

30.1 JOY COMES IN THE MORNING: Psalm 30:1-5

INTRODUCTION/DOCTRINE. Beloved brothers and sisters, friends and visitors, hear this important truth: *Because our mercies far outweigh our afflictions, Christians should lift up and praise the name of the Lord.*

CONTEXT. *A Psalm of David. A song at the dedication of the temple.*

We are not sure the exact intent of this Psalm. Was it at the dedication of David's house? Was it when they relocated the Ark of the Covenant? Was it for the future when the Temple would be built and dedicated? We are not for sure, but I myself, and some faithful commentators, are inclined to think it was in **2 Samuel 24**. Turn with me and read it there.

Now read again **Psalm 30:1-5**.

"1 I will extol you, O Lord, for you have drawn me up
and have not let my foes rejoice over me.
2 O Lord my God, I cried to you for help,
and you have healed me.
3 O Lord, you have brought up my soul from Sheol;
you restored me to life from among those who go down to the pit.
4 Sing praises to the Lord, O you his saints,
and give thanks to his holy name.
5 For his anger is but for a moment,
and his favor is for a lifetime.
Weeping may tarry for the night,
but joy comes with the morning."

DOCTRINE. Because our mercies far outweigh our afflictions, Christians should lift up and praise the name of the Lord.

CLARIFICATIONS. 1st, note that *These truths are for believers*. Second, note that *All of these truths should be prefaced with "even and especially in times of discipline, sadness, or suffering..."*

Believers, even and especially in times of discipline, sadness, or suffering,

I. YOU SHOULD LIFT UP THE NAME OF THE LORD BECAUSE HE HAS DRAWN YOU UP (Psalm 30:1a).

Psalm 30:1a "I will extol you, O LORD, for you have drawn me up"

– **EXTOL = lift up, like when you lift something high for everyone to**

see.

Boys and girls, it is like when Rafiki lifts up Simba in the Lion King for all to see!

– **DRAWN ME UP:**

- **PLUMER.** "In Exodus 2:16, 19, it is applied to drawing water. God had brought him out of a horrible pit. Rogers: You have drawn me up as it were out of a dungeon." — **Plumer, William Swan. Studies in the Book of Psalms (p. 666). Counted Faithful. Kindle Edition.**
- **LION'S DEN, like Daniel.**

Think from what the Lord has drawn you up, Christians:

- I)** He has drawn you up out of the pit of original sin in Adam.
- II)** He has drawn you up out of the grave of spiritual deadness.
- III)** He has drawn you up out of the dungeon of punishment for sin.
- IV)** He has drawn you up out of the pit of following after the course of this world—those who do not love Christ or His kingdom.
- V)** He has drawn you up out of the grave of all sorts of errors that will destroy your life and make shipwreck of your faith.
- VI)** He has drawn you up out of the miry bog and put your feet upon a rock in Christ Jesus. **Psalm 40:2** "He drew me up from the pit of destruction, out of the miry bog, and set my feet upon a rock, making my steps secure."

YOU SHOULD LIFT UP THE NAME OF THE LORD BECAUSE HE HAS DRAWN YOU UP (Psalm 30:1a).

Believers, even and especially in times of discipline, sadness, or suffering,

II. YOU SHOULD LIFT UP THE NAME OF THE LORD BECAUSE HE HAS NOT LET YOUR ENEMIES REJOICE OVER YOU (Psalm 30:1b).

Psalm 30:1b "and have not let my foes rejoice over me."

- **PLUMER.** "This verse is an introduction to the whole Psalm. It celebrates deliverance from sore calamity pressing, and worse impending." — **Plumer, William Swan. Studies in the Book of Psalms (p. 666). Counted Faithful. Kindle Edition.**

The enemies of Christ and His people love it when:

- I)** You are in the pit of original sin in Adam, and they rejoice!
- II)** You are in the grave of spiritual deadness, and they rejoice!
- III)** You are in the dungeon of punishment for sin, and they rejoice!
- IV)** You are in the pit of following after the course of this world, and they rejoice!
- V)** You are in the grave of all sorts of errors that will destroy your life and make shipwreck of your faith, and they rejoice!
- VI)** You are in the miry bog and your feet not planted on a rock, and they rejoice!

But, Christians, the Lord has not let your foes rejoice over you!

- **And we have this promise in 1 Corinthians 15:25:** “[Christ] must reign until he has put all his enemies under his feet.” **And this in Isaiah 54:17** “No weapon that is fashioned against you shall succeed, and you shall refute every tongue that rises against you in judgment. This is the heritage of the servants of the Lord and their vindication from me, declares the Lord.”

BOYS AND GIRLS, *Christ’s enemies and Christians enemies will not win. Jesus wins and Christians win with Him.*

YOU SHOULD LIFT UP THE NAME OF THE LORD BECAUSE HE HAS NOT LET YOUR ENEMIES REJOICE OVER YOU (Psalm 30:1b).

Believers, even and especially in times of discipline, sadness, or suffering,

III. YOU SHOULD LIFT UP THE NAME OF THE LORD BECAUSE WHEN YOU CRY OUT TO HIM HE HEARS AND HEALS (Psalm 30:2).

Psalm 30:2 “O LORD my God, I cried to you for help, and you have healed me.”

- **PLUMER.** “Healing is applied to converting a wicked heart, Isaiah 6:10; to repairing breaches, Psalm 60:2; to recovering men from religious declension, Jeremiah 3:22; to comforting the sorrowful, Psalm 147:3; to making whole a broken vessel, Jeremiah 19:11.” — **Plumer, William Swan. Studies in the Book of Psalms (p. 667). Counted Faithful. Kindle Edition.**

BOYS AND GIRLS, *the Lord listens to the prayers of His people who go to Him in the name of Jesus. Does a good father listen to his children when they cry out to him for help? So does God the Father to His children. God is not like your father—He is way better! If you have a bad dad, it is a distorted reflection of God the Father. If you have a good dad, which many of you do, he is a good but weak reflection of God the Father.*

How many times have you specifically prayed for something and the Lord answered your prayer with a yes? You should keep track every time that happens.

I suppose there would not be enough books in the world to contain all the notes jotted down by believers concerning answered prayer. But let’s try.

Believers, even and especially in times of discipline, sadness, or suffering,

IV. YOU SHOULD LIFT UP THE NAME OF THE LORD BECAUSE HE HAS LIFTED YOU UP OUT OF HELL (Psalm 30:3).

Psalm 30:3 "O LORD, you have brought up my soul from Sheol;
you restored me to life from among those who go down to the pit."

- **PLUMER.** "By a sense of his sin and folly, by an apprehension of the terrible justice of God, by an overwhelming depression of mind at the loss of so many of his people, and perhaps by feeling the symptoms of the terrible pestilence in his own body he had for a time been led to account himself as a dead man. But God was better than his fears." — **Plumer, William Swan. Studies in the Book of Psalms (p. 668). Counted Faithful. Kindle Edition.**

"I will lift up your name to the heavens because you have drawn up my soul from hell!"

Believers, even and especially in times of discipline, sadness, or suffering,
V. YOU SHOULD SING PRAISES TO THE LORD BECAUSE HE IS HOLY (Psalm 30:4).

Psalm 30:4 "Sing praises to the LORD, O you his saints,
and give thanks to his holy name."

(or "give thanks *at the remembrance of his holiness*"

KJV)

- **PLUMER.** "The call on the...saints is to unite in the most solemn and joyful manner to praise and exalt God. Nor should the worship be mere adoration. An amazing mercy had been received, and gratitude was called for. So it is added: And give thanks at the remembrance of his holiness." — **Plumer, William Swan. Studies in the Book of Psalms (p. 668). Counted Faithful. Kindle Edition.**
- **PLUMER.** "The sense doubtless is, Confess, celebrate, speak, utter praise in honour of his holiness. Holiness is the sum of the moral excellence of God's character, and is the sheet-anchor of the hopes of the righteous. It secures them the final victory in every case. Monuments and memorials should everywhere be erected to the praise and glory of God's infinite rectitude. By that he governs the world." — **Plumer, William Swan. Studies in the Book of Psalms (p. 668). Counted Faithful. Kindle Edition.**

QUESTION. What is God's holiness?

- **THOMAS WATSON (1620-1686):** "God's holiness consists in his perfect love of righteousness, and perfect abhorrence of evil."
- **JOHN MACARTHUR (1939-):** "God's holiness is His inherent and absolute greatness, in which He is perfectly distinct above everything

- outside Himself and is absolutely morally separate from sin."
- **This is what the Hebrew and Greek words for "Holy" mean—**
"altogether separate."
 - **In A Body of Divinity, Thomas Watson (1620-1686) points out four specifics concerning God's holiness:**
"I God is INTRINSICALLY holy... his very being is made up of holiness, as light is of the essence of the sun....
II. God is PRIMARILY holy. He is the original and pattern of holiness. Holiness began with him who is the Ancient of Days.
III. God is EFFICIENTLY holy. He is the cause of all that is holiness in others. . .All the holiness we have, is but a crystal stream from this fountain. . .
IV. God is TRANSCENDENTLY holy. . . No angel in heaven can measure the dimensions of God's holiness. The highest seraphim is too low of stature to measure these pyramids."

God is not holy. He is not holy, holy. Our triune God, eternally existing in three persons—Father, Son, and Spirit—is Holy, Holy, Holy. And the whole earth is filled with His glory.

- **LOUIS BERKOF (1873-1957) admitted:** "It does not seem proper to speak of one attribute of God as being more central and fundamental than another; but if this were permissible, the Scriptural emphasis on the holiness of God would seem to justify its selection."
- **IN FACT, THIS IS WHAT STEPHEN CHARNOCK (1627-1680) BELIEVED:** "If every attribute of the Deity were a distinct member, holiness would be the soul to animate them. Without holiness His patience would be an indulgence to sin, His mercy a fondness, His wrath a madness, His power a tyranny, His wisdom an unworthy subtlety. Holiness gives decorum to them all."

God is not simply holy, just, loving, powerful, faithful. God's justice is HOLY justice; His love a HOLY love. His power is HOLY power. His faithfulness is HOLY faithfulness! "Day and night [the angels] never cease to say, 'Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!'" JOIN THE SONG!

*YOU SHOULD SING PRAISES TO THE LORD BECAUSE
HE IS HOLY (Psalm 30:4).*

Believers, even and especially in times of discipline, sadness, or suffering,
VI. YOU SHOULD SING PRAISES TO THE LORD BECAUSE HIS ANGER IS SHORT AND HIS FAVOR LONG (Psalm 30:5a).

Psalm 30:5a "For his anger is but for a moment,
and his favor is for a lifetime."

WARNING FOR UNBELIEVERS

- **The opposite is true for you, you who are outside of Christ.** God's common mercy, that you experience right now, is for a moment. This life is like a vapor. And if you refuse to trust in and submit to Jesus as both Savior and King, then you will experience God's righteous and just anger not only for a lifetime, but for eternity in hell—where sin is always punished yet never paid for.

So, I plead with you, flee to Christ Jesus! Turn from your sin, trust in Him as your Savior, submit yourself to Him as your King. Come and let one of the pastors know that you need to be baptized and join the church so you can walk with the church all the days of your life for God's glory and your good.

Come to Christ and He will gladly receive you, forgive you, raise you up, renew you, and continually work on you all the way until He perfects you in His presence.

COMFORT FOR BELIEVERS

- You are wise, you know how to apply it.

MEMORIZE THIS VERSE.

*YOU SHOULD SING PRAISES TO THE LORD BECAUSE
HIS ANGER IS SHORT AND HIS FAVOR LONG.*

Believers, even and especially in times of discipline, sadness, or suffering,

**VII. YOU SHOULD SING PRAISES TO THE LORD BECAUSE
WEeping MAY LAST THE NIGHT BUT JOY WILL WIN THE
DAY** (Psalm 30:5b).

Psalm 30:5b "Weeping may tarry for the night,
but joy comes with the morning."

- **2 Samuel 24:15** "So the Lord sent a pestilence upon Israel from the morning even to the time appointed."
 - **Isaiah 54:7 (KJV)** "For a small moment have I afflicted thee, but with everlasting mercies will I gather thee."
 - **Corinthians 4:17-18** "17 For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison, 18 as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the

things that are unseen are eternal."

- **PLUMER.** "Of course the only persons of whom this verse is always true are the saints, the meek of the preceding verse. . . Truly God's anger endures but a moment; in his favour [or good-will] is life: weeping may endure [abide or lodge] for a night; but joy comes [arrives or succeeds] in the morning. Having celebrated the great mercy received he proceeds to state the secure and vain condition of his mind before his affliction." — **Plumer, William Swan. Studies in the Book of Psalms (p. 669). Counted Faithful. Kindle Edition.**
- **CALVIN.** "Our condition in this world, I confess, involves us in such wretchedness, and we are harassed by such a variety of afflictions, that scarcely a day passes without some trouble or grief. Moreover, amid so many uncertain events, we cannot be otherwise than full of daily anxiety and fear. Whithersoever, therefore, men turn themselves, a labyrinth of evils surrounds them. But however much God may terrify and humble his faithful servants, with manifold signs of his displeasure, he always be-sprinkles them with the sweetness of his favor to moderate and assuage their grief." — **Calvin, John. Calvin On The Bible: John Calvin's Bible Commentary (p. 2883). Kindle Edition.**
- **CALVIN.** "If they weigh, therefore his anger and his favor in an equal balance, they will always find it verified, that while the former is but for a moment, the latter continues to the end of life; nay, it goes beyond it, for it were a grievous mistake to confine the favor of God within the boundaries of this transitory life. And it is unquestionably certain, (628) that none but those whose minds have been raised above the world by a taste of heavenly life really experience this perpetual and uninterrupted manifestation of the divine favor, which enables them to bear their chastisements with cheerfulness." — **Calvin, John. Calvin On The Bible: John Calvin's Bible Commentary (p. 2883). Kindle Edition.**
- **CALVIN.** "In the meantime, it is to be observed that God never inflicts such heavy and continued chastisements on his people, without frequently mitigating them, and sweetening their bitterness with some consolation. Whoever, therefore, directs his mind to meditation upon the heavenly life, will

never faint under his afflictions, however long continued; and, comparing them with the exceeding great and manifold favors of God towards him, he will put such honor on the latter as to judge that God's goodness, in his estimation, outweighs his displeasure a hundred-fold." — **Calvin, John. Calvin On The Bible: John Calvin's Bible Commentary (p. 2883). Kindle Edition.**

- **CALVIN.** "He does not simply mean, that the affliction would be only for one night, but that if the darkness of adversity should fall upon the people of God, as it were, in the evening, or at the setting of the sun, light would soon after arise upon them, to comfort their sorrow-stricken spirits. The amount of David's instruction is, that were we not too headstrong, we would acknowledge that the Lord, even when he appears to overwhelm us for a time with the darkness of affliction, always seasonably ministers matter of joy, just as the morning arises after the night." — **Calvin, John. Calvin On The Bible: John Calvin's Bible Commentary (pp. 2883-2884). Kindle Edition.**

*YOU SHOULD SING PRAISES TO THE LORD BECAUSE
WEeping MAY LAST THE NIGHT BUT JOY WILL WIN THE DAY (Psalm
30:5b)*

THREE CONCLUDING EXHORTATIONS

I) In times of discipline or sadness or suffering, make yourself reflect on the blessings the Lord has bestowed on you through Christ Jesus.

- ***Longest sentence in the Bible**

Ephesians 1:3-14 "3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, 4 even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love 5 he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will, 6 to the praise of his glorious grace, with which he has blessed us in the Beloved. 7 In him we have redemption

through his blood, the forgiveness of our trespasses, according to the riches of his grace, 8 which he lavished upon us, in all wisdom and insight 9 making known to us the mystery of his will, according to his purpose, which he set forth in Christ 10 as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.

11 In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, 12 so that we who were the first to hope in Christ might be to the praise of his glory. 13 In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, 14 who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory."

Remind disciplined, sad, or suffering fellow believers of these truths!

II) In times of discipline or sadness or suffering, remember that your afflictions are much less than your sins deserve.

- **Psalms 103:10** "He does not deal with us according to our sins, nor repay us according to our iniquities."

Remind disciplined, sad, or suffering fellow believers of this reality!

III) Imitate the Lord in the way you forgive the repentant and show favor.

- Children, Friends, Husbands, Wives, Parents, Pastors, Church members.

Exhort one another to forgive the repentant and show favor, like Christ!

PLUMER'S DOCTRINAL AND PRACTICAL REMARKS

- **1.** Even in this world of sorrow no small part of our fit work is praise, **verses 1, 12.** As long as life lasts, especially in the case of the righteous, mercies greatly abound. Much more will they be called to praise in heaven, Isaiah 54:7, 8. Let us extol him here with heart and voice, for life and all its blessings; then may we hope to spend our eternity in his blissful presence and service. If God exalts us, let us exalt him. If he humbles us without destroying us, let us count it a great mercy, and give thanks. "All the vicissitudes of our earthly existence are subject to his sovereign disposal." They could not be in better hands.

- **2.** In state, spirits and hopes the best men are liable to great depression, **verse 1.** The condition of the believer in covenant with God is one of safety, not of security. Though his enemies shall not finally prevail, yet they often and dreadfully annoy him.
- **3.** Because the wicked hate the righteous, they rejoice over them as often as they see them sad and dejected, **verse 1.** "Ye are not of the world, therefore the world hateth you."
- **4. The whole Psalm** shows how dreadful is sin in those who rule or represent the nation. It brings down terrible chastisements. The reason why national sins are so sorely punished in this world is that nations, as such, will not be judged in the next world. Their existence will then have ceased. In the final judgment individuals alone will undergo the examination of God.
- **5.** There is no getting on without prayer, **verse 2.** We may be saved without learning or great sagacity, but not without prayer. Cobbin: "In God's own time and way he can deliver us when we call upon him for help. In this fluctuating state our joys are nearly allied to our sorrows, our prosperity to adversity, and our seasons of sacred joy to those of deep depression. But whoever besieged the mercy-seat in vain?"
- **6.** When God heals and helps, the work is done to purpose, **verse 2.** None can resist him. He needs no assistance.
- **7.** The preservation of human life is so great a work as to be always and easily referable to God alone, **verse 3.** No positive act on his part is necessary to terminate it. His simple and total withdrawal would cause us instantly to perish. That life which thou hast made thy care,
 Lord, I devote to thee. Surely we ought to give all to God. The dangers seen and unseen, which we are constantly encountering, at once overcome us, if God leaves us for a moment. If we have never been in the perils of war or of famine, yet who of us has always been beyond the reach of pestilence.
- **8.** He who heartily loves God and sincerely praises him, wishes all others to do the same, **verse 4.** The reasons are 1, true religion is benevolent; 2, God is infinitely excellent and glorious, and so worthy of boundless honour and devotion. Dickson: "Dwelling a while upon the consideration of mercies shown unto us bringeth with it rejoicing in God, and a singing disposition, whereunto when we are once wakened and warned, we will think that one mouth to praise God is too little, as here we see in David, who not only praises God himself, but also sets all the saints on work to the same purpose, saying, sing to the Lord, all ye saints of his."
- **9.** Yet it is idle to ask any but saints to join in so spiritual an exercise, **verse 4.** However much wicked men may love good gifts, they always

hate the Giver of all good things. Many of them do not even thank him for existence. Voltaire put it in print: "I wish I had never been born."

Thousands to this day despise his "unspeakable gift," Jesus Christ. If God got no honour except what the wicked give him, his praise would soon cease to be heard and his name cease to be reverently pronounced on earth.

- **10.** God's holiness is as amiable as it is spotless. Because it is infinite, it is to be trusted and rejoiced in. It is ever just cause of thankfulness, **verse 4**. Has our religion such a temper as to enable us to adore and glory in the holiness of God?
- **11.** Though to the wicked the night of death is followed by a night of endless despair, yet to the righteous the longest and darkest night has its morning of joy, **verse 5**. Sharp as are the trials of the saints, they are but short. Great is the mercy to us that God is slow to anger and that his anger endures but a moment. If he delighted in punishing, who could stand before him? While the Scriptures assure us that God's anger is short, they just as clearly teach us that his mercy endures for ever. Oh that the saints would study God's character. Wonderful love, mercy and purity shine in it all. His name is the glory of the universe.
- **12.** Inspired writers carefully maintain the distinction between saint and sinner. **This Psalm** sets it forth wonderfully. Hengstenberg: "The divine judgments are annihilating in their character to the ungodly: in their case joy never follows weeping." On the other hand the very afflictions of God's people promote their eternal well-being.
— **Plumer, William Swan. Studies in the Book of Psalms (pp. 674-676). Counted Faithful. Kindle Edition.**

HELPS

- **30:5, Psalm** - Oliver Heywood - Life in God's Favour - The Works of Oliver Heywood (5 vols.), John Vint, 1825; vols. 2 & 4 by Soli Deo Gloria, 1997 - vol. 3. pg. 245
- **30:5, Psalm** - Thomas Brooks - The Works of Thomas Brooks (Banner of Truth), Vol 1, pg. 304
- **30:6-7, Psalm** - Thomas Brooks - The Works of Thomas Brooks (Banner of Truth), Vol 2, pg. 100
— **Baggett, Brett. A Scripture Index of Puritan Sermons: Along with some Scottish Covenanters, American Puritans, and a few of their Spiritual Descendants (1558-1770) (pp. 109-110). Kindle Edition**

STUDY AND DISCUSSION QUESTIONS

Study Questions

- **Context and Setting**
 - What is the significance of Psalm 30 being described as a "song at the dedication of the temple"?
 - Why might the preacher connect this Psalm to the events of 2 Samuel 24? How does this context enhance the understanding of the Psalm's message?
- **Doctrine and Theme**
 - The sermon's main doctrine is: "Because our mercies far outweigh our afflictions, Christians should lift up and praise the name of the Lord." How does Psalm 30:1-5 support this doctrine?
 - How does the sermon clarify that these truths are specifically for believers, particularly in times of discipline, sadness, or suffering?
- **Point I: God Has Drawn You Up (Psalm 30:1a)**
 - What does it mean to "extol" the Lord, and how does the imagery of Rafiki lifting Simba in *The Lion King* illustrate this concept?
 - List and explain the six ways the sermon describes how God has "drawn up" believers from various pits or graves (e.g., original sin, spiritual deadness, etc.).
 - How does Psalm 40:2 relate to the idea of being "drawn up" from the pit?
- **Point II: God Has Not Let Your Enemies Rejoice Over You (Psalm 30:1b)**
 - According to the sermon, why do the enemies of Christ and His people rejoice when believers are in spiritual or moral pits?
 - How do the promises in 1 Corinthians 15:25 and Isaiah 54:17 provide comfort to believers facing opposition?
- **Point III: God Hears and Heals (Psalm 30:2)**
 - How does the sermon describe the various types of "healing" God provides, based on Plumer's commentary?
 - Why is it significant that God is compared to a father who listens to His children's cries for help? How does this differ from human fathers, according to the sermon?
- **Point IV: God Has Lifted You Up Out of Hell (Psalm 30:3)**
 - What does the sermon mean by God bringing the believer's soul "up from Sheol"? How does Plumer's commentary explain David's

- experience in this context?
 - How does this point reinforce the call to lift up the name of the Lord?
- **Point V: God's Holiness (Psalm 30:4)**
 - Using the sermon's definitions from Thomas Watson and John MacArthur, explain what is meant by God's holiness.
 - According to Thomas Watson, what are the four specifics of God's holiness? How do they deepen our understanding of why believers should sing praises to God?
 - Why does Stephen Charnock describe holiness as the "soul" that animates all of God's attributes?
- **Point VI: God's Anger is Short, His Favor is Long (Psalm 30:5a)**
 - How does the sermon contrast God's treatment of believers with His treatment of unbelievers in terms of anger and favor?
 - Why is the call to memorize Psalm 30:5a significant for believers facing discipline or suffering?
- **Point VII: Joy Comes in the Morning (Psalm 30:5b)**
 - How do the references to 2 Samuel 24:15, Isaiah 54:7, and 2 Corinthians 4:17-18 support the idea that "weeping may tarry for the night, but joy comes with the morning"?
 - According to Calvin's commentary, how does God balance affliction with favor to provide comfort to His people?
- **Concluding Exhortations**
 - How does Ephesians 1:3-14 encourage believers to reflect on their blessings in Christ during times of suffering?
 - Why is it important to remember that afflictions are less than what our sins deserve, according to Psalm 103:10?
 - How can believers imitate God's forgiveness and favor in their relationships with others?

Discussion Questions

- **Personal Reflection**
 - Can you recall a time when you felt God "drew you up" from a personal pit (e.g., sin, despair, or error)? How did this experience lead you to praise Him?
 - How have you seen God answer your prayers for help or healing, as described in Psalm 30:2? Share an example of a specific answered prayer.
- **Application to Suffering**
 - The sermon emphasizes praising God "even and especially in times of discipline, sadness, or suffering." Why is it challenging to praise God during these times, and how can Psalm 30:1-5 encourage believers to

do so?

- How can the promise of Psalm 30:5b ("joy comes with the morning") provide hope in seasons of prolonged affliction?

- **God's Holiness**

- Why is God's holiness described as the foundation of His other attributes (e.g., justice, love, power)? How does this understanding inspire believers to sing His praises?
- How can reflecting on God's holiness help believers maintain trust in Him during difficult times?

- **Community and Encouragement**

- The sermon calls believers to remind one another of God's blessings and mercies during times of discipline or suffering. How can you practically encourage a fellow believer who is struggling, using the truths from Psalm 30?
- Why is it important to forgive others and show favor, as God does? Share an example of how you've seen or experienced this in a relationship.

- **For Unbelievers**

- The sermon includes a warning for unbelievers about God's temporary mercy and eternal judgment. How can believers lovingly share this warning with others while pointing them to the hope found in Christ?
- What does it mean to "flee to Christ Jesus" as the sermon urges? How would you explain this to someone who is not a Christian?

- **Memorizing and Applying Scripture**

- Why do you think the sermon encourages memorizing Psalm 30:5a? How can memorizing Scripture help believers in times of trial?
- How can you apply the three concluding exhortations (reflect on blessings, remember afflictions are less than deserved, and imitate God's forgiveness) in your daily life?

TRANSCRIPT

Beloved brothers and sisters, friends and visitors, hear this important truth. Because our mercies far outweigh our afflictions. Christians should lift up and praise the name of the Lord. Hear it again. Because our mercies, the mercies that God gives us in Christ Jesus. Because our mercies far outweigh our afflictions, Christians should lift up and praise the name of the Lord. That is the central truth

that you should learn from Psalm 30 1-5. That's the truth that you and I should learn. Look at the beginning of this. You could see at the top the title is a psalm of David a song at the dedication of the temple. So just think for a second was David alive when the temple was built. The answer is no. He died and then his son Solomon built the temple. And so this translation and the words in the Hebrew are confusing to some commentators. We're not exactly sure the intent of this psalm. Was it actually at the dedication of David's house? And that word can be translated house, not necessarily the temple that Solomon is going to build. Could it be David's house? Was it when they relocated the ark of the covenant? Uh, was it written for the future use of when David hoped the temple would be built and then dedicated? We are not sure. But I myself and some faithful commentators are inclined to think that this psalm was written right at the end of what we read in 2 Samuel chapter 24. 2 Samuel chapter 24. Why don't you turn with me there? Turn to the left in your Bible, probably a couple of hundred pages at least, and go to the very last chapter of 2 Samuel. And I want to read it in its entirety. And as many faithful commentators have pointed out, they believe this is the scene which spurs David to write Psalm 30. It makes a a good deal of sense with what is happening here, especially with verses or verse five. His anger is but for a moment and his favor is for a lifetime. That's the beginning of Psalm 30 verse 5. But I want you to read this and see what I believe is the clearest example of the background of why David writes this psalm. And that this is important because it helps us understand how we should be understanding what David is writing in Psalm 30 and how we sing it and what we should really be learning from Psalm 30. So 2 Samuel chapter 24 this is again this is God's word again the anger of the Lord was kindled against Israel and he incited David against them saying go number Israel and Judah. So the king said to Joab, the commander of the army who was with him, "Go through all the tribes of Israel, from Dan to Beersa," that means from the north to the south, all throughout the country of Israel at this time, and number the people, that I may know the number of the people. But Joab said to the king, he says to David, "May the Lord your God add to the people a hundred times as many as they are, while the eyes of my lord the king still see it. But why does my lord the king delight in this thing?" What Joab is saying is you don't need to go count your fighting men and count your army. That will lead you to simply trust in yourself and the amount of men you have in your army. rather than trust in the name of the Lord. That's what's going on here. You don't need to go and count your soldiers. You don't need to do this census to count all the fighting men. So Job argues against it. But verse four, but the king's word prevailed against Joab and the commanders of the army. So Joab and the commanders of the army went out from the presence of the king to number the people of Israel. They crossed the Jordan and began from Beer-sheva. You can say that however you want. And from the city that is in the middle of the valley toward Gad and on to Jazer. Then they came to Gilead and to Cades in the land of the Hittites. And they came to Dan. And from Dan they went around to Sidon and came to the fortress of Ty and to all the cities of the Hivites and Canaanites. And they went out to the Negev of Judah at

Beersheba. They went all over the country. So when they had gone through all the land, they came to Jerusalem at the end of nine months and 20 days. And Joab gave the sum of the numbering of the people to the king. In Israel, there were 800,000 valiant men who drew the sword. And the men of Judah were 500,000.

If you don't understand what's going on, seems like what's the problem with that? Well, David knew there was a problem with what he had done because what we read in verse 10, especially verse 10, but David's heart struck him after he had numbered the people. And David said to the Lord, I have sinned greatly in what I have done. But now, oh Lord, please take away the iniquity of your servant, for I have done very foolishly." And when David arose in the morning, the word of the Lord came to the prophet Gad, David's seer, meaning prophet, David's prophet, prophet that stayed with him. Verse 12, go and say to David, "Thus says the Lord, three things I offer you. Choose one of them that I may do it to you. In this interesting scene, the Lord is saying, "You're going to be disciplined. You and all of the people in Israel who you represent, you're going to be disciplined. You're going to be punished for this. And I'll let you choose. I'll let you choose what the punishment is." And so, we keep reading in verse 13. So Gad, that's the prophet, came to David and told him and said to him, "Shall three years of famine come to you in your land, or will you flee three months before your foes while they pursue you? Or shall there be three days pestilence or plague in your land." Now consider and decide what answer I shall return to him who sent me. saying, "What shall I tell the Lord on your behalf?" Then verse 14, then David said to Gad, "I am in great distress. Let us fall into the hand of the Lord, for his mercy is great, but let me not fall into the hand of man." So the Lord sent a pestilence or plague on Israel from the morning until the appointed time. And there died of the people from Dan to Beersheba 70,000 men. And when the angel stretched out his hand toward Jerusalem to destroy it, the Lord relented from the calamity and said to the angel who was working destruction among the people, "It is enough now. Stay your hand." That means stop your hand. Stop doing what you are doing. And the angel of the Lord was by the threshing floor of Araia the Jebusite. Then David spoke to the Lord when he saw the angel who was striking the people and said, "Behold, I have sinned and I have done wickedly. Put these sheep but these sheep, what have they done? Please let your hand be against me and against my father's house. Verse 18. And Gad came that day to David and said to him, "Go up, raise an altar to the Lord on the threshing floor of Araia the Jebusite." So David went up at Gad's word and the Lord as the Lord commanded. And when Araia looked down, he saw the king and his servants coming on toward him. And Araia went out and paid homage to the king with his face to the ground. And Araia said, "Why has my lord the king come to his servant?" David said, "To buy the threshing floor from you in order to build an altar to the Lord that the plague may be averted from the people." Then Araia said to David, "Let my lord the king take and offer up what seems good to him. Here are the oxen for the burnt offering and the threshing sledges of the yokes of the oxen for the wood. All this, oh king, Araia gives to the king." And

Arona said to the king, "May the Lord your God accept you." But the king said to Arona, "No, I will buy it from you for a price. I will not offer burnt offerings to the Lord my God that cost me nothing. So David bought the threshing floor and the oxen for 50 shekels of silver. And David built there an altar to the Lord and offered burnt offerings and peace offerings. So the Lord responded to the plea for the land and the plague was averted from Israel. This again this is God's word. Praise be to God. I believe this is the background for Psalm 30. This is why he writes this. And so, if we're going to properly understand what we should, now go back in your Bibles. Let's go back to Psalm 30. Look at verses 1-5. If we're going to properly understand what David is meaning, why he's singing these things, you have to understand that background that because of David's sin, he and the Lord's people were disciplined, were punished for it. There was sorrow, there was sadness, there was suffering throughout the land, especially for a few days as the Lord poured out a pestilence, a plague upon the people. Then David offers sacrifice and the Lord does relent what he was doing to the land. So with that in mind again I I remind you that what we should learn from Psalm 30 especially verses 1-5 is this. Because our mercies far outweigh our afflictions, Christians should lift up and praise the name of the Lord. So, first I want you to note as we move through this psalm, as I point out to you the things that we should learn in these first five verses. First note that these truths are for believers. These truths are not just indiscriminately given to every human being who exists. These truths are for Christians. If you are not united to Christ Jesus through faith in him, if you don't submit to Christ as king and trust in him as savior, if you're not, if you haven't been born again, these truths don't belong to you. But you need to see they are offered to you. They can belong to you if you turn from your sin and embrace Jesus Christ in faith. If you submit to him as your king, these are the things that are offered to you. But as you stand right now outside of Christ, they're not yours. So believers, these are your truths. These things are true for you and these exhortations are true for you. All of these things. So that's the first thing. These truths are for believers. Second, having hopefully understood the context of David writing this psalm, every one of these truths I'm going to point you to should be prefaced with this thought even and especially in times of discipline, sadness or suffering than the truth that we learn. So you have to understand the context that we've already tried to establish so that then you can apply these truths because the truth you should learn from Psalm 30 is not just you should sing to the Lord because he's drawn you up. It's more than that. It's he writes this in a time of sorrow, of sadness, of discipline. and he's writing it to give hope and to give God's people a song to sing even when they're being disciplined for their sins or reaping what they've sown or they're just suffering in general. And so every one of these truths needs to be prefaced with even and especially in times of discipline, sadness or suffering, you should lift up the name of the Lord because he has drawn you up. So these truths are for believers and they're within the context of what do we do? So I I hope that Psalm 30 will equip every one of us to have a psalm to go to especially in times that we're being disciplined by the Lord.

We're convicted of sin. Uh our face is hanging low. We are suffering in some way or you're just downcast. You're just sad. David's showing us what to do in those times. So, let's begin looking at verse one. The first part of verse one, David writes, "I will extol you, oh Lord, for you have drawn me up. I will extol you, oh Lord, for you have drawn me up." What should we learn? Even in especially in times of discipline, sadness or suffering, you should lift up the name of the Lord because he has drawn you up. There's an there's imagery here. The the word boys and girls, look up here. Whenever you hear or read the word extol, e x t o l, extol, you'll read that quite a few times in the Psalms, but it's not really a word that we use very much in our modern day. We don't use it very much, but the word extol just means to lift something up for everyone to see. Kids, have you seen the movie Lion King? Yeah, that movie came out when I was your age or maybe younger, but you know exactly what it means to extol if you've seen The Lion King when Rafiki comes out to the edge and lifts up Simba for everybody to see, right? Why is he doing that? Why doesn't he just let him crawl out on the ground? He wants everyone to be able He wants the whole animal kingdom to be able to see the new prince that was born. Right? That's what the word extol means. It means to lift something up as high as you can so everyone can see it and go, "Wow." And so David is saying, "When I sing praises to the Lord and when I live my life, what I want to do is, as it were, take the Lord's name, his reputation, who he is, what he's done, and lift it up as high as I can for everyone to see. I will extol your name. I will extol you, oh Lord." That's what it means to lift the Lord's name, his reputation high. We do that through the way that we live in obedience to his law. We do that through singing. We do that through evangelizing. We do that in every way when we obey and honor the Lord Jesus Christ. But especially here, David is talking about doing it through singing praises to the Lord. I will lift up your name, O Lord. I will lift you up. And he says, because you've drawn me up. I will lift up your name because I was laying down useless and dead and you drew me up. So there there's the metaphor. So drawn me up. It it's applied even to like drawing water out of a well. God had brought him out of a horrible pit is what David is saying. One commentator says, "You've drawn me up as it were out of a dungeon." And so imagine Daniel thrown down in the lion's den and then drawn up out of that den. That's the imagery that David is using first of all. And it's all within the context of he's singing this or exhorting us to sing it even in a time of discipline, sadness, and suffering. So even and especially when you're being disciplined by the Lord because of your sin, when you're just downcast for whatever reason or suffering for whatever reason, you should lift up the name of the Lord because he has drawn you up. What David is doing is reminding you and I what the Lord has drawn us up from. We may feel very low when we're being disciplined under his fatherly rod of discipline. You may feel very low when it seems like the darkness will not lift and the sadness has grips on you. You may feel very low when you are just suffering in general in this life. But what David's doing in this psalm is saying, "You are nowhere near as low as you used to be, and neither am I. The Lord has drawn you up. Believers, think what the Lord has drawn you from. What the Lord has drawn

you up. He's drawn you up out of the pit of original sin in Adam. You were born a sinner by nature. You were born guilty with Adam's guilt. He was your covenant head. He rebelled and you sinned in him. But the Lord in his mercy, Christians, has drawn you up out of the pit of original sin in Adam. He's drawn you up out of the grave of spiritual deadness. You, spiritually speaking, used to lie dead in the grave when it came to the things of God. You wanted nothing to do with the Lord. You may have wanted the Lord's blessings, but not the Lord. You were dead in trespasses and sins in which we once all walked in the passions of our flesh following after the course of this world. But the Lord Christians has drawn you up out of the grave of spiritual deadness. Just just look inwardly for a few seconds and see I trust in Christ. I want to obey Christ. I want to sing praises to Christ. I want to live for Christ's glory. I want to love my neighbor as myself. All those things are not natural and they're not a part of someone who's spiritually dead. But you have these new desires. You have spiritual life because he's drawn you up. He's drawn you up out of the pit. He's drawn you up out of the grave of spiritual deadness. He's drawn you up out of the dungeon of punishment for sin. You once lived in a dungeon and you were just waiting for the day that you would be executed. That was your life under your the guilt for your sin. And the Lord brought you up out of that dungeon and pardoned you all your sins for Christ's sake. Christians, he's brought you up out of the pit of following after the course of this world. You used to live in the gutter. No matter how much of an upstanding citizen you might have been or how moral you seemed on the outside, you did nothing for the Lord's glory. Nothing because you loved the Lord and delighted in the Lord. No matter who you are, you used to be in the pit of just following after the course of this world, not living for the Lord's glory as you were created to. He's drawn you up, Christians. out of the grave of all sorts of errors that would have destroyed your life and made shipwreck of your faith. Think of all of the ridiculous things you used to believe about yourself, about others, about the world, about God himself, about how God saves sinners, about how forgiveness happens, about how we obtain eternal life. Think about all the ridiculous things you used to believe that the Lord has brought you up out of out of that pit, out of that grave of all sorts of errors that you look at now. I was like, if I still believed that now, oh my goodness, I have no idea what my life would be like, how much of a wreck my life would be if I still believed that now I and what's happened to me in my life, if I didn't understand, let's say, the sovereignty of God over all things and that he is, even though we can't always comprehend how, he's working all things together for your good. if I didn't understand that and how a lot of times I'm not going to understand how it's going to all work out, but I know it's going to because God is going to do it and the things that have happened to me in my life. I would have walked away from the Lord and his people if I didn't understand the basic message of his sovereignty and his providence over all things. I would have given up. He's drawn you out of the grave of all sorts of errors that would have destroyed your life or made shipwreck of your faith. He's drawn you up, Christians, out of the miry bog and put your feet upon the rock that is Christ Jesus. Psalm 40:2, "He drew me up from the

pit of destruction, out of the miry bog, and set my feet upon a rock, making my steps secure." This is what David first does. And this is the guidance we can glean from Psalm 30. Especially in times of discipline, sadness or suffering, you should praise or lift up the name of the Lord because he's drawn you up. Remember how low you used to be and by his mercy that he's drawn you up. So look secondly and see the next thing that we should learn from the second part of verse one that it's not just drawn me up but and have not let my foes rejoice over me. to believers, even and especially in times of discipline, sadness, or suffering, you should lift up the name of the Lord because he has not let your enemies rejoice over you. He has not let your enemies rejoice over you. Or another way you could say it is, he has not let your enemies win. They don't beat you if you belong to the Lord Jesus Christ. William S. plumber says this verse could be like an introduction to the whole psalm. It celebrates deliverance from terrible calamity pressing and worse calamity that was impending. You have not let my foes rejoice over me. And if you go back even to second Samuel chapter 24 and you see the Lord gives David the option for what the discipline is going to be. David says, "Let me let me fall into the hands of the Lord, but not the hands of man." So, David is seemingly even in this second part of verse one saying, "Thank you, Lord, that your discipline against me was not hand me over to my enemies and let them rejoice over me." The Lord gave him an option. Will it be years of famine? David seems to think that will be more destructive for his people. Will it be the enemies of the Lord and his people will get to rejoice over me? And David's thinking, "May that never be." And thirdly, you just fall into the hand of the Lord through the pestilence. David says, "Let me fall into the hand of the Lord because his mercy is great, but let me not fall into the hand of man." David's rejoicing and lifting up the name of the Lord that the Lord didn't just say like he did in times past with his people say the discipline, the punishment for your sin is enemies coming in to take over. But David's rejoicing or praising the Lord, lifting up his name because he did not let David's foes and the Lord's foes rejoice or have victory over him. How do we apply this today? Well, believers, the enemy of Christ and his people, they love it when you are in the pit of original sin in Adam. They love it when you are a sinner by nature. The enemies of Christ and his people, they love it when you are in a grave of spiritual deadness and you live just like the world lives. those who hate Christ and you follow along in their flood of debauchery. They love it and they rejoice. The enemies of Christ and his people love it when you are still in the dungeon of punishment for sin. They love it when you are in the pit following after the course of this world. They love it when you are in the grave of all sorts of errors that will destroy your life and make shipwreck of your faith. They love it when you are in the miry bog and your feet are not planted on a rock. But Christians, the Lord has not let your foes rejoice over you. And we have this promise in 1 Corinthians 15:25. Christ must reign until he has put all his enemies under his feet. Christ must reign until he has put all his enemies under his feet. And we have this in Isaiah 54:17. No weapon that is fashioned against you shall succeed, and you shall refute every tongue that rises against you in judgment. This is the heritage of the servants of the Lord, and their vindication

from me, declares the Lord. David is lifting high the name of the Lord even while being disciplined, even in sadness and suffering. He's lifting high the name of the Lord because the Lord has not let his people be defeated and rejoiced over by their enemies. You and I need to learn to do that. We need to learn to praise the Lord. Lift his name high for not letting his and our enemies rejoice over us. Boys and girls, you need to learn from a young age and have this really clear. Christ's enemies, those who do not love Christ or do not love Christ's people, they do not win. They don't win. Jesus wins and we who belong to Jesus win with him. The enemies do not win. Jesus wins. So what should we glean from this second half? Lift up the name of the Lord because he has not let your enemies rejoice over you even and especially in times of discipline, sadness or suffering. Now look at verse two. Look at verse two. Notice just as we slowly move through this, David hasn't even gotten to the the anger of the Lord that was kindled against his people and David himself for their sins. He's not even there. It's the context, but he he doesn't even get there till verse five. It it teaches us I think we need to focus on different things than just our suffering or the discipline or the sadness that we're in. If how should we respond in those times? But not first of all by focusing on those things. First of all, David's just like, I'll lift up your name because you've drawn me up, David. But you're suffering greatly. Yeah, but I'm reminding myself of the good news of Christ Jesus and the mercy that God has given me and remembering how low I have been. And then next in verse two, not only is it because you've drawn me up, because you haven't let your enemies or my enemies rejoice over me, but also because when I cried to you for help, you have healed me. Oh Lord my God, I cried to you for help and you have healed me. I cried to you for help. That's prayer. He went to the Lord through prayer and begged, cried out for the Lord to help him and the Lord answered his prayer. to believers even and especially in times of discipline, sadness or suffering, you should lift up the name of the Lord because when you cry out to him, he hears and heals. He hears and heals. The word healing doesn't always and especially mean physical healing like I have leprosy and my skin is healed like we see in the gospel accounts or uh a specific sickness and there's physical healing that that word that's translated healing. It's applied to converting a sinner, converting a wicked heart to uh repairing breaches. It's applied to recovering men from religious decline. It's compared to comforting the sorrowful and to making whole or fixing a broken vessel. So, it doesn't always mean like physical healing because you're sick. But it can mean that. It means more than that. I believe in David's psalm. It wasn't just I cried out to you for help and you healed my headache. It's I cried out to you for help and you delivered me. you delivered me. So when you cry out to him, he hears and heals. That's why you should lift up the name of the Lord even in especially in times of discipline, sadness or suffering. Boys and girls, look up here at me. The Lord The Lord God listens to the prayers of his people. He hears our prayers. He listens to our prayers and he answers us. If what if we're asking the Lord for something, if what we are asking for is good and it will do good, the Lord will say yes. If what we are asking for and the Lord's wisdom, he says that's not what is

best for you ultimately, he will say no. Just like if you have a good father, children, if you go to your father, if you have a good father, you go to your father and you cry out to him for help, you need help with something, is he going to go, "Go, go ask someone else." If you really need help and you cry out, "Dad, dad, help me." Is dad going to go, "Quit bothering me and go ask someone else?" No, he's not going to do that. He's going to come running and do whatever he can to help you. You cry out to your dad in a time of trouble. He's going to come and deliver you however he can from that trouble that you're in. So it is with the Lord. And boys and girls, the good news about prayer for the Christian is that God is not like your dad. He's way better. You may have really good dads. And if you have a good dad, which most many of you do, that dad is just a weak reflection of how amazing God the Father is to his children. He is a reflection of it, but it's a weak, insufficient type of reflection. And boys and girls, if you have a bad dad, a dad who doesn't love you as he should, doesn't care for you, he's just a distorted reflection of God the Father. At best, dads, we are weak, weak, poor reflections of the Father. But he listens to us just as all of us know. You got a good dad and you cry out for help, he's coming. And so it is with the father. And that's what David says. Oh Lord, my God, I cried out to you for help. And the Lord, just like a good dad doesn't go, go ask someone else. I'm busy. Says, no, I cried out to you for help, and you have healed me. You've delivered me. So, I want to ask you believers especially, to examine your life.

See what you can come up with right now, just on the spot. How many times have you specifically prayed for something and the Lord answered your prayer with a yes where later you you look back and go, "Hey, we specifically prayed for that. I specifically asked the Lord for that." How many times has that happened? How many things can you come up with in your mind right now?

I think you should keep track every time that happens. You should keep a notebook or keep a note in your phone, however you can write it down, and just try to keep minute records, very detailed records even of we asked the Lord for this. We cried out to the Lord for help and he answered. Because if you're like me, I would imagine you're struggling with coming up with more than a few. And but you're also thinking it's happened thousands of times, hundreds of times, probably more times than I've even realized. It's happened to us before that something happens and then one one person in my family will go, "Hey, we specifically asked the Lord for that." And then the rest of us go, "Oh yeah, wow." Like we are so quick to forget that when we cry out for the Lord and he answers us, he heals us, he delivers us from something. I think we're so quick to forget like we specifically asked for that and the Lord said yes. The Lord blessed us with that or said yes to this person. I suppose there would not be enough books in the world to contain all the notes jotted down by believers concerning answered prayer. If we all actually did that, there wouldn't be enough paper in the world. So, let's try anyways. Let's try keep a record of when you cry out to the Lord and you can go

back and visit that and be reminded of the Lord's faithfulness to you and that we asked for this and the Lord blessed us no matter how small or how big you should keep records of the Lord's faithfulness to you. And that'll remind you that when you cry out to him, believers, he hears and he heals. So even in especially in times of discipline, sadness or suffering, lift up the name of the Lord because when you cry out to him, he hears and heals. Fourthly, look at the third verse of Psalm 30 and see this. Oh Lord, you have brought up my soul from shol. You have restored me to life from among those who go down to the pit. This is this is more than just the Lord has brought you up out of deadness of sin, forgiven you of your sins, given you God the Holy Spirit, regenerated you. It's more than that. He's just saying, "You have saved me from hell. You've saved me from hell. You've brought up my soul from Shol. You restored me to life from among those who go down to the pit. You should lift up the name of the Lord even in especially in times of discipline, sadness or suffering because he has lifted you up out of hell. Isn't that like the simplest truth that every believer knows? Like what has he saved you from? You can ask a kid and it's sin. Like, okay, what do you deserve for sin? Hell, God's judgment. The believers simply, I think David is showing us what to sing in times of discipline, sadness, or suffering. And it's the simplest truth of I'm going to lift the Lord's name high because he saved me from hell. Praise God. Praise God that on the cross, Christ as it were descended into hell, took the judgment of God on himself, paid for our sins, in a span of a few hours, paid for all the sins of all his people for all eternity in our place simply because he has lifted you up out of hell. And notice again in the whole context is I will lift your name high because you've lifted my soul out of hell. I've lift I will lift your name high to the heavens because you have drawn up my soul from hell. That's why we should sing praises to the Lord even and especially in those difficult times. Now look fourthly he transitions from the extol to just sing. He makes it very clear. I will sing praises to the Lord. And it's not just him, but he's exhorting all of those around him. And maybe we should learn just by the way in that part of verse four that when you are in times of discipline or sadness or suffering that you need fellow believers around you. And how many of you isolate yourself when you're being disciplined by the Lord? You isolate yourself when you're sad. You isolate yourself when you're suffering. David's like, "No, no, no, no, no, no. We need God's people. I need to be with God's people." I in pastoral ministry have counseled many people who will check on them. They're not here on a Sunday or something. It's like, "Hey, you doing okay? What's going on? Are you sick? Did you get in a car wreck? Just checking on you." They're like, "I was just really down today, so I didn't come to church." was like, "Well, that was the stupidest decision you could have made, especially if you're down. Like, if you're down, what you really need, you need to hear the gospel. You need to come and take the Lord's supper. You need to sing praises to the Lord even in those deep, dark times." Like, you think isolating yourself is going to fix it. That'll make it worse. You need to be around God's people. And so David even here in Psalm 30:4 saying, "Sing praises to the Lord, oh you his saints." He's calling out to other people. But the main thing that we should

learn from verse four is not just the communal aspect of that, though we need that. But he's singing he's saying, "Sing praises to the Lord, oh you his saints, and give thanks to his holy name." He underscores the holiness of God. Or in the King James version, it's give thanks at the remembrance of his holiness. Give thanks at the remembrance of his holiness. Remember, he's saying that the Lord is holy. So even and especially in times of discipline, sadness, or suffering, you should sing praises to the Lord, remembering he is holy. He is holy. I think you're going to be tempted in time in those difficult times, whatever the suffering comes from, you'll be tempted to forget the holiness of God and think that God is treating you unfairly. And David is singing of the holy name of the Lord and telling everyone else to do it. Why has God sent this pestilence upon us? And David's saying, "No, no, no, no. You need to remember the Lord is holy. He's not done anything wrong to us. He is totally separate from sin. He hates sin and iniquity and he hates evil. God's holiness, Watson says, it consists in his perfect love of righteousness and perfect hatred of evil. And one commentator says, "God's holiness is his inherent and absolute greatness in which he is perfectly distinct above everything outside himself and is absolutely morally separate from sin." That's what the word holy means. The Hebrew and the Greek word that's translated holy, it means altogether separate. totally separated from injustice, totally separated from unrighteousness, totally separated from sin, morally pure and excellent in every way. That's God's holiness. In a body of divinity, Thomas Watson points out four specifics concerning God's holiness. And let me just draw your attention to them. As David is saying, sing praise to his holy name or remember at the remembrance of his holiness. When you're suffering, when you're sad, when you're disciplined, you need to remember the holiness of God. Well, what is it? Watson says God is intrinsically holy. His very being is made up of holiness as light is of the essence of the sun. God is primarily holy. He is the original and pattern of holiness. Holiness began with him who is the ancient of days. Watson continues, "God is efficiently holy. He is the cause of all that is holiness and others. All the holiness we have is but a crystal stream from this fountain that is God. God is transcendentally holy. No angel in heaven can measure the dimensions of God's holiness. The highest seraphim is too low of stature to measure these pyramids. God is not holy. God is not holy. Holy. Our triune God eternally existing in three persons, father, son, and spirit is holy, holy, holy. And the whole earth is filled with his glory. Isaiah 6:4, remember the holiness of God. Lewis Burkoff in the earlier 20th century admitted, "It does not seem proper to speak of one attribute of God as being more central and fundamental than another attribute. But if this were permissible, the scriptural emphasis on the holiness of God would seem to justify its selection. And this is actually what Steven Charoch said in the 17th century. It makes people uncomfortable today because of the simplicity of God. And they say God is not made up of parts. We can't separate them out. We can't elevate one attribute above the other. I agree with that. But Charoch says, "If every attribute of the deity were a distinct member, holiness would be the soul to animate them. Without holiness, God's patience would be an indulgence to sin. Without holiness, God's

mercy would be a fondness. Without holiness, God's wrath would be a madness. Without holiness, God's power would be a tyranny. Without holiness, God's wisdom would be an unworthy subtlety. Charoch rightly says, "I think holiness gives decorum to them all." God's patience is holy patience. God's mercy is a holy mercy. God's wrath is not like the wrath of man that's flying off the handle, but it's a holy wrath. God's judgment is not like the judgment of men that can be more severe than it should be. God's judgment is perfect, holy judgment. His power is not like a tyrant wields their power. God's power is a holy power. His wisdom is holy wisdom. God is not simply holy, just, loving, powerful, faithful. His justice is holy justice. His love is a holy love. His power a holy power. His faithfulness a holy faithfulness. In Revelation we read, "Day and night the angels never cease to say, "Holy, holy, holy is the Lord God Almighty who was and is and is to come." And in Psalm 30, David's saying, "That's what you need to sing. You need to remember and sing about the holiness of God." Part of me thinks David drawing us to the attribute of God's holiness and rem praising his holy name at the remembrance of his holiness. David's just trying desperately to get my eyes off of myself when I am even being disciplined or sad or suffering. Sing praise to his holy name. Remember his holiness. Now look at the next part of verse at verse five. And now he gets to the part to where it's very helpful for us to remember these truths, especially when we're suffering. Believers, you should sing praises to the Lord because his anger is short and his favor long. You should sing praises to the Lord even when the Lord's anger is kindled against you. Like it was David and God's people in 2 Samuel 24. Even when the Lord's anger is kindled against you, which happens even to believers, his anger is short and his favor long. He says, "Sing praise to the Lord." That's why the word for is there at the beginning of verse five. Sing praise to the Lord as he said in verse four because for his anger is but for a moment and his favor is for a lifetime. His anger is but for a moment and his favor is for a lifetime. This is only true for those who are united to the Lord Jesus Christ. unbelievers. This is what's true for Christians because Christ has pardoned us all of our sins by his death. Because God the Father accepts us, declares us righteous in his sight only for the righteousness of Christ imputed to us and received by faith alone. Because God has accepted us in the beloved, in the beloved, the Lord Jesus Christ. Even when he's angry at us for our sin, even when he disciplines us for our sin, his anger is but for a moment. But his favor, that means his grace, the kindness that he shows to us that none of us deserve, but that we get being united to Jesus, his favor is for a lifetime. Unbelievers, that's not true for you. The opposite is actually true for you if you're outside of Christ. He's kind to you now. You deserve to be in hell right now. Before I became a believer, before I was united to Jesus through faith, I deserve to be in hell right then. All of you outside of Christ, the opposite of verse five is true. For a Christian, his anger is but for a moment and his favor is for a lifetime, even longer, for eternity. But you unbeliever, God's kindness to you, his patience with you is for a moment. This life is a vapor. You are going to die. You're going to stand before the Lord Jesus Christ and have to give an account. And if you are not trusting in him alone for your salvation,

submitting to him as king, it's going to go very badly for you. His favor, his kindness to you is for a moment, unbeliever. And his anger will be for eternity. This is why we want you to become a Christian. This is why you need to be born again. You need to trust in Christ alone for your salvation. You need to come and tell us that you need to be baptized because you're trusting and submitting to Christ. You need to join the church. You need to walk with Christ's people all the days of your life. you need to become and remain a Christian because we don't want God's favor towards you, his kindness, his patience with you to be for a moment, but then his anger for eternity in hell. We don't want that for you. We want you to be forgiven of your sins through Christ Jesus, to be counted righteous because of his perfect life, to have a king who rules over you through his resurrection. He's not dead. He arose from the grave and ascended back to the right hand of God the Father. He's ruling and reigning, preserving and protecting his people. We want you to be one of those people. We want you to be able to say, unbelievers, every one of you, we want you to come to Christ and say, "Because of Christ Jesus, even when God is angry at me, his anger is but for a moment, but his favor, his grace for a lifetime." Can you just imagine how amazing that would be? If that were true for you, even when I deserve his anger, it is for but a moment. So come to Christ. Come to Christ and he'll receive you. Believers, I think all I have to say to you is what Thomas Brooks frequently says in his little book, Precious Remedies Against Satan's Devices. Look at the beginning of verse 5 in Psalm 30. His anger is but for a moment and his favor is for a lifetime. This is what Brooks would say when something is so obvious. You are wise. You know how to apply it. I think you are wise and you know how to apply that. And what I want to exhort you to do is memorize that verse. Memorize that. Carry it with you in your heart. Bring it up constantly in your mind. His anger is but for a moment and his favor for a life lifetime. You should sing praises to the Lord because his anger is short and his favor long. Now lastly look look at the last part of verse five. Another part of the verse that you should memorize is weeping may tarry for the night. Boys and girls, the word tarry, t a r r y, it means lodge, like dwell somewhere, like someone comes to stay the night at your house. That's what the word means. Weeping being sad, being sorrowful because of discipline or suffering, depression. Weeping may stay in your house for the night, but joy comes in the morning. And he's going to kick out the weeping. That's the point of what David's saying. Weeping may tarry for the night, but joy is coming in the morning. The morning is coming. The dawn is coming. The dark night of the soul may happen, but joy is on its way. to believers, even especially in times of discipline, sadness, or suffering. You should sing praises to the Lord because weeping may last the night, but joy will win the day. We know how the story ends. He who began a good work in you believers will bring it to completion at the day of Jesus Christ. Nothing will change that. Weeping may tar for the night, but joy comes in the morning. This life can seem very long, but in the grand scheme, it's a vapor. Your suffering may seem very great, but in the grand scheme, it is much less than you deserve. Your sadness, your sorrow may feel like it will never lift. You may be in that dark night right now,

and you need to preach this to your soul. Weeping may last for the night, but joy comes in the morning. Christ is coming back for you believers. Christ will renew this earth for you believers. Christ will come and perfect you believers and you will reign with him forever and ever. Weeping may last for the night, but joy comes in the morning. So, let me give you quick exhortations to close. Four concluding exhortations. In times of discipline or sadness or suffering, make yourself reflect on the blessings the Lord has given you through Christ. In times of discipline or sadness or suffering, make yourself reflect on the blessings the Lord has given you through Christ. Just go to a passage of the scripture that you know of that delineates the blessings that God gives us in Christ Jesus. especially when you're down, especially even when you're being disciplined or suffering and whatever it may be. But go to one of those passages and read and just get your eyes off of yourself. Get your eyes back on the good news of what God has done for you in Christ Jesus. If you say to me what I don't know a passage to go to, well, one of them would be the longest sentence in the entire Bible. Ephesians 1:3-14. It's the longest sentence in the entire Bible. And Paul writes this. Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love, he predestined us for adoption to himself as sons through Jesus Christ according to the purpose of his will to the praise of his glorious grace with which he has blessed us in the beloved that's Christ. In him we have redemption through his blood, the forgiveness of our trespasses according to the riches of his grace which he lavished upon us in all wisdom and insight. making known to us the mystery of his will according to his purpose which he set forth in Christ as a plan for the fullness of time to unite all things in Christ things in heaven and things on earth in him Christ we have obtained an inheritance having been predestined according to the purpose of him who works all things according to the counsel of his will so that we who were the first to hope in Christ might be to the praise of his glory. In him you also when you heard the word of truth, the good news, the gospel of your salvation, and believed in Christ, you were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it to the praise of his glory.

In those times of discipline, sadness or suffering, make yourself reflect on the blessings the Lord has bestowed on you through Christ Jesus. Just like David says, "I will extol the Lord because he has drawn me up. He heard me when I cried to him." Remind those who are in that situation. Remind those fellow believers of these truths as well. not only yourself but be prepared to take your fellow suffering believers to the promises to the blessings that Christ has purchased for you. So there's exhortation one. Exhortation two, in those times of discipline, sadness or suffering, remember that your afflictions are much less than you deserve. You can never fail to remind yourself of that. You can never do it too much and say, "Well, I

don't know. Maybe my afflictions are greater than I deserve." If you're not in hell, your afflictions are not greater than you deserve.

So remind yourself of that. Remind Psalm 103:10, "He does not deal with us according to our sins, nor repay us according to our iniquities." That's true for Christians, for believers. So remind yourself, remember your afflictions are much less than your sins deserve. Third exhortation, remember Psalm 30:5.

His anger is but for a moment, but his favor is for a lifetime. Sorrow may last for the night, but joy comes in the morning. And fourthly, let me exhort you to imitate the Lord in the way you forgive the repentant and show favor. Look at how the Lord treats those who are repentant, penitent, who do as David does. Turn, David confesses his sin, turns from it to the Lord. And that is why he can say his anger, the Lord's anger is but for a moment but his favor for a lifetime. I want you, I exhort you, imitate the Lord in the way you forgive those who are repentant and imitate the Lord in the way that you show favor to them. Not just forgive them. I'm not going to hold it against you, but pour out kindness to them. Show favor to them. Boys and girls, the Lord has forgiven us believers all of our transgressions. His anger is short, but his favor, his grace, his kindness is long. You should be like that to your friends. Even when your friends wrong you. Even when they do something nasty to you, if they apologize to you, you should forgive them and show them kindness just like the Lord does. Friends, you should do that with your fellows, with your brothers and sisters in Christ. Husbands, you should do that with your wives and with your children. Wives, you should do that with your husband and with your children. Parents, you should do that with your children. Your anger, sometimes anger will be kindled and your children deserve it. You should be angry at them many times, I'm sure. But your anger should be but for a moment and your favor all their life. Pastors, the same for you and me. Your anger, you should be angry at sin. You should be angry when you have to discipline or correct someone. But let our anger be but for a moment. and the favor that we show to Christ's people all our life. Church members, for your fellow brothers and sisters, especially in the same body that you're in, there will be times that you'll be angry at your brothers and sisters and justifiably so. But your anger should be but for a moment. And when repentance happens, your favor should last for a lifetime. Exhort one another in this. imitate the Lord in the way you forgive the repentant and show them favor. Now, I think we have many great reasons to sing. But let me read verses 1-5 again, and then we're going to sing them from our psalter. I will extol you, oh Lord, for you have drawn me up and have not let my foes rejoice over me. Oh Lord, my God, I cried to you for help and you have healed me. Oh Lord, you have brought up my soul from Shol. You restored me to life from among those who go down to the pit. Sing praises to the Lord, oh you his saints, and give thanks to his holy name. For his anger is but for a moment, and his favor is for a lifetime. Weeping may try for the night, but joy comes with the morning. And everybody said, AMEN.