

## "If they keep quiet, these stones will start shouting"

Psa 30:1-4

August 29, 2013

**Psa 30:1 A Psalm and Song at the dedication of the house of David.** I will extol thee, O LORD; for thou hast lifted me up, and hast not made my foes to rejoice over me.

**Psa 30:2** O LORD my God, I cried unto thee, and thou hast healed me.

**Psa 30:3** O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.

**Psa 30:4** Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness.

Tonight's study will focus on the first 4 verses of this "**psalm song**" that historically had to do with the 3rd time we are told that David is recognized as ruler over God's people. This is also the time his house made of cedars and built and 'dedicated' (see 2Sa 5). There is so much that could be said, but our focus is on why it is a "psalm song" (mentioned as such 14 times throughout this book of Psalms).

As we read and meditate on these verses, we are reminded that his son Solomon, not David was the one permitted to build a temple unto the Lord ( [2Sa 7:12-13](#)) but this dedicated house of cedar is important for us to see as the house where he began his reign of 40 years over God's people because the Lord chooses him to rule and the Lord is the one who builds (and is building in the lives of all His elect represented by the cedar of the house). ([2Sa 7:27](#) , [2Sa 5:11](#)).

It can only be with Christ our chief cornerstone that we, those lively stones, sing out loud the song on our changed hearts ([Rev 15:2-3](#)).

[Isa 28:16](#) Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

[Eph 2:20](#) And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

[1Pe 2:6](#) Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

[1Pe 2:5](#) Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

**Psa 30:1 A Psalm and Song at the dedication of the house of David.** I will extol thee, O LORD; for thou hast lifted me up, and hast not made my foes to rejoice over me.

This opening verse of Psalm 30 really sets the tone for the rest of the study. It is a psalm and song that extols the Lord for lifting us up and for not letting our sinful flesh have dominion ([Rom 6:14](#) , [Heb 12:6-8](#) , [Tit 2:11-12](#)) over His temple which we are ([Psa 127:1](#) , [1Co 3:16](#)).

The fact that Christ the chief corner stone learns obedience by the things which he suffers, who was formed and fashioned as a man, who could not make war with his beastly flesh which he was born into ([Php 2:8](#)) tells us that this process of overcoming is impossible for all of us, except the Father make a way for Christ, which He did ([Joh 3:34](#) , [Joh 5:30](#)). That same way is given unto God's elect today ([Col 1:27](#)).

These verses below ([Heb 12:6-8](#) , [Tit 2:11-12](#)) remind us of how it is that we learn obedience ([Heb 5:8](#)) and are eventually given dominion over sin which would otherwise rule in our members ([Rom 6:14](#) , [Rev 13:4](#)).

[Heb 12:6](#) For whom the Lord loveth he **chasteneth** [**Greek - paideuo**], and scourgeth every son whom he receiveth.

[Heb 12:7](#) If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

[Heb 12:8](#) But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

[Tit 2:11](#) For the **grace** of God that bringeth salvation hath appeared to all men,

[Tit 2:12](#) **Teaching** [Greek - paideuo - same Greek word translated 'chasteneth' in Heb. 12:6] us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

In tonight's study I hope to bring out how the Lord is building the temple of God which we are by grace and faith ([Eph 2:8](#)) so that we can become a house that is completely dedicated unto God, both to will and to do of his good pleasure in this age ([Php 2:13](#) , [Luk 12:32](#)).

When God's judgements are in the earth of the elect, as those who are first being judged in this age, we will learn righteousness, building up the foundation of God's temple through Jesus Christ who is the corner stone of that temple ([Isa 26:9](#) , [1Pe 4:17](#) , [Gal 2:20](#) , [Eph 2:20](#) , [1Pe 2:6](#) , [2Co 5:21](#) , [Php 3:9](#)).

When a man's ways please the Lord it is because the Lord is destroying that first temple and building it anew, and this is how our enemies will not rejoice over us within ([Pro 16:7](#) , [1Co 3:17](#)). Christ's ways pleased the Father ([Mat 3:17](#)) so we need to consider in light of the verse we're studying ([Psa 30:1](#)) that even though Christ's ways pleased the Father, it did not prevent God from allowing evil men to rejoice over Christ ([Mat 27:42](#)) and his Christ ([Rev 11:10](#)).

With these verses in mind we understand that the reason we can extol our Lord today is because of the mercy that He shows to us for teaching us ([Tit 2:12](#)) to live Godly lives so that we can worship God in spirit and in truth ([Joh 4:23](#)). When we are worshipping God in spirit and in truth, our enemies within will have no room to rejoice over us ([Php 4:6-8](#)). Our enemies may rejoice over us without, but with the mind of Christ we can love our enemies ([Mat 5:44](#)), and when we love our enemies it won't matter that they are rejoicing over us ([Luk 23:34](#)). We love our enemies from the cross ([Gal 2:20](#)).

The end result of these verses in Hebrews ([Heb 12:1-7](#)) is that the Lord will bring us to a place where we are subject unto the Father of spirits, spiritually healthy and alive in His temple ([Heb 12:9](#)) and partakers of His holiness ([Heb 12:10](#)). And this all has to do with how we, or rather Christ in us, washes us ([Rev 7:14](#) , [Joh 2:15](#)) so that we may be a temple which is dedicated unto God.

This process of grace **G5485** which chastens, brings us to lift up our hands which hang down, and to hold up the hands of the body of Christ, as well as to make straight paths for our feet and bring healing to our body (the body of Christ). Grace which chastens **G5485** must abound ([Rom 5:20](#) , [Act 14:22](#)) in the life of God's people in order for Christ to be the author and finisher of our faith individually and collectively. When one member suffers for the grace that they receive we all suffer ([1Co 12:26](#)), and we also benefit from the peaceable fruit of righteousness which that member is now going to be able to provide by this pruning experience ([Heb 12:11-13](#) , [2Co 7:11](#) , [Rom 5:19-21](#) , [Heb 12:2](#) , [Joh 15:2](#) , [Col 1:24](#)).

In order to dedicate our temple unto the Lord, as David did in shadow and type his house, we need to look diligently lest any man fail of the grace of God ([Heb 12:15](#)); God willing we will keep looking diligently within ([2Co 13:5](#)) and without, for each other ([1Co 2:15](#) , [Mat 7:5](#)) , that that root of

bitterness not spring up within us, or that if one does spring up we will be healthy enough as a body to know how to deal with these bitter roots within and without ([2Co 13:5](#) , [Mat 18:15-17](#)).

Three verses that fit well at this point in regard to grace ([Pro 3:11](#) , [Rom 2:4](#) , [Heb 11:25](#))

If the diseases of Egypt are not coming upon the house of David, it will be because we are blessed to be diligently hearkening (hear oh Israel [Rev 1:3](#)) unto all that the Lord commands us ([Jer 17:24](#) , [Luk 6:46](#) , [Luk 16:10](#) , [2Pe 1:4-8](#)).

The only way that this house of David can become dedicated to the Lord is to have the Lord as our chief cornerstone and as we have already established above, this is only granted us by grace and faith ([Eph 2:8](#)), as we die daily ([1Co 15:31](#)), by which all men will be saved, each in their own order ([1Co 15:23](#)).

[Psa 30:2](#) O LORD my God, I cried unto thee, and thou hast healed me.

It is Christ who is working in us both to will and to do of God's good pleasure, and part of that pleasure is to bring us to a place where we cry out to our Saviour either for ourselves or for our body or someone who we love dearly, and then he heals us.

God's elect know that this spiritual healing that we experience does not have to be the result of the physical healing of ourselves or of others, but rather it can be just the opposite, when we come to accept that we are meant to be broken in this life, and have a thorn in our flesh so that His power can rest upon us ([2Co 12:9](#)).

This is what it means to be truly healed! The physical healings are temporary, but the spiritual healings work a much greater weight of glory ([2Co 4:17](#)). This is why Christ told his disciples greater works than these will you do ([Joh 14:12](#)). Greater works than healing the sick, and feeding the masses which were all shadows of the greater spiritual works that God would work through the body of Christ for the healing of the nations ([Rev 22:2](#)).

This story in ([2Sa 12:13-24](#)) is very akin to the words that Abraham uttered for his son "oh that Ismael might live" ([Gen 17:18](#)).

Our greatest struggles in this life have us wrestling throughout the night on the earth where we cry out to God who is merciful to hear us and give us the strength to endure until the morning ([Gen 32:24](#) , [Luk 22:41](#)).

Let's look at this story again in light of what God is showing us in type and shadow, how He is dealing with our first man Adam. I want to emphasize the point that David lay all night upon the earth, and then we read verse ([2Sa 12:20](#)).

[2Sa 12:13](#) And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.

[2Sa 12:14](#) Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also *that is* born unto thee shall surely die.

[2Sa 12:15](#) And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

[2Sa 12:16](#) David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth.

[2Sa 12:17](#) And the elders of his house arose, *and went* to him, to raise him up from the earth: but he

would not, neither did he eat bread with them.

[2Sa 12:18](#) And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?

[2Sa 12:19](#) But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

[2Sa 12:20](#) Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

So how are we healed spiritually? [Exo 15:26](#) , [Psa 107:20](#) , [Joh 14:23](#)

How will we perceive this healing? [Gen 20:17](#) , [Joh 15:2](#) , [Jer 33:6](#) , [Luk 6:44](#)

[Psa 30:3](#) O LORD, thou hast brought up my soul [H5315](#) from the grave [H7585](#): thou hast kept me alive, that I should not go down to the pit [H7585](#).

Why is God taking me out of the grave [H7585](#) with the same word that is used for "hell" ("Hades [G86](#)") in the new testament (*use ABP+ for this*)?

**G86** hadēs **Total KJV Occurrences: 11**

**hell, 10** [Mat 11:23](#), [Mat 16:18](#), [Luk 10:15](#), [Luk 16:23](#), [Act 2:27](#), [Act 2:31](#), [Rev 1:18](#), [Rev 6:8](#), [Rev 20:13-14](#) (2)

**grave, 1** [1Co 15:55](#)

**H7585** she'ōl **Total KJV Occurrences: 65**

**hell, 31** [Deu 32:22](#), [2Sa 22:6](#), [Job 11:8](#), [Job 26:6](#), [Psa 9:17](#), [Psa 16:10](#), [Psa 18:5](#), [Psa 55:15](#), [Psa 86:13](#), [Psa 116:3](#), [Psa 139:8](#), [Pro 5:5](#), [Pro 7:27](#), [Pro 9:18](#), [Pro 15:11](#), [Pro 15:24](#), [Pro 23:14](#), [Pro 27:20](#), [Isa 5:14](#), [Isa 14:9](#), [Isa 28:15](#) (2), [Isa 28:18](#), [Isa 57:9](#), [Eze 31:16-17](#) (2), [Eze 32:21](#), [Eze 32:27](#), [Jon 2:2](#) (2), [Hab 2:5](#)

**grave, 30** [Gen 37:35](#), [Gen 42:38](#), [Gen 44:29](#), [Gen 44:31](#), [1Ki 2:6](#) (2), [1Ki 2:9](#), [Job 7:9](#), [Job 21:13](#) (3), [Job 24:19](#), [Psa 6:5](#), [Psa 30:3](#), [Psa 31:17](#), [Psa 49:14-15](#) (3), [Psa 88:3](#), [Psa 89:48](#), [Pro 1:12](#), [Pro 30:16](#), [Ecc 9:10](#), [Son 8:6](#), [Isa 14:11](#), [Isa 38:10](#), [Isa 38:18](#), [Eze 31:15](#), [Hos 13:14](#) (2) and **grave's, 1** [Psa 141:7](#)

**pit, 3** [Num 16:30](#), [Num 16:33](#), [Job 17:16](#)

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excerpt from: [http://www.iswasandwillbe.com/Hell\\_not\\_endless.php](http://www.iswasandwillbe.com/Hell_not_endless.php)

Psa 30:2 O LORD my God, I cried unto thee, and thou hast healed me.

Psa 30:3 O LORD, thou hast brought up my soul from the **grave: thou hast kept me alive**, that I should not go down to the pit.

David did not die but is using the grave to express the great danger that he was delivered from by the Lord. He even says in verse 3 that he has been **kept alive** so that he should not go down to the pit.

Please see Mitch Kuhn's article for an in depth explanation of what "the grave" [H7585](#) along with many other related subjects about the false doctrine of eternal torment : [http://www.iswasandwillbe.com/Hell\\_not\\_endless.php](http://www.iswasandwillbe.com/Hell_not_endless.php)

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"Thou hast kept me alive" [H2421](#): reminds us that with Christ as that cornerstone in our house, the

sword will not depart from it ([2Sa 12:10](#) , [Jos 24:15](#) ), and this is what heals and what delivers us ([Psa 107:20](#)):

[Psa 119:50](#) This *is* my comfort in my affliction: for thy word hath quickened [H2421](#) me.

[Psa 119:93](#) I will never forget thy precepts: for with them thou hast quickened [H2421](#) me.

King David was delivered from the pit, and again we see the shadow of the spiritual deliverance that the Lord is giving all those who are His in this age ([Mat 20:22-23](#) , [Rom 8:35](#)).

[Psa 30:4](#) Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness [H6944](#).

Because we are being sanctified ([Heb 2:11-12](#)), or being made holy through a holy process ([Rev 4:8](#)), we give thanks and praise unto the Lord for the wonderful works to the children of men ([Psa 107:1](#) , [Psa 107:15](#)).

These wonderful works are being accomplished in the “sanctuary”, “saint” or “holiness” [H6944](#) of the Lord which is being formed within God's people. David's house being dedicated unto the Lord is a shadow of the work which Christ is doing within His body today.

When God brings us into remembrance of the certainty of His power and the process of salvation that we have become a part of because of His mercy, we will shout for joy.

These four verses below show us that God brings us into remembrance of this process of being sanctified, and we come to see that it is through this process that we will become clothed with the righteousness of the saints, and when we are clothed with His righteousness we will shout for joy ([Luk 19:40](#))! The joy of the Lord is our strength ([Neh 8:10](#))!

[Psa 30:4](#) Sing unto the LORD, O ye saints of his, and give thanks at the remembrance [H2143](#) of his holiness [H6944](#).

[Psa 97:12](#) Rejoice in the LORD, ye righteous; and give thanks at the remembrance [H2143](#) of his holiness [H6944](#).

[Psa 132:9](#) Let thy priests be clothed with [righteousness](#); and let thy [saints](#) shout for joy.

[Rev 19:8](#) And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the [righteousness](#) of [saints](#).