

Psalms 30:5

Authorized King James Version (KJV)

For his anger endureth but a moment; in his favour is life:
weeping may endure for a night, but joy cometh in the
morning.

Analysis

For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning. This verse offers one of Scripture's most comforting contrasts—temporary suffering versus enduring blessing. David grounds his call to worship (v.4) in theological reality about God's character, providing both explanation for past suffering and hope for future blessing.

"For his anger endureth but a moment" (רֵגַע בְּאַף /ki rega be'appo) acknowledges divine anger's reality while emphasizing its brevity. Rega means moment, instant, brief time. Aph means anger, wrath, nose (ancient Hebrews located anger in flared nostrils). The phrase affirms God does get angry—sin, rebellion, and injustice provoke divine wrath. Yet this anger is momentary compared to His favor. This doesn't mean God's anger is trivial or insignificant—moments of divine anger can be devastating (consider plagues, judgments, exile). But anger isn't God's permanent disposition toward His people. Micah 7:18 asks: "Who is a God like unto thee...he retaineth not his anger for ever, because he delighteth in mercy."

"In his favour is life" (חַיִּים בְּרַצוֹן /chayyim birtsono) presents the contrasting reality. Ratson means favor, pleasure, delight, acceptance, good will. Chayyim means life—not merely biological existence but flourishing life, abundant life, life characterized by blessing, meaning, and joy. God's favor doesn't last a moment but defines entire life. The prepositional phrase "in his favour" suggests life exists within the sphere

of divine favor—favor isn't temporary gift but permanent environment for believers. John 10:10 echoes this: "I am come that they might have life, and that they might have it more abundantly."

"Weeping may endure for a night" (בַּעֲרֵב יָלִין בְּכִי/ba'erev yalin bechi) uses temporal metaphor. Erev means evening, night. Lin means to lodge, spend the night, remain temporarily. Bechi means weeping, crying. The image suggests weeping as temporary houseguest—it stays overnight but doesn't establish permanent residence. Night represents seasons of sorrow, suffering, mourning—these are real, often prolonged ("night" can feel endless when suffering), yet temporary compared to joy's morning arrival.

"But joy cometh in the morning" (וּלְבֹקֶר רִינָה/velaboker rinnah) promises transformation. Boker means morning, dawn, breaking day. Rinnah means ringing cry, joyful shouting, jubilation. The contrast is stark: weeping versus joy, night versus morning, lodging temporarily versus coming with certainty. Joy doesn't merely arrive but breaks forth like dawn—inevitable, transforming darkness, bringing light and warmth. The definite article ("the morning") suggests particular morning—the morning of deliverance, resurrection, restoration. For David, it was morning of healing from illness. For believers, it's ultimately resurrection morning when all weeping ends forever (Revelation 21:4).

Historical Context

This verse reflects Israel's covenantal theology. Deuteronomy's covenant blessings and curses established pattern: obedience brings blessing, disobedience brings curse—including divine anger expressed through drought, military defeat, disease, exile. Yet even judgment contained redemptive purpose. God disciplined His people but didn't abandon them. Prophets consistently proclaimed: judgment is severe but temporary; restoration follows repentance; God's ultimate purpose is blessing, not destruction.

Exile exemplified this pattern. For 70 years, Israel experienced God's anger through Babylonian captivity. Yet God promised through Jeremiah: "After seventy years be accomplished at Babylon I will visit you, and perform my good word

toward you, in causing you to return to this place" (Jeremiah 29:10). Isaiah 54:7-8 declares: "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee." Anger: small moment. Mercy: everlasting.

Individual experiences reflected corporate pattern. David faced illness, enemies, consequences of sin—all producing "weeping for a night." Yet he repeatedly experienced morning deliverance. Psalm 30's testimony parallels other psalms: lament (Psalm 6, 13, 38, 88) followed by thanksgiving (Psalm 9, 32, 34, 40) demonstrate weeping-to-joy pattern. Biblical faith doesn't deny suffering but promises transformation.

Jesus embodied ultimate fulfillment. His disciples experienced weeping on crucifixion Friday—their hopes crushed, their Master dead, their dreams shattered. They spent Sabbath in darkness and grief. But Sunday morning brought joy: "He is risen!" Resurrection morning transformed everything. Christ's suffering was real but temporary; His resurrection joy is eternal. All believers' suffering ultimately traces to Friday; all joy ultimately flows from Sunday.

Church history confirms this pattern. Persecuted believers wept through long nights of opposition but experienced morning joy through revival, reformation, or martyrs' crowns. The promise sustained hope: present suffering is momentary compared to eternal glory (Romans 8:18; 2 Corinthians 4:17).

Related Passages

Hebrews 11:1 — Definition of faith

James 2:17 — Faith and works

Study Questions

1. How can believers reconcile God's anger (even if momentary) with His love, and what does this teach about divine justice and mercy?

2. In what ways do we experience 'nights' of weeping in Christian life, and how does knowing morning joy comes sustain hope during darkness?
3. What is the relationship between temporal suffering and eternal life, and how does this verse's proportionality (moment versus life, night versus morning) shape our perspective?
4. How did Jesus's death and resurrection embody the weeping-night and joy-morning pattern, and how does this transform believers' suffering?
5. What does it mean practically to live 'in God's favor' where 'life' exists, and how is this different from merely experiencing occasional divine blessing?

Interlinear Text

כִּי	רַגַע	בְּאַפוֹ	חַיִּים	בְּרַצ וְנֹו	בְּעֶרְבַּ
H3588	endureth but a moment	For his anger	is life	in his favour	for a night
	H7281	H639	H2416	H7522	H6153
יֵלֵךְ	בְּכִי	וְלִבִּי קָרָא	רָנָה:		
may endure	weeping	cometh in the morning	but joy		
H3885	H1065	H1242	H7440		

Additional Cross-References

2 Corinthians 4:17 (Parallel theme): For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

Matthew 5:4 (Parallel theme): Blessed are they that mourn: for they shall be comforted.

Isaiah 26:20 (Parallel theme): Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

Psalms 103:9 (Parallel theme): He will not always chide: neither will he keep his anger for ever.

Psalms 16:11 (Parallel theme): Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

Psalms 63:3 (Parallel theme): Because thy lovingkindness is better than life, my lips shall praise thee.

Psalms 59:16 (Parallel theme): But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

Psalms 46:5 (Parallel theme): God is in the midst of her; she shall not be moved: God shall help her, and that right early.

Psalms 143:8 (Parallel theme): Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

Psalms 103:17 (Parallel theme): But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;