

The God Who Rescues

Special Focus Session

November 24, 2024

### The God Who Rescues

**The Point:** We can be thankful that God rescues us.

**Session Passage:** Psalm 30:1-12

**Psalm 30:1-5** Teams, notice the difference in direction in v. 5 between translations. CSB and NIV interpret God's "favor" to endure for a "lifetime," whereas KJV sees His "favour" as being the source of "life."

**Connection to the Point.** David exalted God because He rescued and lifted him up.

**The setting for Psalm 30.** The inscription for this psalm reads "A psalm; a dedication song for the house. Of David. A psalm. A song. For the dedication of the temple. Of David. A Psalm and Song at the dedication of the house of David." This title expresses a song written as a dedication. In Hebrew, *dedication* describes the consecration of something for a goal or purpose. This term is used in connection with the Jewish holiday, Hanukkah. Its root means to "initiate or commence to use," perhaps the commencing of a building for the service of the Lord. Some see the reference to David's purchasing the threshing floor from Araunah or Ornan (2 Sam. 24; 1 Chron. 21) at the close of a deadly plague. The threshing floor location is believed to be where Abraham was about to sacrifice Isaac and where Solomon built the temple.

**I will exalt you extol thee** (v. 1). David expressed his determination to exalt God, to lift Him higher. The sense in which David used this phrase was to communicate that he would live his life continuously lifting up God's name. Because of who God is, He deserves to be praised, honored, or glorified above anyone else.

**Lord** (v. 1). The Hebrew word *adonai* is substituted for *Yahweh*, the name of God. The name is sometimes written as *Jehovah*. The reason for the difference in spelling can be traced back to Jewish observance of the commandment to not take the name of Yahweh (Lord) in vain. Therefore, the Jewish people did not say God's name to ensure they did not violate the command, substituting their word for *lord*, written *Lord* or *LORD* when used in place of God's name. In addition, written Hebrew did not have symbols for vowel sounds, only consonants. Eventually, the proper pronunciation of God's name was lost, explaining why it might be spelled Yahweh or Jehovah.

**Lifted me up out of the depths** (v. 1). The verb literally means "to draw or dangle," as a bucket is drawn from a well (Ex. 2:16,19), hence lifted up. God lifted David as from a well (Ps. 40:2). In his distress, David was not alone. His Lord was right there. Believers can rest in the fact God promises to never leave or abandon His people (Heb. 13:5).

**Not allowed my enemies to triumph over me Not let my enemies gloat over me Not made my foes to rejoice over me** (v. 1). In lifting the psalmist, God rescued him from his enemies. In Psalm 35, David pleaded with the Lord to consider the results of letting the enemy win. They would testify that they had triumphed over David and rejoiced in their victory (v. 19). In another passage, he asked God not to let him be "disgraced put to shame ashamed" nor his enemies to "gloat triumph over" him (25:2). He requested that God hinder the goals of his enemy (140:8). The Lord prevented the intent of his enemies.

**Lord my God, I cried called to you for help unto thee** (v. 2). David testified about his interactions with the Lord through prayer. He *cried called* to God in desperation. David understood that no one else could help (22:11). David's experiences taught him to cry to the Lord (40:17).

**You Thou hast healed me** (v. 2). David's recalled a time of disease that needed to be *healed*. He testified that God heard his cry and healed him. In verse 1, David described his situation as one who was drawn from a pit. Relief from the

affliction was delivered by God, the Healer. God deliverance is depicted as coming by His word and as freeing from a trap (Ps 107:20).

**You, Lord, you thou brought me up from Sheol the realm of the dead up my soul from the grave** (v. 3). David gave credit to the One who saved him. The covenant-keeping God brought him up from this dangerous situation that he described as *Sheol the realm of the dead the grave*. The term *Sheol* is often translated as the grave, pit, or place of the dead.

**You spared me from among those going down to the Pit Thou hast kept me alive, that I should not go down to the pit** (v. 3). The Lord kept David from dying in the plague. It was a dark day in Israel. The angel of the Lord killed thousands (2 Sam. 24:14-17). These statements can be seen as figurative language describing darkness associated with afflictions (Lam 3:2; Joel 2:2). A pit, or well, or cistern, is dark and has no light. Here, the pit refers to *Sheol the realm of the dead the grave* just mentioned. God's judgment on David brought him low, but God lifted him from the pit (Ps. 30:1).

**Sing to the Lord, you his faithful ones Sing the praises of the Lord, you his faithful people Sing unto the Lord, O ye saints of his** (v. 4). David commanded those who are faithful to serving, fearing, seeking, and trusting the Lord to worship Him through song. He was not satisfied with praising the Lord alone (34:3). Furthermore, the people had the same reason to sing to the Lord as David did since they, too, had escaped the plague on the nation.

**Praise his holy name Give thanks at the remembrance of his holiness** (v. 4). *Name* is literally "memory, remembrance," and *Remembrance* suggests that by which we remember who one is, thus *name*. The call was to praise the name of the Lord who is set apart and *holyin his holiness*. The gap between the Lord and idols is infinite. The Lord is beyond all as "Judge" (Gen. 18:25), "Most High" (Deut. 32:8), "Holy One" (Ps. 71:22), "Lord of Armies hosts Almighty" (1 Sam. 1:11), and "Lord of lords" (Deut. 10:17). The question has been asked whether anyone can compare to the Lord (Ps. 89:6) and answered that there is none like Him and no God besides Him (2 Sam. 7:22). His *name remembrance* is holy.

**His anger lasts only endureth but a moment** (v. 5). God's anger does not last forever. God is good, displayed to His people through His patience, mercy, and grace when those people respond to sin with confession and works worthy of repentance.

**But his favor, lasts a life time In his favour is life** (v. 5). *Favour* refers to God's pleasure and derives from a word meaning "approval." God's favor is for a *lifetime* as seen in the lives of Abraham, Isaac, Jacob, Moses, and others who failed, but their sins did not remove God's hand from their lives. All people live, but only those who have *his favour* have the full and abundant life He desires them to have.

**Weeping may stay overnight, but there is joy in the morning Weeping may stay for the night, but rejoicing comes in the morning Weeping may endure for a night, but joy cometh in the morning** (v. 5). David based the last part of verse 5 on the first part. The God whose anger is short lived may cause His children to weep for a short time, but by His favor, joy is destined to show up in a believer's life. God can transform one's sorrow into joy.

### **Psalm 30:6-10**

**Connection to the Point.** David pridefully thought he could stand strong, but he recognized he needed God's favor.

**When I was felt secure . . . "I will never be shaken" In my prosperity . . . I shall never be moved** (v. 6). David became too confident in his position. He thought he would not be shaken or moved from his place. First Chronicles 21:1 provides insight into David's frame of mind. It tells us that Satan incited him to count the people of Israel. Although Joab, the commander of the army, disapproved, the king would not be *shaken moved*. James teaches that people are drawn away when enticed by their own evil desire that brings sin and death (Jas. 1:14-15). Instead of David conquering every thought that exalted itself against the Lord (2 Cor. 10:5), he entertained the thought because of an evil desire, and it caused him

to sin. Christians must remember to “do nothing out of selfish ambition or conceit, but in humility consider others as more important than yourselves do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves” (Phil. 2:3).

**You showed your favor You favored me By thy favour** (v. 7). The covenant-keeping God showed favor, delight, or acceptance. This is the same Hebrew word found in verse 5 and is used in conjunction with offering sacrifices which bring forth the idea of approval by God. The Lord approved or delighted in choosing David to be king, strengthening him to defeat Goliath, delivering him from King Saul, restoring the kingdom to him from his son Absalom, and giving him peace from all his enemies.

**You made me stand like a strong mountain You made my royal mountain stand firm Thou hast made my mountain to stand strong** (v. 7). Using figurative language, God’s favor made David and his kingdom strong like a mountain. Mountains are high, unmovable, and excellent places of defense. Sometimes mountains are used as a comparison to wicked men (Isa. 2:14, 41:15). In this verse, *mountain* should be seen in a negative context. God’s blessings can either bring humility or pride. With David, God’s favor moved him to be lifted in pride. He testified in verse 6 that he would not be moved or shaken.

**When you hid your face Thou didst hide thy face** (v. 7). David exposed the consequences of his pride. The Lord hid His face from him. God hiding His face is equivalent to withholding His blessings (2 Chron. 30:9). With repentance, God’s face shines on His people (Num. 6:25-26).

**I was terrified dismayed troubled** (v. 7). Emotionally, God hiding His face terrified the king. David was a beneficiary of the blessings of God, but now he felt its removal. This was not the only time David had experienced this removal (13:1). He even prayed God would not do this to him (27:9). Living life without the grace and mercy of God is a scary place to be.

**Lord, I called to you To you, Lord, I called I cried to thee, O Lord** (v. 8). Considering God’s actions (v. 7), David went into action. He continuously called on the Lord. The Hebrew verb tense is imperfect, meaning a continuous, incomplete, or open-ended prayer. David knew to seek the Lord (27:8). Those who seek Him diligently will find Him (Prov. 8:17). Calling on God is a form of humility that tells Him, “I depend on You.” Prayer also demonstrates a desire for the face of God, not just the hand of God.

**I sought favor from my Lord To the Lord I cried for mercy Unto the Lord I made supplication** (v. 8). The word rendered *favor* here is a different word than appears in verses 5 and 7. The word here means to show pity or mercy. Arrogance removed the favor of God. David was nothing without the Lord. Defeating a lion, a bear, Goliath, and others could not have been done without Him. For every good thing that happened to David, God was the author of it. David recognized he needed God’s favor, grace, and mercy so he asked God for it.

**Will the dust praise you? Will it proclaim your truth faithfulness? Shall the dust praise thee? shall it declare thy truth?** (v. 9). David used *dust* to represent death, and in doing so points back to man’s beginning (Gen. 2:7). Without the breath of life, David would not be able to praise God. In death, he would not be able to proclaim God’s truth. The word for *truthfulness* means firmness, steadfastness, or truth.

**Hear, O Lord, listen** (v. 10). David pleaded for the Lord to *listen hear* to his prayer. The Hebrew verb includes an expectation of response. Like a parent speaking to a child, David was not asking the Lord merely to be aware of his petition, but he was anticipating the Lord would take action.

**Be gracious Be merciful Have mercy** (v. 10). Specifically, David asked for God's grace mercy. This is the same word that appears in verse 8 ("sought favor made supplication"). Jacob used this word when explaining his abundance to Esau (Gen. 33:11), as did Joseph when seeing Benjamin for the first time in Egypt (43:29).

**My helper** (v. 10). David desired God's help. His pride had been misplaced; now he turned to the only Source who could right the situation. The Hebrew word appears in Joshua's charge to the two and a half tribes who received their promised land inheritance east of Jordan but were to "help" the other tribes conquer Canaan (Josh. 1:14). It also shows up in Abishai's deliverance of David from a Philistine giant (2 Sam. 21:17, "aid rescues succored").

### **Psalm 30:11-12**

**Connection to the Point.** God turned every aspect of David's life around, filling him with gladness and praise.

**Turned . . . my lament wailing mourning** (v. 11). This verse speaks to the ability of God to change the posture of those who follow Him. David made clear that his posture was that of a person with great *lament wailing mourning*. The term literally means "wailing" and reflects deep emotional anguish. This word describes the reaction of the Jews in Susa and throughout the region when evil Haman's proposal against them was made an official edict by the king and announced to the nation (Esth. 4:3). The term appears twice in the Lord's message to Israel through His prophet Joel regarding the response of the sinful at His coming (Amos 5:16-17). Elsewhere the Scriptures provide a picture of David's posture as he wailed before the Lord. It reveals that David pleaded with the Lord by fasting and laying down on the ground (2 Sam. 12:16). In Psalm 30, David testified God "lifted me up and have not allowed my enemies to triumph over me lifted me out of the depths and did not let my enemies gloat over me lifted me up, and hast not made my foes to rejoice over me" (v. 1).

**Into dancing** (v. 11). God *turned* around David's anguished situation and caused him to stop laying on the floor and start dancing on the floor instead! As today, biblical *dancing* consisted of rhythmic movement and was often accompanied by music, both vocal and/or instrumental. It held a prominent place in the life of God's people, including in their worship. While several Hebrew words are translated as "dancing" or some variation, the particular word here derives from a word meaning to be in anguish, pain or travail, and correspondingly to whirl or writhe as one might do when in great pain. Thus, it could reflect dancing characterized by whirling or twirling, but that is uncertain. This word is used to express present joy as it is here, a joy to come in the future (Jer. 31:3,13), and a past joy (Lam. 5:15). The term also expresses an acceptable means of praise to God (Pss. 149:3; 150:4).

**You removed my sackcloth Thou hast put off my sackcloth** (v. 11). *Sackcloth* was a coarse material made from goat or camel hair. Being coarse, it was unpleasant to wear. Sackcloth garments were worn to show penitence (1 Chron. 21:16), grief (Esth. 4:1), or distress (Isa. 37:1). Typically, the person would rend or tear his clothing and then put on the sackcloth (2 Sam. 3:31). The wearing of sackcloth often occurred in conjunction with fasting and sitting on an ash heap or placing ashes on one's head. David's associating sackcloth with his situation points to how deeply he was affected by it.

**And clothed me with gladness joy And girded me with gladness** (v. 11). The term rendered *gladness joy* can also mean mirth or glee. It is more active than simply an inner satisfaction or calm. It describes how the Israelites were to respond to their feasts and special occasions (Num. 10:10). It also describes the reaction of the relieved women after David slew Goliath and again brought stability and hope to the nation (1 Sam. 18:6). In the place of grief that led David to sackcloth, God removed David's sackcloth and metaphorically clothed him with a cheerful disposition. The Lord gave the king joy to replace his sorrow. God is able to rescue believers from the depths of sorrow (Ps. 40:1), even those who are dealing with sorrow from sin (32:1).

**So that I can sing to you That my heart may sing your praises To the end that my glory may sing praise to thee** (v. 12). David repeatedly expressed what God had done for him (vv. 1-3,7,11). Now, David revealed how God's actions had changed his life. God had already given David victory, caused him to see the dawning of a new day, and moved him from

pride to humility. David now received a new song with which to praise God. He could sing from the bottom of his heart about God's deliverance and reconciliation.

**And not be silent** (v. 12). *Silent* comes from a word that not only means to be quiet but also to cause silence or to silence one. David did not have to be quiet anymore because of God's anger or because of his enemies. Nor would his sin any longer cause him to remain quiet. Now, his lips could freely testify through singing who the Lord is and what He has done. When the prophet Jeremiah attempted to remain silent, God's message became a burning fire he could not hold in (Jer. 20:9). Similarly, David could not hold in the song now in his heart.

**I will praise you forever I will give thanks unto thee for ever** (v. 12). David learned a lesson from his experience with the Lord. Coming out on the other side of affliction and distress, he vowed to praise give thanks to God forever. The Hebrew word for praise has a broad range of meanings, including thank praise, confess (either sin or the name of God), cast or throw down, and shoot (arrows). Following his experience, David literally or metaphorically cast himself down before the Lord to offer his unending praise and gratitude.