

Joy Comes in the Morning

Psalm 30:5

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One of the more famous statements we read in the Psalms comes at the end of what we are considering here – verse 5b.

¹ *I will extol You, O LORD, for You have lifted me up,
And have not let my enemies rejoice over me.*

² *O LORD my God,
I cried to You for help, and You healed me.*

³ *O LORD, You have brought up my soul from Sheol;
You have kept me alive, that I would not go down to the pit.*

⁴ *Sing praise to the LORD, you His godly ones,
And give thanks to His holy name.*

⁵ *For His anger is but for a moment,
His favor is for a lifetime;*

***Weeping may last for the night,
But a shout of joy comes in the morning. (Psalm 30:1–5)***

There are four figures of speech used in this little section:

- Weeping –
- ...for the night
- ...shout of joy
- ...the morning

“Weeping” does, of course, often refer to the human act of shedding tears as a function of sadness, pain, or the like. But in the metaphorical sense it is used frequently to speak of sadness in the general sense, intense sorrow, but sorrow never the less. It does not always involve tears, but it does speak of serious sorrow, regret, repentance, or a strong sense of lacking, or the desire to see things become well again. Very often, it can be a mourning over sin, our own, or that of those who are dear to us, or even the society in which we live. It is frequent that we experience such sorrow in an ongoing fashion. This surely so in at least several fashions:

1. Many parents or spouses are grieved over a loss in their family and sometimes, even the barest thought of the lost one brings sorrow.
2. Believers often mourn over their failure in spiritual matter, or perhaps in the “lost news” of others in the families or circles of friends.

3. Likewise, believers can mourn over the state of the church or of people in their spiritual circle of friends who are not living as they ought to live.
4. So also, many believers (and those still in the world as well) endure grief over the state of the society and world around them. We recently saw ANOTHER mass murder down in Florida with near 100 deaths and serious woundings all as an expression of terror and despite for those in the crosshairs of the weapons of the killer.

I am certain that David went through several (if not all) of these circumstances of mourning. I suspect that he, himself, in his own personal life, brought forth his mourning at times as well. BUT, David was one who knew and walked with the Lord. God spoke to him (he was a Prophet and God used him to write the Scripture and we have to believe that there was a real communication, David and his Lord, that was meaningful and constructive insofar as his experience in life.

The out working of this is what we see in this verse (V5). Just to set the actual context here, it is apparent that what we see in verses 1-3 is the statement that God has healed David in some fashion, with verses 4-12 records David lifting up praise to God for that healing. The title, btw, tells us that this particular Psalm was composed by David for the celebration of the dedication of the Temple. Now we know that David was not permitted to build the Temple because he was “a man of war”. Solomon was the one who actually built the Temple (hence it is called the “Solomonic Temple” as opposed to Herod’s Temple on Jesus’ day). So this Psalm, apparently, was written before David’s death (not really hard to figure as is written and attributed to David) for the opening of the Temple. Interestingly, the Temple itself does not figure much in the text of the Psalm.

David finishes out the first portion of the Psalm in v3 by saying:

*3 O LORD, You have brought up my soul from Sheol;
You have kept me alive, that I would not go down to the pit.
(Psalm 30:3)*

He fully understands the enormity of what he had experienced and also was abundantly aware of Who had done it. The sickness that he had suffered was, as he understood it, not caused by God, but was, nevertheless entirely within the hands of the God whom he served. David’s approach here is much like Job’s final understanding arrived at come the end of the of his discussion with his three friends, Elihu and then once God came and straightened everyone out. You’ll remember that he said in Job 42:1–6 expressing his repentance and that led to his restoration:

¹ *Then Job answered the LORD and said:*

² *“I know that You can do everything,
And that no purpose of Yours can be withheld from You.*

³ *You asked, 'Who is this who hides counsel without knowledge?'
Therefore I have uttered what I did not understand,
Things too wonderful for me, which I did not know.*

⁴ *Listen, please, and let me speak;
You said, 'I will question you, and you shall answer Me.'*

⁵ *"I have heard of You by the hearing of the ear,
But now my eye sees You.*

⁶ *Therefore I abhor myself,
And repent in dust and ashes."* (Job 40:1-4)

We'll notice that we do not see David mimicking any of Job's mistakes (not to say that David had any familiarity with Job who likely lived LONG before David. Neither is it likely that the Book of Job was written at a time when David would have been able to read the account that we now have in Scripture. It may be that the saga of Job was known by David's time, but we have no direct knowledge of it being either so or not so. What we DO know is that David understood many of the same principles concern God that Job came to see and understand. Neither did Job know these things at the beginning of his experience as we see recorded in his Book. He did, obviously, come to realize and acknowledge them by the end of the account that his Book records for us.

Likewise, it seems that this is the kind of idea that David came to realize and it seems that the illness that he speaks of (either recent or one he is remembering and applying in the context in which he was writing from) was the tool by which God brought him to the conclusions he draws and expresses. He concludes in verse 4:

*4 Sing praise to the Lord, you saints of His,
And give thanks at the remembrance of His holy name. (Psalm 30:4)*

Given that he has come to see that God has all the matters of life in the palm of His hand, that is completely under his control, we see that David is moved to profound praise and thanksgiving for the watch care that he has seen that God exercises. It is the responsive duty of the child of God to see to it that this praise and thanksgiving are given to the One Who is actively overseeing His welfare. David has come to understand - note that he says that he will (and we should) give thanks at the mere "remembrance" of His Holy Name.

Remembrance speaks of remembering, having a memorial of the subject. It seems that David had given himself, after God had healed and brought him out from the terrible illness that had been his. In this section he as much as says that he has given himself to proclaiming and thus remembering the wonderful work God has done in his life. We could think of it as if he had placed a memorial, a physical memorial and now will go about using that memorial to call to his mind (and the minds of others who sees it) all that God did in bringing him back to health (not to mention other blessings).

It seems that, in the process of thinking the matter through, David has widened the scope of what he has in mind and of the causes for all that goes on in life. He goes on in verse 5:

⁵ *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. (Psalm 30:5)*

Now, as we said, we are not (as David was not) proclaiming that David's illness, or any significant amount of the difficulties of life are expressions of the anger of God and or the infliction of His Judgment. Actually, he speaks of two different cause of life difficulties:

- First, he speaks of the anger of God - which the Scripture says we suffer for any number of reasons, from our own disobedience to the judgment of God on the society in which we live.

Like it or not, God does “have” anger and He does, from time to time, express that express that anger. We surely agree that God is a God of love and we are most assuredly glad of that. David speaks of that in the next phrase that His “favor”, as opposed to “a moment”, is for life. So, just as a note, David is not referring here to the matter of salvation because the “favor” would be eternal and not simply for the time we are alive. Likewise also, the anger that he speaks of is temporary as well. If it was speaking of condemnation that follows being unredeemed when one enters eternity, it would be spoken of as “for a moment”.

- Secondly, he makes the reference that we have been considering... speaking of “weeping” that, as David puts it, “may endure for a night”. Enduring for a night is euphemism for a short time. It is not meant to imply that it is present for an entire nighttime period. Actually it is used to speak of times far longer that a simple nighttime period (sundown though dawn).

It is this statement that sets up the actual phrase that we stated with as we began this discussion.

*Weeping may endure for a night,
But joy comes in the morning. (Psalm 30:5b)*

Weeping speaks, yes, of the act of crying in grief or sadness. But it can and is often used expressly to set up a contrast with the idea of joy coming as the virtual opposite of what was in the following phrase of the setup. There are very few times when the idea of weeping is used alone, as we said, it is most frequently used to setup the idea of the relief of what stimulated the cause of the weeping. In David's mind, it is apparent that weeping was the demonstration of strong grief or sadness, even hardship and/or affliction. This seems to be the case here. People (especially male people) did just break into tears at the drop of a hat or under the slightest of provocations.

And so, David says, the profound matter that drives a child of God to tears that are unusual, is, quite thankfully, David says, counteracted by His action bring joy to counteract the “weeping”.

“...joy comes in the morning...”

Just to underscore the contrastive nature of the following phrase we note the use of the contrastive conjunction “But”. It ties the two phrases in the verse together, contrasting one against the other. Whereas there was, in David’s life, as well as in all of our lives, a severe cause for the weeping that he mentions; thankfully there came the relief of God in the form of great joy which followed after the time of suffering. The word for joy can actually refer to both the cry of rejoicing and jubilation as well as, given the proper context in which it is used, even wailing in lament. The word basically refers to the great expression of the emotion that gives it context. Here it is relief of the suffering that has caused the weeping just mentioned. We know this refers to the contrasting joy because of the use of the contrasting conjunction.

The occasion for shouting and rejoicing comes after the time of suffering or affliction is passed and God has relived it. The reference to morning emphasizes this, for it is contrasted with the weeping “enduring”. It seems that David may purposely be trying to get the idea in our thoughts that the weeping went on for somewhat of a protracted time. The actual wording of the phrase is more like “But a shout of joy...in the morning”. It builds on the first phrase and then directs attention to what is in contrast in a short and even abrupt fashion. The emphasis is on the second being virtually the solution of the first. Morning, of course, refers to “first light”, not whenever it is that someone gets up and around of eats breakfast!

In summary, David has given us a wonderful truth to guide and organize our thinking with. We all have failures in our lives and are familiar with the truth that we are accountable to God for our sin and those other failings that occur in life. His speaking of the anger of God is just to remind us that God does see our sin and does chasten us for that sin. It is not talking about any kind of eternal punishment, etc.

That’s why he goes on and gives this final idea:

*Weeping may endure for a night,
But joy comes in the morning. (Psalm 30:5)*

The sorrow involved in both the sin itself and in the sorrow that comes from our realizing our failures and in undergoing the chastening of God is temporary, it only endures “for a night”. One thing that David makes very clear is that “joy”, that is jubilation, rejoicing and the like come when that time of weeping and grief is over.

It is interesting that one of things we can imply here is that the times of “weeping” or chastening and/or suffering are temporary. This is not necessarily because of their nature in and of themselves. It is true because of the presence

and willingness to act of our Heavenly Father. He will act to do away with the unpleasant experience we are undergoing. And he will do so in a way that give us joy!

One writer said:

Christian! If thou art in a night of trial, think of the morrow; cheer up thy heart with the thought of the coming of thy Lord.

Be patient, for...

“Lo! He comes with clouds descending.”

Be patient! The Husbandman waits until he reaps his harvest. Be patient; for you know who has said, “Behold, I come quickly; and my reward is with me, to give to every man according as his work shall be.” If you are never so wretched now, remember

*“A few more rolling suns, at most,
Will land thee on fair Canaan’s coast.”*

Thy head may be crowned with thorny troubles now, but it shall wear a starry crown ere long; thy hand may be filled with cares—it shall sweep the strings of the harp of heaven soon. Thy garments may be soiled with dust now; they shall be white by-and-by. Wait a little longer. Ah! how despicable our troubles and trials will seem when we look back upon them! Looking at them here in the prospect, they seem immense; but when we get to heaven we shall then

*“With transporting joys recount,
The labors of our feet.”*

Our trials will then seem light and momentary afflictions. Let us go on boldly; if the night be never so dark, the morning cometh, which is more than they can say who are shut up in the darkness of hell. Do you know what it is thus to live on the future—to live on expectation—to antedate heaven? Happy believer, to have so sure, so comforting a hope. It may be all dark now, but it will soon be light; it may be all trial now, but it will soon be all happiness. What matters it though “weeping may endure for a night,” when “joy cometh in the morning?”