

Day 338 - MONDAY: January 15th

Psalms 30, 31 & 32

Psalms 30:1-12 NKJV

A Psalm. A Song At the Dedication of the House of David. I will extol You, O LORD, for You have lifted me up, And have not let my foes rejoice over me. O LORD my God, I cried out to You, And You healed me. O LORD, You brought my soul up from the grave; You have kept me alive, that I should not go down to the pit. Sing praise to the LORD, you saints of His, And give thanks at the remembrance of His holy name. For His anger is but for a moment, His favor is for life; Weeping may endure for a night, But joy comes in the morning. Now in my prosperity I said, "I shall never be moved." LORD, by Your favor You have made my mountain stand strong; You hid Your face, and I was troubled. I cried out to You, O LORD; And to the LORD I made supplication: "What profit is there in my blood, When I go down to the pit? Will the dust praise You? Will it declare Your truth? Hear, O LORD, and have mercy on me; LORD, be my helper!" You have turned for me my mourning into dancing; You have put off my sackcloth and clothed me with gladness, To the end that my glory may sing praise to You and not be silent. O LORD my God, I will give thanks to You forever.

Psalms 31:1-24 NKJV

To the Chief Musician. A Psalm of David. In You, O LORD, I put my trust; Let me never be ashamed; Deliver me in Your righteousness. Bow down Your ear to me, Deliver me speedily; Be my rock of refuge, A fortress of defense to save me. For You are my rock and my fortress; Therefore, for Your name's sake, Lead me and guide me. Pull me out of the net which they have secretly laid for me, For You are my strength. Into Your hand I commit my spirit; You have redeemed me, O LORD God of truth. I have hated those who regard useless idols; But I trust in the LORD. I will be glad and rejoice in Your mercy, For You have

considered my trouble; You have known my soul in adversities, And have not shut me up into the hand of the enemy; You have set my feet in a wide place. Have mercy on me, O LORD, for I am in trouble; My eye wastes away with grief, Yes, my soul and my body! For my life is spent with grief, And my years with sighing; My strength fails because of my iniquity, And my bones waste away. I am a reproach among all my enemies, But especially among my neighbors, And am repulsive to my acquaintances; Those who see me outside flee from me. I am forgotten like a dead man, out of mind; I am like a broken vessel. For I hear the slander of many; Fear is on every side; While they take counsel together against me, They scheme to take away my life. But as for me, I trust in You, O LORD; I say, "You are my God." My times are in Your hand; Deliver me from the hand of my enemies, And from those who persecute me. Make Your face shine upon Your servant; Save me for Your mercies' sake. Do not let me be ashamed, O LORD, for I have called upon You; Let the wicked be ashamed; Let them be silent in the grave. Let the lying lips be put to silence, Which speak insolent things proudly and contemptuously against the righteous. Oh, how great is Your goodness, Which You have laid up for those who fear You, Which You have prepared for those who trust in You In the presence of the sons of men! You shall hide them in the secret place of Your presence From the plots of man; You shall keep them secretly in a pavilion From the strife of tongues. Blessed be the LORD, For He has shown me His marvelous kindness in a strong city! For I said in my haste, "I am cut off from before Your eyes"; Nevertheless You heard the voice of my supplications When I cried out to You. Oh, love the LORD, all you His saints! For the LORD preserves the faithful, And fully repays the proud person. Be of good courage, And He shall strengthen your heart, All you who hope in the LORD.

Psalms 32:1-11 NKJV

A Psalm of David. A Contemplation. Blessed is he whose transgression is forgiven, Whose sin is covered. Blessed is the man to whom the LORD does not impute iniquity, And in whose spirit there is no deceit. When I kept silent, my bones grew old Through my groaning all the day

long. For day and night Your hand was heavy upon me; My vitality was turned into the drought of summer. Selah I acknowledged my sin to You, And my iniquity I have not hidden. I said, "I will confess my transgressions to the LORD," And You forgave the iniquity of my sin. Selah For this cause everyone who is godly shall pray to You In a time when You may be found; Surely in a flood of great waters They shall not come near him. You are my hiding place; You shall preserve me from trouble; You shall surround me with songs of deliverance. Selah I will instruct you and teach you in the way you should go; I will guide you with My eye. Do not be like the horse or like the mule, Which have no understanding, Which must be harnessed with bit and bridle, Else they will not come near you. Many sorrows shall be to the wicked; But he who trusts in the LORD, mercy shall surround him. Be glad in the LORD and rejoice, you righteous; And shout for joy, all you upright in heart!

Daily Deep Dive:

Psalm 30:

The UCG reading program states: "The translation of the superscription of Psalm 30 is disputed. The KJV and NKJV explain the psalm as a "song at the dedication of the house of David"—evidently referring to the king's royal palace. The NIV and others, though, think the translation should be "A song. For the dedication of the temple. Of David." The Hebrew word here is beyt— "house" in a general sense. Yet the idea of the latter translation is that le-David, as in other psalms, should denote authorship rather than any connection with this house. And "the house" on its own can be a designation for the temple, the house of the Lord—though it could also refer to the palace.

Considering the very personal and specific nature of this psalm with regard to the life of the psalmist, it does not seem to fit very well with the dedication of the temple, which took place several years after David's death. The most likely conclusion appears to be that

this psalm was written by David to be sung at the dedication of his palace.

David reflects on the events that have led up to the joyful occasion of his now-firm establishment at Jerusalem. He praises God for lifting him up, healing him, keeping him alive (verses 1-3). He thanks God for not letting his enemies rejoice over him (verse 1). Indeed, David's enemies now have no cause to rejoice because God has overturned his prior circumstances: "You have turned for me my mourning into dancing; You have put off my sackcloth and clothed me with gladness" (verse 11).

This is to serve as an example to all of God's people—they are always to praise Him for He will ultimately turn hard and dark times to light and joy (verses 4-5). This is especially good to remember in the years before us as we approach the darkening end of the age.

In verse 6, David declares that he is now prosperous and firmly established. He further says to God, "By Your favor You have made my mountain stand strong" (verse 7). The reference here "may be to David's security in his mountain fortress, Zion; or that mountain fortress may here serve as a metaphor for David's state as a vigorous and victorious king, the 'mountain' on which he sat with such secure confidence in God" (Zondervan NIV Study Bible, note on verse 7).

David ends the psalm with an important reason God has lifted him out of affliction. "You turned my wailing into dancing; you removed my sackcloth and clothed me with joy so that my heart may sing to you and not be silent" (verse 12, NIV). All of God's people have been called out of spiritual darkness to do the same—to sing praise and give thanks (1 Peter 2:9-10).

God is intimately attuned to the fact that we can endure only so much. (Typically, He knows we can endure more than we would choose to on our own!) The promise of 1 Corinthians 10:13 remains a comfort to us when we are afflicted: "No temptation has overtaken you except such as is common to man; but God is faithful, who will

not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it." [END]

Psalm 31:

The UCG reading program states: "Psalm 31 is a lament arising from affliction, yet one in which David places full trust and confidence in God, realizing, "My times are in Your hand" (verses 14-15). David suffers from a wasting illness (verse 10) that makes him, as he says, "repulsive to my acquaintances; those who see me outside flee from me" (verse 11). David's enemies take advantage of his weakened state and "scheme to take away my life" (verse 13). Unless God intervenes, David reckons himself a dead man (verse 12).

Come what may, David throws himself into God's keeping, declaring, "Into Your hand I commit my spirit" (verse 5). Jesus would later use these as His final words before His dying breath (Luke 23:46). That being so, the rest of this psalm likely also foreshadows the Messiah's suffering of bodily agony, anguish, ridicule, enemy conspiracy and abandonment by friends. The disciple Stephen uttered these words too, as he was being stoned to death (Acts 7:59). All Christians should find Psalm 31 of tremendous help and encouragement when facing great difficulties.

The hating of idolaters in verse 6 of this inspired prayer should be understood in the sense of rejection of them and their ways and considering them as enemies of the "Lord God of truth" in verse 5. (Yet elsewhere in Scripture we learn that even they will ultimately receive the opportunity for redemption and salvation.) For Christians today, even if we are aware of no human enemies to speak of, we wrestle constantly with spiritual enemies who seek to destroy us (Ephesians 6:12).

Though the situation for David looks grim, he recalls that God has brought him safely through adversity in times past: "You have

known my soul in adversities and have not shut me up into the hand of the enemy; You have set my feet in a wide place" (Psalm 31:7-8). The latter expression here speaks of freedom and ultimately of salvation--as the Hebrew word for salvation has the sense of having room to breathe.

Reflecting on God's prior faithfulness, David prays: "Make Your face shine upon Your servant" (verse 16). The expression here, like the prayer in Psalm 4:6 for God to lift up His countenance, is taken from the priestly blessing of Numbers 6:22-27: "The Lord bless you and keep you; the Lord make His face shine upon you, and be gracious unto you; the Lord lift up His countenance upon you, and give you peace." This is a request for God to show favor--to "smile." As in Psalm 25:3, rather than shame and disgrace falling on him, a faithful servant of God, David asks that it go to the wicked (Psalm 31:17-18)-and he knows that this is how things will work out in the end (verse 23).

The imagery of God laying up goodness prepared for those who trust in Him in the presence of the sons of men (verse 19) is similar to Psalm 23's picture of God preparing a table for His people in the midst of their enemies. And the metaphor of keeping His people secretly hidden in His pavilion away from threatening plots Psalm 31:20) recalls Psalm 27:5.

David concludes with strong encouragement for all of God's people (verses 23-24)." [END]

Psalm 32:

The UCG reading program states: "The superscription of Psalm 32 refers to it as a *maskil*. The Greek Septuagint translation takes this obscure word to mean "instruction," from the root *s-k-l* ("be wise" or "instruct"). Appearing in the superscription of 13 psalms, the term may designate a teaching song (compare verse 8). However, the NKJV translates the word as "Contemplation."

The Nelson Study Bible states in its introductory note on Psalm 32: "It is generally believed that this psalm--like Psalm 51--has its origin in David's response to God following his infamous affair with Bathsheba [and murder of Uriah] (2 Samuel 11)" This conclusion is based on the fact of David waiting for a long period before confessing the sin mentioned in the psalm--and the impression that his sin is public knowledge so that he is able to use it as an example. David contrasts the joy of being forgiven with the misery of hiding a sin. "Happy" is the man who no longer deceives himself (verse 2). "Happy" is the man whose sin is taken away (verse 1). "Happy" is the man who is no longer guilty in God's eyes (verse 2). It was not so while he tried to pretend that his sin hadn't happened. His "silence was a stubborn resistance to admitting guilt, a hope that in time the sin and its penalty would go away. The more David delayed his confession, the more he suffered. David realized it was not just his conscience or his feelings that were assaulting him, but the heavy hand of God (Psalm 38:1, Psalm 38:6-8)" (note on Psalm 32:3-5).

When David did at last confess in repentance, God forgave him (verse 5).

David declares, "For this cause [i.e., the blessing of forgiveness] everyone who is godly shall pray to You in a time when You may be found" (verse 6). Repentance and forgiveness are the starting points of a relationship with God--or of restoring a relationship with Him. A flood of trouble follows sin (verses 6, 10). But the grief that comes from hiding a sin will not come near those who repent and take refuge in God (verses 6-7).

Verse 8 says, "I will instruct you and teach you in the way you should go; I will guide you with My eye"--the latter part of this in the NIV being rendered, "I will counsel you and watch over you." Clearly God is no longer being addressed. Indeed, some believe that God Himself is directly speaking here and in verse 9. *The Nelson's Study*

Bible states: "The speaker changes. The Lord 'comes into the psalm' to instruct the people. He exhorts the people not to be like a *horse* that will not go where its rider wants it to go; it has to be disciplined because it is stubborn" (note on verses 8-9).

However, it could well be that David is still speaking. As *The Zondervan NIV Study Bible* says, "Some believe that the psalmist himself here turns to others to warn them against the ways into which he had fallen (see Psalm 51:13)" (note on Psalm 32:8-10).

Psalm 51:13, cited here, speaks of what David would do following God's forgiveness: "Then I will teach transgressors your ways, and sinners shall be converted to You." See also Psalm 34:11. Either way, the instruction is of course from God, who inspired the psalm."

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