

# Psalm 30:4

Authorized King James Version (KJV)

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

## Analysis

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**Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness.** Having expressed personal thanksgiving (v.1-3), David broadens the call to corporate worship, inviting God's saints to join praise. This verse transitions from individual testimony to communal celebration, demonstrating how personal deliverance should inspire collective worship.

"Sing unto the LORD" (זָמַרְוּ לְיְהֻדָּה/zamru laYahweh) calls for musical worship. Zamar means to sing, make music, sing praise. The Piel form intensifies: sing enthusiastically, make music skillfully. The imperative is urgent invitation: Sing! Not mere suggestion but call to action. Musical worship characterized Israel's faith—David organized temple musicians (1 Chronicles 25), psalms served as hymnbook, and celebration included instruments (Psalm 150). Colossians 3:16 continues this: "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

"O ye saints of his" (וְאַנְשֵׁי חֶסֶד/chesidav) identifies the audience. Chasid means faithful one, godly one, saint, one who receives covenant love (chesed). The term appears 32 times in Psalms, describing those in covenant relationship with God. Saints aren't morally perfect but covenant faithful—those who trust God, receive His grace, and respond with devotion. The possessive "his saints" emphasizes relationship—these are people who belong to God, recipients of His covenant faithfulness.

"And give thanks" (וְהִנֵּה/vehodu) adds verbal gratitude. Yadah means to give thanks, praise, confess. The Hiphil form means to give praise, acknowledge, confess. Thanksgiving expresses gratitude specifically—not worship generally but acknowledgment of specific benefits received. Psalm 50:14 commands: "Offer unto God thanksgiving." Hebrews 13:15 instructs: "By him therefore let us offer the sacrifice of praise to God continually."

"At the remembrance of his holiness" (לִזְכָּר קָדְשׁוֹ/lezecher qodsho) specifies thanksgiving's focus. Zecher means remembrance, memorial, record. Qodesh means holiness, sacredness, separateness. Translation varies: "remembrance of his holiness" (KJV), "his holy name" (NIV), "his holy memorial name" (literal). The phrase likely means remembering and proclaiming God's holy character revealed through His acts. God's holiness isn't merely abstract attribute but revealed reality demonstrated through righteous acts, faithful covenant-keeping, and powerful deliverance. Remembering holiness means recounting how God has shown Himself holy—set apart, pure, faithful, righteous—through specific actions in history and personal experience.

The verse's structure pairs singing and thanksgiving, corporate and personal, present worship and remembrance. Saints sing together now while remembering God's past holiness, creating worship that's both communal and historical, present and rooted in testimony.

## Historical Context

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The concept of corporate worship permeates Old Testament faith. Israel gathered for festivals—Passover, Pentecost, Tabernacles—celebrating God's mighty acts. Temple worship involved congregational participation—psalms sung, sacrifices offered, festivals observed. While individual devotion mattered, faith was fundamentally communal. God saved a people, not isolated individuals, and worship reflected this corporate identity.

Calling worshipers "saints" (chasidim) emphasizes covenant relationship. Israel wasn't chosen for inherent righteousness but because God set His love upon them (Deuteronomy 7:7-8). Sainthood derives from God's grace, not human

achievement. This challenged ancient Near Eastern religion where divine favor was earned through ritual performance. Biblical faith centers on God's initiative and gracious covenant.

Remembering God's holiness was central to Israel's worship. The Shema (Deuteronomy 6:4-9) commanded: "These words...shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house." Passover retold exodus deliverance. Festivals commemorated historical events. Psalms recounted God's mighty acts. Jewish faith was historical, rooted in remembering what God had done, demonstrating His character.

Holiness in Hebrew thought meant separateness, distinctiveness, set-apartness. God's holiness encompasses His transcendent otherness (Isaiah 6:3: "Holy, holy, holy, is the LORD of hosts") and His moral perfection (Leviticus 19:2: "Ye shall be holy: for I the LORD your God am holy"). Remembering God's holiness meant recalling both His unapproachable majesty and His faithful righteousness demonstrated through covenant acts.

Early church continued corporate worship tradition. Acts 2:42 describes believers devoted to "the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Ephesians 5:19 instructs: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Christian worship remained corporate, musical, and rooted in remembering God's acts—especially Christ's death and resurrection.

## Related Passages

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**Matthew 25:31** — Final judgment

**Revelation 20:12** — Judgment according to deeds

**Psalm 19:1** — Heavens declare God's glory

**Genesis 1:1** — Creation of heavens and earth

## Study Questions

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1. What is the relationship between personal deliverance (v.1-3) and corporate worship (v.4), and why does individual testimony properly lead to inviting others to praise?
2. What does it mean to be 'saints' in biblical sense, and how does this differ from popular concepts of sainthood based on extraordinary holiness?
3. How does 'remembering' God's holiness differ from merely acknowledging it abstractly, and what role does testimony/storytelling play in worship?
4. Why are both singing and thanksgiving mentioned, and what do these two forms of worship contribute to comprehensive praise?
5. How can modern churches recover corporate worship's biblical emphasis while maintaining space for personal devotion and testimony?

## Interlinear Text

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לְזִכְרָה יְהִי הָלֶל יְהִי קָדוֹשׁ יְהִי כָּרְבָּן  
Sing unto the LORD O ye saints of his and give thanks at the remembrance  
H2167 H3068 H2623 H3034 H2143  
of his holiness H6944

## Additional Cross-References

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**Psalms 97:12** (Holy): Rejoice in the LORD, ye righteous; and give thanks at the remembrance of his holiness.

**Revelation 4:8** (Holy): And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

**Psalms 132:9** (Holy): Let thy priests be clothed with righteousness; and let thy saints shout for joy.

**1 Chronicles 16:4** (References Lord): And he appointed certain of the Levites to minister before the ark of the LORD, and to record, and to thank and praise the LORD God of Israel:

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