

# Psalm 30

Translation & Commentary

by James Jordan

a Psalm.

b A song for the dedication of the house.

c By David

1 I will lift You up, Yahweh, for You have drawn me up,  
2 And have not let my enemies rejoice over me.  
3 Yahweh, my God, I cried to You for help,  
4 And You healed me.  
5 Yahweh, You brought up my sould from sheol;  
6 You spared me from going down to the pit.

7 Sing praise to Yahweh, you His saints,  
8 And give thanks to His holy memorial-name,  
9 For but a moment lasts His anger;  
10 Lifetimes lasts His favor.  
11 In the night weeping lingers,  
12 But in the morning, rejoicing.

13 Now as for me, I said in my prosperity,  
14 "I shall never be moved."  
15 Yahweh, it was through Your favor!  
16 You made my mountain to stand strong!  
17 You hid your face;  
18 I was dismayed.  
19 To You, Yahewh, I called,  
20 And to my Lord I made supplication:  
21 "What profit is there in my blood,  
22 "In my going down to destruction?  
23 "Will dust praise You?  
24 "Will it declare Your faithfulness?  
25 "Hear, Yahweh, and be gracious to me;  
26 "Yahweh, be my Helper."  
27 You turned for me my mourning into dancing;  
28 You loosed my sackcloth and girded me with gladness;  
29 That my glory may sing praise to You and not be silent.  
30 Yahweh, my God, I will give thanks to You forever.

## Commentary

Psalm 30 is a song for the dedication of "the house." Since it is by David, the house would seem to be his palace in Jerusalem.



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The psalm has an ABA structure, with the B structure being an exhortation to the saints, and the two A sections being addressed to Yahweh. All three sections have the same cycle of trouble and then rescue.

Stanza 1, lines 1-6, plays on the idea of being lifted up. David will lift up or extol Yahweh, because Yahweh has drawn him up, a verb used for drawing water up from a well, or a person from a pit. David's soul-life was brought up from being near to death, to sheol, to the pit.

Stanza 2 exhorts the saints to trust in God's holy memorial-name, which is "Yahweh," the name by which they are to call on God. We now pray in Jesus' name. David implies here that his nearness to sheol was a result of Yahweh's anger, which is momentary and only lasts the night.

Then in stanza 3 we find the larger narrative of David's sin, judgment, and restoration. In his pride and self-confidence, he assumed that he could never be shaken. His life was a "mountain," firm and secure. But in fact, it was only Yahweh's favor that caused his mountain to be strong. When Yahweh turned away from proud David, then David suffered.

David prays not to be taken from life before his time. There is no implication in the psalm that David thinks death will annihilate him. Rather, his point is that praising God, and making memorials to Him, is impossible for a shade living in sheol and waiting for the resurrection. David wants to be restored so he can bear witness to the saints and advance Yahweh's kingdom in the earth.

The stanza ends with David's praising Yahweh for restoring him. Now David will be able to praise God out loud, with his "glory," that is, with the sounds that flow out from him: music and singing.

Since the narrative is that David felt secure and self-sufficient, and then was humbled and then restored, perhaps this "dedication of this house" happened after the Absalom revolt, when David was punished for his sin with Bathsheba and Uriah.



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