doing for him?

- 1.
- 2.

What did David do before he danced?

Why was he mourning? (Get your answer from the context of this **Psalm**.)

What new “set of clothes” did the LORD provide for David?

What was David wearing before he wore gladness?

Why was he wearing sackcloth?

Why was David able to wear gladness? What did the LORD do for him? (Get your answer from the context of this **Psalm**.)

How is the mourning connected to wearing sackcloth?

How is David’s dancing connected with his gladness?



**The Hebrew word for “mourning” is *micepd* and means a lamentation. It comes from the primitive root *caphad* which means to tear the hair and beat the breasts, as in grief or distress.**

**The Hebrew word for “sackcloth” is *saq* and refers to a mesh, or coarse loose cloth or sacking. It was used in mourning.**

**Instead of beating his breasts and wailing over his situation, David lifted his hands in praise as he danced before the LORD.**

**Instead of wearing rough sackcloth which manifested the dire situation in David’s life, He was able to wear gladness, blithe, and joy.**

**Why?**

**Because the LORD had forgiven David and delivered him from his enemies. Because the LORD no longer hid His face from David.**

How did David's gladness manifest itself (besides his dancing)?

1.

2.

What is contrasted with singing praise to the LORD?

What does David call the LORD?

What does David declare he will do forever?

## READ AND REASON

What exactly was David's sin?

What had David done wrong that God would hide His face from him— that God would allow enemies to override him— so much so, that David would feel, not only the kingdom, but his own life was over.

In his prosperity, David had become independent of God... He had forgotten from Whom his personal benefits came. He had forgotten from Whom his personal abilities came.

David had begun to believe that it was his own power and his own strength that had brought him his wealth, position, and power. David needed to remember that it was the LORD his God Who was giving him the power to have all that he had, and to do all that he was doing.

David felt secure in the *gifts* God had given him, rather than in the *Giver* of those gifts. David's heart had become proud because he had forgotten the LORD his God.

### **Deuteronomy 8:11–18**

***Beware that you do not forget the LORD your God by not keeping His commandments and His ordinances and His statutes which I am commanding you today; otherwise, when you have eaten and are satisfied,***

***and have built good houses and lived in them  
and when your herds and your flocks multiply,  
and your silver and gold multiply,  
and all that you have multiplies,  
then your heart will become proud  
and you will forget the LORD your God  
who brought you out from the land of Egypt, out of the house of slavery.  
He led you through the great and terrible wilderness,  
with its fiery serpents and scorpions  
and thirsty ground where there was no water;  
He brought water for you out of the rock of flint.  
In the wilderness He fed you manna which your fathers did not know,  
that He might humble you and that He might test you,  
to do good for you in the end.  
Otherwise, you may say in your heart,  
“My power and the strength of my hand made me this wealth.”  
But you shall remember the LORD your God,  
for it is He who is giving you power to make wealth,  
that He may confirm His covenant which He swore to your fathers,  
as it is this day.***

 Segment by Segment

**Try titling these segments yourself.  
Ask God to help you.**

**Verses 1-3**

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**Verses 4-5**

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**Verses 6-10**

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~ Purpose of Psalm 30

**Try to identify the purpose of Psalm 30.  
The purpose simply states “why the Psalmist wrote the Psalm”.**

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~ Theme of Psalm 30

**Try giving Psalm 30 a title by identifying its theme.  
The theme simply states “what the Psalm is about”.**

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