

From Mourning to Dancing

Psalm 30:1-12

Halifax: 31 October 2004

Introduction

As most of you know, I am currently preaching through the Gospel of Matthew.

In the first four chapters of his gospel,

Matthew introduces Jesus Christ as the promised Messiah who came into the world to save His people from their sins.

Then, at the end of chapter 4, (in Matthew 4:23) Matthew summarises Jesus' early ministry as consisting of preaching and healing.

He writes:

Matthew 4:23: And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.

This summary then becomes an outline for what follows...

In chapters 5-7,

Matthew gives us an example of the kind of preaching that Jesus did throughout the cities of Galilee in what we know as the Sermon on the Mount.

Then, in chapters 8 & 9,

Matthew gives us an example of Jesus' healing ministry in Galilee.

We have just finished a lengthy series on the Sermon on the Mount,

and now we are ready to begin a study of Jesus' healing ministry.

In the Sermon on the Mount,

Jesus declares God's Kingdom of Righteousness that He came to establish in this sinful world...

In His healing ministry,

Jesus demonstrates that He Himself is the Sovereign Lord who has the power to deliver His people from sin and the curse of sin.

By cleansing lepers and raising the dead,

He shows that He has been sent by the Father with authority over sin and death.

But before beginning this section on Jesus' healing ministry,

I want to present you with a Psalm that will correspond with this section.

Today I will preach through this Psalm to introduce it to you,

and then for several weeks following, we will sing it in our morning worship service in connection with our Matthew series.

The Psalm I have selected is one that gives us words of praise to God for delivering us from the curse of sin and death!

It is Psalm 30.

When you sing this Psalm...

you praise God for His salvation that completely reverses the curse for those who call on His name,

and you vow that you will continue to praise Him forever for so great a reversal of your misery.

Interestingly, this Psalm presents this blessed change in our situation in the context of a dedication service of David's house.

You see the title of the Psalm:

“A Psalm. A Song at the dedication of the house of David...

or this could be translated,

“A Song of David at the dedication of the house.”

There is a great variety of opinion about which dedication is in view here...

Some say it refers to time when David first completed his palace.

They point out that David saw this completion as a token of God's promise to establish him (and his house) as king for Israel.

In 2 Sam 5:11-12, it says:

Then Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters and masons. And they built David a house. So David knew that the LORD had established him as king over Israel, and that He had exalted His kingdom for the sake of His people Israel.

Certainly, much in the Psalm fits this theory...

David had spend years fleeing from Saul in the wilderness during which time he was like a man on the brink of death...

And even after Saul's death, there remained seven more years of civil war before His kingdom was finally established.

But once he was made king, his mourning under all the years of oppression was turned to dancing!

TRANS> That is one opinion.

A second and similar opinion is that this Psalm was written at the time that David's house was rededicated after the rebellion of his son Absalom.

This is also quite plausible as David was again on the brink of death and ruin when Absalom drew away so many from David and entered the palace of his father with treasonous intent!

You remember that he was so successful at first that David had to flee the city...

But then God restored the his kingdom again...

After the kingdom was restored, David's mourning was turned to dancing.

Some think this fits better because it allows for the time of prosperity mentioned in v. 6 when David boasted that he would not be moved...

But he also might well have experienced this when he slew Goliath, was praised in the streets for his victory over the Philistines, and was anointed by Samuel to be the next king—before all the trouble began with Saul!

TRANS> The third opinion is a little different.

The third is that this Psalm is not about David's own house, but the house of the Lord that he desired to build—that is, the temple.

You will recall that God did not allow David to do this because he was a man of war...

And God had promised that He would not establish His temple in the Promised Land until He had given Israel rest from their enemies.

David had, in a sense, obtained this peace by God's grace,

but God wanted Solomon, David's son, whose entire reign was characterised by peace to build the temple.

Nevertheless, the Bible shows that God allowed David to do much in preparation for the temple...

By the Spirit, God gave David the plans for the temple and for all its services, and allowed him to gather materials...

As David was a Prophet who wrote many psalms, it is no stretch to think that he might have written Psalm 30 in preparation for the dedication.

Once again, if you examine this Psalm,

It very much fits the time when David was shown the spot where the temple was to be built.

You may remember how David had arrogantly numbered Israel, and how God had brought a plague against the people as a result...

This would correspond to the boasting that David speaks about in verse 6...

And you may remember how David was able to stay the plague at the threshing floor of Ornan by prayer of intercession.

And who the spot where mercy was shown was immediately purchased by David,

consecrated by the erection of an alter on which sacrifices were offered,

and given the divine approbation by the gift of fire falling from heaven to consume the sacrifice.

This became the location for the temple, the house of God, the place where God caused His name to be known!

David's mourning was then turned to dancing.

This certainly fits well with all that is contained in this Psalm!

TRANS> And so there are these three opinions.

But surely it is not my intention to speculate about so many uncertain opinions...

- a. It is rather my desire to show you how the particulars of this Psalm fit many circumstances in the lives of God's people.

And the reason this is so is because this follows the theology of the cross...

That we must die and be cast upon God before we can be raised up to rejoice.

- b. I would suggest to you that it doesn't really matter too much which of the three opinions you embrace about which house was being dedicated because all three point to the establishment of the house of Jesus Christ!

His house is the church over which He is head!

This is the house that was not merely on the brink of death, but the house that was fully dead—

not only the members who were each one dead in trespasses and sins and who each one must go to the grave...

but even in her Head, the Lord Jesus Christ Himself—

who for the sins of whole house Himself was cursed by God even to the point of death...

And who was actually dead in the grave until His Father gloriously raised Him up to Lord and Christ!

David was symbolically dead, but Jesus actually went to the grave as verse 3 speaks about.

I submit to you that David fits this Psalm as that which foreshadows, but that ultimately it is about our Lord Jesus Christ!

Israel rejoiced to be raised out of a kind of death when David was established as their king...

But we are resurrected from actual death and misery when our Lord Jesus was raised for us and made to sit at God's right hand!

He is the one who has turned our mourning to dancing for all eternity and this Psalm is about the dedication of His house—

whose house you are if you believe!

It is about the house of God that Jesus has dedicated to the Father:

Ephesians 2:19-22 says:

Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief *cornerstone*, in whom the whole building, being joined together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit.

It is in the establishment of this marvellous house that our mourning is turned to dancing!

This is the house of life from the dead!

Christian, just look at the blessed reversal of your circumstances as described in this Psalm!

Verse 11 declares the marvellous change!

Psalm 30:11: You have turned for me my mourning into dancing; You have put off my sackcloth and clothed me with gladness,

At every death, we are reminded of the horrible effects of sin.

There would be no death if there were no sin...

But because of our rebellion against the Most High God, we are justly sentenced to everlasting punishment.

Every funeral is a reminder of the horrendous consequences of our sin.

But at Jesus' death, we have even more reason to mourn!

When He was nailed to the cross,

we see what our sins did to the glorious, mighty, pure Son of God!

It is here that we see the curse that belongs to us laid upon Him!

During that hour of His greatest humiliation, our King was crushed for our transgressions!

It appeared that there was to be no salvation for God's people!

There was her only Saviour, her only hope, dead in the grave.

It was a day of deepest mourning.

As the disciples on the road to Emaus said:

Luke 24:31: "But we were hoping that it was He who was going to redeem Israel."

When Jesus was dead in that grave, the whole church was dead with Him because He was our only hope of life!

But you know the rest of the story!

God did not leave Him there to die.

Instead, He accepted His sacrifice as an offering for our sins...

And God declared that acceptance by raising Him from the dead!

And by accepting Him as sacrificed for us, God accepted the whole Church for whom He died!

Not one person who is truly brought to Him can perish.

The whole Church, His house, is given eternal life through Him!

What a grand reversal!

Our mourning is turned to dancing!

The house was not destroyed, but it was saved!

Instead of ruin and misery, there is life and blessing!

God Himself put off our sackcloth and clothed us with gladness!

Everyone who believes on the Lord Jesus comes to rejoice in His glorious deliverance!

And when we do, our mourning is changed to dancing and God takes away our sackcloth (funeral clothes) and clothes us with gladness.

Notice that the whole focus is on what **God** has done for His house!

It doesn't say that we even change our own clothes...

God is the one who puts off our sackcloth and clothes us with gladness!

He is the one who makes us glad through His work!

He is the One who creates rejoicing in us.

All the glory for this wonderful change goes to Him!

It is He who brought us from death to life!

In verse 1 we praise God because He has lifted us!

It says, "I will extol you because **you** have lifted me!"

This also draws attention to the fact that this is God's work.

The word translated **lifted** means *to draw up*...

It is the word that is used elsewhere to refer to drawing water from a well.

When a man draws water, he doesn't stand at the mouth of the well
and call the water to come up...

The water doesn't climb up out of the well,

It must rather be drawn out, lifted out!

That is what God has done for us!

There are so many people in the church who get this all wrong!

They think that they have to climb out of the pit...

They think that they have to do good that outweighs the bad...

or that they have to work up a new attitude of cheerfulness.

It is so hard for us to accept the fact that we cannot save ourselves!

When we hear that this is so, we think it is a theology of despair...

But there is no despair in saying you cannot climb out of the pit of sin and
misery if we have a glorious Saviour who will draw us out!

It is God who lifts you up out the pit of sin and misery.

Jesus, in His healing ministry, continually confronts people that are totally
helpless!

They are lepers or they are blind or they are dead!

They can do nothing, but He lifts them up!

That is what He does for us in salvation...

We are blind and lost and ruined...
We are dead in trespasses and sins...
There is nothing we can do, but He lifts us up.

You can see how **God's** work is emphasised in verses 2-3...

Three things are mentioned that He has done to lift us...

At the end of verse 2 it says, "**You healed me**"

In verse 3, it says, "**You brought my soul from the grave.**"

And then "**You have kept me alive that I should not go down to the pit.**"

These are things that God has done for His people... for you if you are trusting in Him.

God did this for all His people when He raised up King Jesus!

Our **healing** was accomplished when He broke the power of the curse by raising Jesus from the dead

because every sickness and every injury and every infirmity is as a result of the curse.

When Jesus went to the cross and the grave for us,

He conquered the curse and all its power to harm His people.

When He raises us up at the last day,

there will be no more sickness or sorrow or infirmity of any kind.

Likewise, when God **brought His soul out of the grave,**

He opened the way for all of us to be brought out of the grave at the last day!

In God's plan, we must all go there,

but those who believe will be raised to a new and indestructible life, to a glorious immortality.

The last phrase,

"You have kept me alive, that I should not go down to the pit,"

is based on the marginal reading rather than the textural reading in the Hebrew manuscript.

The textural reading is,

"You have revived me from amongst those who go down to the pit."

This fits the context better because it points out that Jesus actually went to the pit, but that He was not left there...

As Psalm 16 says, He did not see corruption.

Even though we must follow Him to the grave and our bodies will see corruption,

our bodies will still be united to Christ and God will raise them up again to see corruption no more.

Christ is the firstfruits of the resurrection and is the forerunner who opens the way out of death to give us hope.

TRANS> So in these verses, you see what God has done to reverse our condition!

He brings the curse upon us, but then He lifts us out of it!

This is the glorious work of our gracious God.

He is the One who turns our mourning into dancing!

And now I want you to see that God's deliverance comes in response to our desperate cry!

Jesus had to go to Him for help and not to another!

vs 2 says, "O LORD my God, I cried out to You..."

The name of God that is used here is not superfluous.

By calling Him LORD (which translates the name Yahweh or Jehovah),

He is recognised as the sovereign One who in whom we live and move and have our being—either in blessing or in cursing...

And by calling Him "my God" it points to Him as our covenant God...

The One who said, "I will be your God and you will be my people..."

And who in saying that promised blessing instead of cursing to us.

It would be the height of folly to ignore the LORD our God in our desperate condition and look somewhere else for salvation!

How foolish it is for you to rely on the arm of flesh to save you!

How foolish to run to your friends or to some expert!

They cannot heal you

They cannot deliver you from the curse of sin and the grave!

Only the LORD our God can do that!

These words: "O LORD my God, I cried out to You..." are not just our words; they are the words of Jesus on the cross...

Psalm 22 teaches us that when Jesus was loaded up with our sins and bore the terrible weight of God's curse on account of them,

He Himself cried out to God and was heard!

Verse 24 says of Jesus:

“When He (Jesus) cried to Him (to God his Father) He heard!”

TRANS> Now surely if Jesus Himself cried out to God for salvation, how much more ought you to cry out to Him!

Brothers and sisters, it is for you to join your cry with His!

You are not heard first of all because of your cry, but because of His cry!

His was the cry that broke through to Heaven for all the church, and it is by Him (in His name) that we have access to God.

In other words, you are heard when you call on the Lord because Jesus was heard first!

But if you do not send up your prayer to God in your need, you cannot expect to be delivered.

If you don't seek a cure from Him, don't be surprised that you are not cured.

Have you come to Him with your cry?

Understand as well that this is not just a plain request, it is a **desperate cry!**

1. Verse 8 also speaks of it as a cry!

a. This is the urgency of those who realise the danger they are in without God's mercy!

A desperate cry is the only cry that fits our situation if we understand our situation!

If we are truly headed for eternal cursing and we find a Saviour, what else can we do but cry to Him?

b. Verse 8 adds to the words “I cried out to You, O LORD,” the words “And to the LORD I made my supplication.”

A **supplication** is a plea for mercy...

The Hebrew word used here speaks of a plea that is made from an inferior to a superior who had no claim on the superior, but who asks for pure mercy.

The same root is translated **mercy** in verse 10 where it says:

“Hear, O LORD, and have **mercy** on me; LORD be my helper!”

It is a desperate cry for mercy and grace in the time of need!

We need to learn to plead with the LORD like this!

To plead with Him to hear us—

To say the words,

“Hear O Lord, and have mercy on me!”

Some are too proud to actually use those words!

We need to pray like desperate, dying men and women!

not like someone asking his mom to make lunch for him or something!

The book of Hebrews tells us that Jesus:

Heb 5:7: “in the days of His flesh... offered up prayers and supplications with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear.”

You see, Jesus was gripped by the reality of God’s curse that He was facing for us, and the horror of it...

That is why He prayed as He did—with vehement cries and tears to Him who was able to save Him from death.

You must be brought to the place where nothing else matters to you but to have the salvation that God gives.

2. And your prayer ought to become all the more urgent when you see that God has turned away His face!

That is brought out in verse 6 & 7

- a. In times of prosperity, it is easy to think that you will never be moved...

- 1) In vs. 6 it says:

“Now in my prosperity I said, ‘I shall never be moved. Lord, by your favour, you have made my mountain to stand strong.’”

- a) It is wonderful that God’s people have His covenant promise that He will be their God and that they will be His people...

That He will bless them and keep them and cause His face to shine upon them!

That He will bless both them and their children after them...

- b) But one of our greatest dangers for us is prosperity!

When we have no trials, it is easy for us to become presumptuous about God’s promise!

This is the thing that was wrong with the Jews when Jesus came!

They didn't believe in the cross because after all, they were God's people!

They didn't think the cross was necessary for their salvation!

It didn't fit their theology to have a suffering Messiah.

- c) What I am saying is, they didn't realise that it was necessary for the Messiah, the Son of God to suffer on the cross to atone for their sins.

They thought God should accept them without all that blood and gore!

They didn't see their desperate need!

- 2) But you know what God did to them, don't you?

- a) He turned His face from them!

When Jesus hung on the cross as the King of the Jews, God's face was turned away from Him...

And it was that turning away of God that set King Jesus to crying out for mercy!

- b) Covenant people, you must beware of presumption!

1. If Jesus is our Saviour,

that turning away of God's face was on account of us also, just as much as on account of the Jews!

There is no salvation without the cross!

God had taught them about the blood of the covenant for the remission of sins in their sacrificial system,
but they didn't really accept it.

They thought they would be unmoved because of the promise that God would be their God.

They thought there would be no cross!

2. And let me add that God works according to this same pattern in our individual lives...

He will turn His face away from you when you forget to cry out to Him in order to restore you again...

When your prayers become cold and lifeless because of presumption...

When you assume that God's favour comes without cost...

You can be sure that if you are His child, trouble will come your way to teach you to cry out to him for real!

3. If God's promises cause you to stop praying, you don't understand His promises!

a. The more you understand them, the more fervent you will be in prayer!

Faith is no presuming that everything will be okay,

it is rather crying out to God to deliver you according to His promise!

b. Let me illustrate with God's promise to bless your children!

A presumptuous person takes that promise and just assumes that His children will be saved.

A person of faith, on the other hand, takes that promise and pleads with God for the salvation of his children...

And when he sees signs of their drifting away,

he pleads all the more for them!

In other words, when God seems to turn His face away,

it stirs up more prayer!

He won't take no for answer!

c. That is just the way it needs to be for you also!

If God has promised salvation to you in Christ, you ought to cry out to Him for continual grace...

And if it seems that His grace is withdrawn, you ought to cry out more than ever!

This is exactly what Jesus did when He was on the cross!

It was when God turned His face away that He pled all the more fervently than ever!

It was the turning away of God's face that brought about the cry for mercy that begins in verse 8 and continues to verse 10.

3. And look at how this desperate faith is faith that even dares to argue with God!

a. Look at the arguments of verse 9 as to why God should show mercy!

He says:

Ps 30:9: “What profit *is there* in my blood, When I go down to the pit? Will the dust praise You? Will it declare Your truth?”

Do you see His argument?

What good would it have done if God had left Jesus in the grave?

The whole church would have been left in the grave!

We would all return to dust and be unable to praise God or declare His truth!

If God had not heard His Son when He pled for mercy,

there would be no salvation at all but only cursing and destruction.

God would have had no worshippers, no kingdom, no praise in the earth.

- b. This is the same way Moses prayed when God turned away His face from Israel for worshipping the golden calf.

God threatened to destroy them and Moses said, in effect,

What will you gain by destroying them?

You can't do that—you promised!

His actual words were:

Ex 32:11: “LORD, why does Your wrath burn hot against Your people whom You have brought out of the land of Egypt with great power and with a mighty hand? 12 Why should the Egyptians speak, and say, ‘He brought them out to harm them, to kill them in the mountains, and to consume them from the face of the earth’? Turn from Your fierce wrath, and relent from this harm to Your people. Remember Abraham, Isaac, and Israel, Your servants, to whom You swore by Your own self, and said to them, ‘I will multiply your descendants as the stars of heaven; and all this land that I have spoken of I give to your descendants, and they shall inherit *it* forever.’”

- c. You haven't really learned how to pray until you have learned to make such arguments with God!

Faith doesn't forget or reinterpret God's promises when He turns His face away,

but faith cries out all the more for those promises and refuses to let go until God answers!

When there is a promise, it will not take no for an answer!

That is what Jesus did when He was rejected for our sins, and He was heard.

The blessed reversal comes when you cry out to God from the cross!

When God's curse is felt and you cry out to Him for mercy.

That is when your mourning into dancing and puts off your sackcloth
and clothes you with gladness!

Jesus has praised for the entire house from the cross...

and because He had done that,

out mourning is changed to dancing!

**The result of this wonderful change from mourning to dancing is to be a life of
praise to God.**

A. Brothers and sisters, if you are part of that house that has been brought from
mourning to dancing through King Jesus,

It is in order that you might praise God!

1. That is what it says in verse 12!

a. Let me read it beginning with verse 11 for the context!

Ps 30:11-12: 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.

b. "My glory" probably speaks of the tongue as it does in Psalm 16:9

We know that that is what it means there because that is the way Peter
translates it when he quotes it in Acts 2 under the inspiration of God.

We are employ our tongue in giving praise—the fruit of our lips giving thanks
to God!

c. And when it says, "I will give thanks to you" the word translated give thanks
is the word **Yadaw** in the original which means "confess."

I don't mean that it is wrong to translate it "give thanks" or "praise,"

but the idea behind the word is that we give thanks and praise by
confessing the excellence of God's person and work!

When you confess God, it comes out as praise and thanksgiving.

2. The point here is that God has heard His Son as Mediator and Head of the Church
in order that He and His house might praise Him!

He has done it "to the praise of the glory of His grace!"

a. We created to praise God in the first place...

This is what we fell away from in the fall.

Sin put us under the wrath and curse of God and made us silent in the praises of God!

We became

blind so that we could not see His glory,
deaf so that we could not hear His voice,
lame so that we could not serve Him,
dumb so that we could not sing His praise.

- b. But Jesus restores us to praise God by His saving work for us, and that saving work itself becomes the reason for even more praise—

Jesus has dedicated His house to praise God and not be silent!

If we do not praise Him, His whole argument in verse 10 falls to the ground—

He has argued that if left in the grave, we will not be able to praise Him...

How great is our sin if God delivers us that we might praise Him and then we don't?

We might as well have been left to rot in our sin and corruption!

- c. This is Jesus healing ministry!

He makes the lame to walk and the dumb to sing!

When He vows that He will give thanks to God forever at the end of this Psalm,

It is not a private vow, but a public vow for the entire church!

- B. God forbid that any of you should be languid and distracted and silent when we raise our voices to sign praise for salvation in the church!

1. There is nothing so unbecoming as to see a redeemed sinner all distracted and disinterested when we open our lips to praise God for our salvation.

We have been saved to praise God!

2. In verse 4-5, you see that there is a call to come together for praise as God's saints!

- a. This call can be understood in a number of ways:

- 1) It is the call of Jesus who calls His elect from every tribe and nation to assemble together to pray and give thanks to God for turning our mourning into dancing...

TRANS> But not only that...

2) This call is also a call that is on our lips when we sing this psalm—
Like Jesus, every one of you men should see to it that your house serves
the Lord.

It is your responsibility to see to that they come to worship and that
they listen to God's word and give thanks to His name.

Too many fathers are effeminate and slack about this duty.

You must learn to say, "As for me and my house, we will serve the
Lord!"

3) And you elders, it is your duty to see that the congregation does sing
praise to the Lord.

This is no trivial matter.

It is the command of the Lord Jesus Himself and as His officers, you must
be vigilant to watch over the flock.

4) And every one of you,

It is also for you to encourage one another to draw near to God in the
assembly,

to stir up one another's praise of Him by the way you speak of Him...

to encourage one another not to forsake the assembling of ourselves
together.

b. As I have told you before, as soon as we stop rejoicing in Christ and His
salvation, we might as well join up with any old moralistic religion.

The uniqueness of the Christian is that we aren't here just to praise God for
creation or to receive a bit of moral instruction!

We are here to praise Him for sending His Son to save us when we were
desperately lost and undone,

and to thank Him for so great a salvation!

- 1) Verse 5 explains the reasons for our praise with these words:
 “For His anger is but for a moment, His favour is for life; weeping may endure for a night, but joy comes in the morning!”
- 2) Yes, the cross is necessary for God’s rebellious sons...
 There is the dreaded night of weeping when God’s wrath met our sins upon Jesus Christ on the cross!
 But this was all to pass as God brought in joy to stay forever on the resurrection morn!
- 3) Yes, as long as we remain in this earth, there is a cross for us to bear also...
 It is necessary to keep us from growing cold and presumptuous while we live in this fallen world...
 But the glad morning will come when the night ends and we will rejoice in Christ with unmitigated joy for all eternity!
- 4) And verse 5 is saying that because you know how short weeping is and how long rejoicing is,
 you should be filled with the praises of God!
 We have already seen our deliverance in Jesus Christ,
 The day of salvation has come and we are glad!

C. So make your vow to God that you will praise Him!

1. This Psalm begins and ends with such a vow!
 - a. It begins,
 “O Lord, I will exalt you, for you have lifted me!”
 Here is the blessed relationship in which the saint who has been raised from so great a death by God now raises up (or exalts) God!
 Make these words your words...
 - b. And as the Psalm begins with a vow, so it ends with a vow:
 “O LORD my God, I will give thanks to You forever!”
 As I mentioned before, the word translated “give thanks” means to confess...
 I will confess your excellent greatness!
 I will confess how you have turned my weeping into joy,
 my mourning into dancing,
 and my sackcloth with gladness!

2. Others may murmur against God, forget Him and despise Him, but you are to extol Him and confess His glorious salvation with fervent constancy because of what He has done for you!

My daughter was asked the question last week why she would serve God if there is no purgatory—

Why serve God if Christ has made us perfectly righteous.

The answer is, “because we love Him for making us perfectly righteous—for turning our mourning into dancing!”

If an employ tells his friend how his employer has sacrificed for him—even continuing to provide work for him in slow times at great personal sacrifice to himself, and how he loves him for it...

What kind of question would it be to ask that employ why he works when his boss is not watching him and has no way of finding out!

Our praise and service is our response of gratitude to our gracious Lord for so great a salvation!

What else can you do but praise Him when you see that:

He has turned your mourning into dancing and has
put off your sackcloth and clothed you with gladness?