

THE PSALMS

Series: Selected Psalms Phase 1

Psalm 40: The Surefire Way Out of the Pit of Despair and Trouble Psa. 40:1-17

Today's Study: Psalm 40:6-17, Parts B and C

1. Part B Vv. 6-10: Present Yourself Wholeheartedly and in Sincere Dedication.
2. Part C Vv. 11-17: Protection and Mercy to Be Consistently Desired.

INTRODUCTION

1. Highlights from Psa. 40:1-5 Part A: Plea to God and Patiently Wait on Him.

(a) Introduction to Psalm 40 . . . Highlighting two pointers:

(1) The Occasion

We do not have any method of being able to determine the occasion on which David wrote Psalm 40. However, becoming acquainted with the psalm it becomes evidently clear that David composed the psalm based on an adverse situation he experienced. Nevertheless, it is not possible to determine which affliction, neither can we say what time of his life, he has made reference to in this psalm.

(2) To whom the psalm referred to originally?

This is not only a difficult question to answer but one to which there are a variety of opinions. However, carefully reading the psalm, we can agree with the double application, in that there are areas of the psalm that refers to Jesus Christ and areas referring to David.

(b) Petition to The LORD Answered Psa. 40:1.

(1) Continue waiting in faith (40:1a).

- ***"I waited patiently . . ."*** as used in our text, it was not a single, momentary act of expectation or hope; it was continuous; or was persevered in.
 - The idea is, his (David's/Christ's) prayer was not answered at once, but it was answered after he had repeated prayers, or when he reserved to persevere.
 - Here we have a humble and focused attention upon God and his (His) believing expectations in the midst of his situation.
- This is very much applicable to Jesus Christ (Psa. 40:1a). Patient waiting upon God the Father was a special characteristic of our blessed Lord, Jesus Christ.

Spurgeon notes:

"Impatience never lingered in His heart, much less escape His lips. . . ."

(2) Compassionate, caring Savior (Psa. 40:1b).

- The word **“inclined”** (Psa. 40:1), properly means **“bowed;”** that is “bent forward” ... to hearken, or place his ear near to my mouth to hear me.
 - Applying this to David, it can be stated that God **“bent down”** to him in his affliction, removed any perceived distance between the LORD and His servant. When David knew God heard his cry, he was confident of a favorable answer.
- (3) Cry/supplication heard by God (Psa. 40:1c).
- This thought in Psa. 40:1c, is a testimony by the psalmist that his prayer was heard! Beloved, we serve a God who is alive, able, adorable, all-powerful, always there for us and ready to hear our cries, because He cares!
 - Our Lord Jesus Christ, **offered up** the **prayers, supplication, cries** and **tears** of an obedient life and even unto death. He was heard and His sacrifice accepted because of His **reverent obedience (godly fear)**. He likewise, cried to the Father, indeed, He did!! (Psa. 22:1-2; 40:1; etc.); and was saved from death through the resurrection (see Heb. 5:7).
- (c) **Pit Delivered from and Placed on Solid Ground Psa. 40:2.**
- (1) Calamity and despair delivered from (Psa. 40:2a).
- It is noted that the word **“pit”** (Psa. 40:2): conveys the idea of a cistern; a prison; a dungeon; a grave. It may refer to any calamity – or trouble like being in a pit – or it may refer to grave.
 - As used in Psa. 40:2, **“horrible,”** in essence means: “noise, uproar, tumult,” as of waters; of a crowd of men; of war ... It is a deep and dreadful cavern where there is no hope of being rescued; or where it would seem that there would be a certain destruction.
- (2) Conditions seemingly impossible to overcome was reversed! (Psa. 40:2b).
- In general usage, **“miry”** refers to marshy, boggy or muddy, slushy. The word can carry the thoughts of “thick mud” or “a trouble.” Instability of the feet or slipping in danger.
 - **“Out of the miry clay”** or: **“miry clay”** or at the bottom of the pit where there was no solid ground . . . no rock on which to stand . . . it was like sinking sand . . . quick sand! (See Jer. 38:6; Psa. 69:2 and 14).
- (3) Covering of the Almighty secures and safeguards (Psa. 40:2c).
- Spurgeon notes:**
- “What a comfort to know that Jesus our Lord and Savior stands on a sure foundation in all that He is and does for us, and His going forth in love are not liable to be cut short by failure in years to come, for God has fixed Him firmly unto the uttermost all who come unto God by Him, seeing that in the highest heavens He even lives to make intercession for them. Jesus is the true Joseph taken from the pit to be Lord of all.”*
- (4) Confirmation: My steps are fixed! (Psa. 40:2d).

If we understand this to the Redeemer, it refers to that time when, His sorrows ended, and His work of atonement was done, it became certain that He would never be exposed again to such dangers, or sink into such depth of woes, but that His course ever onward would be one of safety and glory.

(d) **Praise to God! New Beginning! New Song! Powerful Testimony! Psa. 40:3.**

(1) Melody in my heart – joyful praises freely flow (Psa. 40:3a).

- ***“He has put a new song in my mouth . . .”***

It was an act of such surprising intervention on the part of God that the language used on former occasions, and which was adopted to express the gratitude for mercies received at that time, would not be sufficient to convey his deep sense of gratitude he felt for the current deliverance . . .

ALWAYS, Give Thanks!! ALWAYS!!

- This is applicable to our Lord, Jesus Christ, in His acceptance to paradise. His resurrection from the grave, and His exaltation before Him; He was brought out of the **horrible pit**, set upon a rock, and had a new song put into His mouth.

(2) Multitudes will be acquainted with the occasion for which such a song has become necessary. This awareness will result in others learning to **“reverence” (“fear”), that is to worship and honor God as a result of what was done.**

(e) **Persons Who Are Blessed by God Psa. 40:4.**

(1) Promises of bountiful blessings to the believers (Psa. 40:4a).

“If those who are in danger would look to God; if sinners would believe in Him; if the afflicted would seek Him; if the miserable (unhappy, broken-hearted, etc.) would cast their cares on Him; if they would one and all seek Him, they would find what they need and they would renounce ALL else, and put their trust wholly and solely in the Almighty God! Oh, that men would sincerely reverence God! Honor Him! Confide in Him!! *Blessed is the man who trusts in Him!!* (Psa. 34:8b NKJV). It is such a blissful experience!! (John 16:3; Isa. 41:10; Phil. 4:6-7; Psa. 34:4-5; etc.).

(2) Proud and rejecting will reap what they sow (Psa. 40:4b).

The person who trusts in God, **“ . . . does not respect the proud, nor such as turn aside to lies.”** (Psa. 40:4b).

- He does not respect: no confidence in the **“proud.”**
- The **“proud”** are the haughty or those who are confident in themselves (totally self-confident and self-centered). The person trusting in God, does not look to the proud, knowing that their salvation comes solely from God!
- Neither those who **“turn aside to lies”**: Those trusting in God does not depart from the straight path and incline to that which is false and

deceitful. The reference is to those who are easily made to swerve from that which is true and honest to that which is delusive and false.

(f) **Proven . . . God’s Love, Plan and Desires for His Beloved! Psa. 40:5.**

(1) Wonders of God! His wonderful works! (Psa. 40:5a).

- The message communicated here, Psa. 40:5a, is: **Many things, O LORD my God, have You done; wonderful things You have done; You have given Your favors and Your thoughts towards us; so amazing that it is not possible to give an accurate account of these blessings!**
- **“Wonderful works”** Psa. 40:5a, as used here means remarkable interventions; things fitted to excite your astonishment; things that surpass what man could have anticipated; things that could have been done only by God.

(2) Wholly covered are His people and such blessings are beyond measure (Psa. 40:5b).

- The wonderful things and His thoughts towards us are innumerable, they cannot be classified or compounded in order.
- The psalmist is stating in 40:5b: “There is no way of putting them in sequence before you;” or “disposing of them in order, that they can be brought into their proper place, so as to be precise or numbered.
- **“They are more than can be numbered”** (Psa. 40:5b) . . . Spurgeon notes: *“This list is too long for writing, and the value of the mercies too great for estimation. Yet, if we cannot show forth all the works of the LORD, let us not make an excuse for silence; for our Lord, who spoke of tender thoughts of the great Father.”*

THE EXPOSITION

Psa. 40:1-17: The Surefire Way Out of the Pit of Despair and Trouble.

Part A Psa. 40:1-5: Plea to God and Patiently Wait on Him.

1. Petition to the LORD Answered 40:1.
2. Pit Delivered from and Placed on Solid Ground 40:2.
3. Praises to God! New Beginning! New Song! Powerful Testimony! 40:3.
4. Persons Who Are Blessed by God 40:4.
5. Proven . . . God’s Love, Plan and Desires for His Beloved! 40:5

Part B Psa. 40:6-10: Present Yourself Wholeheartedly and In Sincere Dedication.

As noted in Part A, Psalm 40 makes reference to both Christ and David. Some scholars point out in particular, verses 6-9, where it is noted that David definitely, prophetically spoke of our Lord Jesus Christ.

In regards to verses 6-10 (Psa. 40), Spurgeon notes:

“Here we enter upon one of the most wonderful passages in the whole Old Testament – a passage in which the incarnate Son of God is seen not through a glass darkly, but as it were face to face.”

1. Requirements that are Acceptable to God Psa. 40:6.

“Sacrifice and offering You did not desire; My ears You have opened. Burnt offering and sin offering You did not require.” (Psa. 40:6 NKJV).

(a) Sacrifices and offerings – insufficient to secure salvation (Psa. 40:6a).

“Sacrifices and offerings You did not desire; . . .” (40:6a NKJV).

(1) Four words in verse 6 to be noted: **“sacrifice,” “offering,” “burnt-offering,”** and **“sin-offering,”**: they encompass (cover, involve, embrace, etc.) all the species of sacrifice and offering known among the Hebrews, we will **briefly** discuss the first two at this time and the other two later.

- The primary idea for **“sacrifice”** in the Hebrew is: *“something brought forward, offering.”*
 - **“Sacrifice”** (Psa. 40:6): The meaning makes reference to **“blood offering”** or **“animal sacrifices.”**
 - **Briefly** expanding the above definition: The word refers to the kind of flesh sacrifice ate after it was offered to God (part of the flesh offered to God, and part to the priest as well) (Example see: Lev. 6:24-30, NB v. 26.
 - Etc.
- **“Offering”**: In essence, an offering without blood as a thank offering.
 - The root meaning presents a diversity of thoughts: bestow, donation, tribute (specifically a sacrificial offering usually bloodless and voluntary), gift, oblation, etc.
 - **“Offering”**: *A feminine noun meaning gift, tribute, an offering. This word is used to signify a gift as in the peace gifts that Jacob presented to Esau (Gen. 32:13; Etc. (Hebrew definition briefly noted)*

(2) It was explicitly clear to David that God didn’t want just sacrifice and offering but surrendered and willing servants.

- **“You did not desire”**: **“desire,”** means to delight, to have pleasure, to have favor, to be pleased, etc.
 - The meaning conveyed here is that God did not want it (sacrifice and offering), He would not be pleased with it, in comparison with obedience, or as a substitute for obedience.
 - **He preferred obedience to any external rites and forms; to all rites and forms of religion as prescribed by the law. They were of no**

value without obedience; they could not be substituted in the place of obedience.

- David clearly understood what his predecessor, Saul, failed to lay hold of: **“God desires our obedience more than our sacrifices!”**
 - King Saul was given specific instructions before going to war with the Amalekites (1 Sam. 15:1-3).
 - Saul and his men did not destroy all the plunder as they were commanded by God (1 Sam. 15:8-9).
 - Saul’s excuses and explanations were irrelevant (1 Sam. 15:13-21); this is the first place in the Bible among numerous other or similar references where we have emphasis on obedience as the theme: “. . . **obedience is better than sacrifices . . .**”; as a result of Saul’s disobedience, he was deprived of the opportunity to serve as king of Israel (1 Sam. 15:22-23 ... read also Vv. 24-34).
 - The contrast between King Saul and David is quite obvious; Saul, as noted above, lost his throne because of disobedience, David remained on the throne because he was obedient and was submissive to God’s will.
- (b) Sensitivity to God’s perfect will awakened (Psa. 40:6b).

“My ears You have opened . . .” (40:6b NKJV).

“You have opened my ears and given me the capacity to hear [and obey Your word]” (40:6b Amplified Bible).

- (1) It has been noted that the original word used for **“opened”**, means “to dig”, as to dig a well (Gen. 26:25); to dig a sepulcher (Gen. 50:5).
- As used here (Psa. 40:6b), this would properly mean: “mine ears You have digged out,” that is, “You have opened them that there is communication with the seat of hearing” or in other words “have revealed it to me.”
 - **In essence: The LORD God has opened mine ears, and I was not rebellious. Indeed, the ear has been opened, so that it was quick to hear and understand.**
- (2) “. . . **My ears You have opened . . .**”, some scholars associate this as possible referring to the voluntary piercing the bondservant’s ear, O T period (Ex. 21:1-6). However, the related facts are as I have shared above.
- Preacher’s Outline & Sermon Bible commenting on the “bondservant’s ear interpretation notes:
- “. . . If this is the meaning here, it expresses David’s willing submission to the LORD and His will. Most commentators, however, believe it is a reference to the LORD opening David’s ear to understand God’s Word (Isa. 48:8; 50:4-5).”*
- (3) Spurgeon in associating this (Psa. 40:6b) to Christ, notes:
- “. . . Our Lord was quick to hear and perform His Father’s will; His ears were as if excavated down to the souls; they were not closed up like Isaac’s wells, which the Philistines filled up, but clear passages down to the fountain of His soul, The prompt obedience of our Lord is here the first idea.*

... ..

His perforated ear, the token of perpetual service, is a true picture of our blessed Lord's fidelity to His Father's business, and His love to His Father's children. Jesus irrevocably gave Himself up to be servant of servants for our sake and God's glory."

(c) Sin offering is limited and inadequate to obedience (Psa. 40:6c).

"... Burnt offering and sin offering You did not require." (40:6c NKJV).

(1) Briefly noting the Hebrew usage for **"burnt-offering."**

- A noun meaning a whole burnt offering, that which goes up.
- The primary discussion of this offering is in Lev. 1; 6:9.
 - The offering is voluntary (Lev. 1:9).
 - The sacrifice was a pleasing odor acceptable to the LORD (Lev. 1:9)
 - Etc.
- In making the **"burnt offering"** the entire animal was burnt on the altar symbolizing total commitment or surrender to God.

(2) A quick glance at the Hebrew usage for **"... Sin offering ..."**

- **"Sin Offering"**: The term referring to an offence or a sacrifice for it . . . it is a noun meaning sin, a sacrifice for sin. The word generally stands as a synonym for transgression (Psa. 32:1). It is used to convey the evil by Abimelech in taking Sarah into his harem (Gen. 20:9); the wickedness committed by Israel at Sinai (Ex. 32:21, 30, 31).
- In essence, **"sin offering"** was an offering or sacrifice made specifically for sin, with the prospect to make amends for sin in general, or some specific act of sin.

(3) Spurgeon notes:

"We learn from this verse that Jehovah values far more, the obedience of the heart than all the imposing performances of ritualistic worship; and that our expiation from sin comes not to us the result of an elaborate ceremonial, but as the effect of our great substitutes obedience to the will of Jehovah."

2. Revealed and Realized in Our Blessed Savior, Jesus Christ Psa. 40:7.

"Then I said, 'Behold, I come; In the scroll of the book it is written of me.'" (Psa. 40:7 NKJV).

(a) Christ the Redeemer has come as promised (Psa. 40:7a).

"Then I said, 'Behold, I come . . .'" (40:7a NKJV).

(1) Clearly, David prophetically spoke of Christ in this verse.

- **"Then I said, . . ."**: In Heb. 10:7, the apostle applies this to the Messiah.
- The word **"then"** in this verse means: "since this is case"; or "things being accordingly."
- *It does not refer to time, but to the condition of things. Since it was certain that the work needful to be done could not be accomplished by*

blood offerings – the sacrifice of animals – under these circumstances, I said . . . that is, I resolve or purpose to come.

(2) “. . . **Behold I come; . . .**”: while it is difficult to apply this to David, it is easily applied to Jesus Christ.

- When all bloody offerings under the law – all the sacrifices which men could make – did not avail to put away sin (Rom. 8:1-11, NB Vv. 1-5), it was true of the Messiah that He came into the world to perform a higher work that meet the need – a noble work of obedience, extending even to death (Phil. 2:8; also Rom. 5:6; 1 Cor. 15:3; 2 Cor. 5:15; Rev. 5:9).
- It is quoted of Jesus Christ in Heb. 10:5-7 (compare with Psa. 40:6-8) to show how He had come into the world to fulfill the type of sacrifice that God wanted. As seen in Heb. 10, Christ’s voluntary and obedient sacrifice is better than the involuntary animal sacrifices in the Old Testament.
- Indeed, beloved, man’s misery and depravity could not be remedied by animal sacrifices and offerings. The mere images of atonement were not able to redeem lost mankind but Jesus intervened!! **Oh! Bless His Holy Name!** May God continue to give us the desire to hear and feed on such living words as these: **“Then I said, Behold I come . . .”**

(b) Catalogued to authenticate His coming and mission (Psa. 40:7b).

“. . . In the scroll of the book it is written of me.” (40:7b NKJV).

(1) Earlier, in verse 7a, we saw Christ’s voluntary consent to undertake the mission that was needed in order to liberate lost and hopeless humanity . . . **“Then I said, Behold I come . . .”** (Psa. 40:7a NKJV).

- **Here in verse 7b**, we are told why He came and that is to execute His assignment: “. . . **In the scroll of the book it is written of me**” (NKJV).
- **Brief** definitions . . . Hebrew usage:
 - **“volume”** (KJV) ... **“scroll”** (NKJV): this is equivalent to: “book” . . . The recording of God’s Word.
 - **“book”**:
 - Referring to evidence, producing a message, or a proof of purchase deed (Jer. 32:10-12, 14-16) . . . etc.
 - A book in which things were written for a need in the future (Ex. 17:14; Isa. 30:8; etc.
- **“. . . In the scroll of the book . . .”** (40:7b NKJV).
 - This phrase in verse 7b is literally saying: in the roll of the book. See Luke 4:17: **“book”** or the volume contained in the prophecy of Isaiah. Etc.
 - The phrase (Psa. 40:7b), would most naturally refers to the scroll (the manuscript document, parchment, roll, etc.) of the law but it might include any volume of roll where the record of prophecy was made.
- We are all acquainted with Scriptures and know that throughout the Old Testament there are prophesies of God’s glorious plan of salvation and such would be realized through His beloved Son, Jesus Christ (Gen. 3:15;

Psa. 22; Isa. 7:14; 53; Jer. 31:31; Hosea 11:1; Matt. 1:18-25; etc. ... 1 Peter 1:10-11; etc. Beloved we have witnessed the fulfillment of these prophecies in the birth, death and resurrection of Jesus Christ!

- (2) Beloved! The message conveyed here, Psa. 40:7: ***“I come to do Your will in making an atonement, for no other offering would compensate for sin: the promise in the Word is that I would do this; it testifies of My coming because this has been the resolve and composition ... a long-standing arrangement of God.***

Heb. 10:7 Amplified Bible

“Then I said, behold, here I am, coming to do Your will, O God – [to fulfill] what is written of Me in the volume of the Book [Psa. 40:6-8].”

3. Redeemer (The) is Our Perfect Example – Doing God’s Will Psa. 40:8.

“I delight to do Your will, O my God, And Your law is within my heart” (Psa. 40:8 NKJV).

- (a) Delight in God’s will, it’s the joy of my heart (Psa. 40:8a)

“I delight to do Your will, O my God . . .” (40:8a NKJV).

- (1) ***“Delight”*** in the Hebrew conveys: “to delight in” or “to have pleasure in.”

- (2) The word has been used in various ways, for example:

- Solomon’s pleasure in building the Temple (1 Kings 9:1).
- The LORD is described as taking pleasure in His people Israel (Psa. 149:1-5; etc.). It’s important to also note that God takes pleasure in all those who reverence Him (Psa. 147:11; etc.).

- (3) The thought communicated in Psa. 40:8a is: ***“I take pleasure in obeying the law”*** or: ***“I take pleasure in submitting to all the trials appointed to me; in making an atonement for the sins of men.”*** Clearly reference here is being made of our blessed Redeemer, Jesus Christ.

- He freely offered Himself to that which was assigned to Him; He did not fail, nor was discouraged but proceeded with all pleasure (Psa. 40:8-9) . . . ***“I delight to do Your will, O my God, . . .”*** (40:8a NKJV).
- As we observe in our text, such assignment was within His heart and documented in the law (Psa. 40:7-9).

- (4) Spurgeon notes:

*“Our blessed Lord alone could do the will of God. The law is too broad for such poor creatures as we are to hope to fulfill it to the uttermost. **But Jesus not only did the Father’s will, but found delight therein.** (Emphasis mine). From old eternity He had desired the work set before Him; in His human life He was straightened until He reached the baptism of agony in which He magnified the law. Even in Gethsemane itself He chose the Father’s will and set aside His own.”*

- (b) Dedication and loyalty to God’s law, ***“. . . and Your law within my heart”*** (Psa. 40:8b).

- (1) The law of God is engraved within . . . deep within!

- **“ . . . And Your law is within my heart”**: Barnes notes that the original Hebrew renders this as: *“In the midst of my bowels.”*
 - The idea conveyed here is: the law of God was within him; his obedience was not external but proceeded from the heart.
 - Beloved, how true this is of our Savior Jesus Christ, our Redeemer; it is a fact of which we have no doubt, God’s will was deep within Him!!
- (2) The fact is equally clear and irrevocable: **“When the law of God is written in our hearts, our duty and loyal commitment to God’s perfect will, will be our delight (example see Psa. 119:32-56).**
- (3) **“ . . . And Your law is within my heart”** (40:8b) . . . Spurgeon notes:
“We must each of us be like our Lord in this, or we shall lack the evidence of being His disciples. Where there is no heart work, no pleasure, no delight in God’s law, there can be no acceptance by God. Let the devoted reader adore the Savior for the spontaneous and hearty manner of our salvation.”

4. Righteousness Upheld and Lived Out as Required by God Psa. 40:9.

“I have proclaimed the good news of righteousness In the great assembly; Indeed, I do not restrain my lips O LORD, You Yourself know” (Psa. 40:9 NKJV).

(a) Declared and defended – the principles of righteousness and truth (Psa. 40:9a).

“I have proclaimed the good news of righteousness in the great assembly; . . .” (40:9a NKJV)

(1) Obviously, there are similar/supporting thoughts shared in Psa. 40:8-10; and although I am discussing verses 9 and 10 separately, they are interrelated . . . note a few highlights:

- Reference made to God’s **“will,”** the pleasure of doing it ... the law treasured in the heart (v. 8)
- Consequently, because of such commitment, it was a natural thing to bear witness of God’s grace (v. 9).
- In v. 10, we have a continued emphasis on the declaration of God’s **“righteousness”** and **“salvation.”**

(2) Note that He maintained and defended the principles of **righteousness** and truth in the great assembly . . . wherever people were gathered He proclaimed the Word of God! (Matt. 13:1-9, NB v. 2; Mark 4:1-9, NB v. 1; Luke 6:12-19, NB v. 17; etc.).

- He was a preacher, a herald of the **“Good News.”**
- As noted above He spoke to great multitudes.
- Before them all, and at all times, He maintained and illustrated the great principles of **“righteousness”** as demanded by God’s law, and narrated the way in which all those multitudes might become righteous before God.

(b) Desires, deeds and declaration known by God (Psa. 40:9b).

“ . . . Indeed, I do not restrain my lips, O LORD, You Yourself know” (40:9b NKJV).

(1) Note the following translations (Psa. 40:9b):

- **L. A. S. B.:** “. . . I have not been afraid to speak out, as You, O LORD, well know.”
- **N. I. V.:** “. . . I do not seal my lips, O LORD, as You know.”
- **Amplified Bible:** “. . . Behold, I have not restrained my lips, as You know, O LORD.”

(2) Spurgeon notes:

“Never either from the love of ease, of fear of men, did the Great Teacher’s lips become closed. He was instant in season and out of season. The poor listened to Him, and princes heard His rebuke; the Publicans rejoiced at Him, and Pharisees raged; but to both He proclaimed the truth from heaven. It is well for a tried believer when he can appeal to God and can call Him to witness that he has not been ashamed to bear witness for Him, for rest assured if we are not ashamed to confess our God, He will never be ashamed to own us.”

5. **Relating and demonstrating God’s Righteousness and Goodness Psa. 40:10.**

“I have not hidden Your righteousness within my heart; I have declared Your faithfulness and Your Salvation; I have not concealed Your lovingkindness and truth From the great assembly” (40:10 NKJV).

(a) Willingly declared God’s will and righteousness (Psa.40:10a).

“I have not hidden Your righteousness within my heart; . . .” (40:10a NKJV).

- (1) **Briefly** noting the word **“righteousness”**: Base of the Hebrew, it communicates such thoughts as blameless conduct and integrity. It speaks of justice, right actions and right attitude; etc.
- God speaks justice and righteousness as the divine judge (Isa. 63:1; Jer. 9:24).
The Lord’s holiness was made known by His righteous judgment (Isa. 5:16; 10:22).
 - **Righteousness**, describes the attitudes and actions God expected of His people to maintain. He is unequivocally righteous; righteousness is entirely His prerogative. His people are to sow righteousness and they will receive the same in return.
- (2) **Righteousness**, as used in our text (Psa. 40:10), seems to be indicating that David is saying that he knows what God requires of men, he had not concealed that in his heart, or had kept it to himself; and yet this is most applicable to the Messiah of whom it was said: **“No man ever spoke like this Man!”** (John 7:46 NKJV).
- Jesus Christ spent His earthly life (period of His ministry in person . . . **“His mortal ministry”**) in making known the great truths about the righteousness of God; He died that He might disclose to man a way by which God could consistently regard and treat men as righteous (Rom. 3:24-26; etc.).

- Spurgeon notes:
“What was in our great Master’s heart, He poured forth in holy eloquence from His lips. The doctrine of righteousness by faith, He spoke with great simplicity of speech. Law and gospel equally found in Him a clear expositor.”
- (b) Witness of the Good News . . . making known the favor and faithfulness of God (Psa. 40:10b).
“I HAVE DECLARED Your faithfulness and Your salvation; I have not concealed Your lovingkindness and Your truth From the great assembly.” (40:10b NKJV).
- (1) Your truthfulness . . . I have communicated; I have made it known that God is worthy of confidence. I have also told them of Your salvation and how to obtain it.
- Your loving kindness, tender mercies and matchless grace are new every morning!! **Great is Your faithfulness!!** It is with delight that I proclaim such good news! (Lam. 3:22-23; etc.).
 - David joyfully proclaimed God’s righteousness and good news of salvation to the entire congregation (Psa. 40:10). Jesus Christ did not keep God’s righteousness hidden in His heart but preached freely and in Him we have the *“hope of glory”* (Col. 1:27).
- (2) *“I have not hidden . . . I have not concealed . . .”* (Psa. 40:19 NKJV).
 Matthew Henry notes:
“This intimates that whoever undertook to preach the gospel of Christ would be in great temptation to hide it and conceal it, because it must be preached with great opposition; but Christ Himself, and those whom He called to that work, set their faces like flint (Isa. 50:7) and were wonderfully carried on it. It is well for us that they were so, for by this means our eyes come to see this joyful light and our ears to hear this joyful sound which otherwise might for ever have perished in ignorance of.”

Part C Psa. 40:11-17: Protection and Mercy to Be Consistently Desired.

In Psa. 40:11-17, we have prayers that were offered petitioning the LORD’S mercy and protection. These prayers were briefly referred to in the introduction of Part A (Psa. 40), pages 5 and 6. Mention was made of some factors that were confronting the person(s) making these prayers, for example, we mentioned: trials, dangers, attempts to destroy and the desire for the welfare and safety of the people of God.

The adverse situations that were experienced as noted above, as well as other conditions are relevant to the experience of David and the Lord Jesus Christ. David did what he should and that and that is: **“Take it to the LORD in prayer.” Jesus Christ not only overcame all His enemies but set an example for all of us to live by (1 Peter 2:21-25, NB Vv. 21-23.**

1. Preserve Me According to Your Mercies Psa. 40:11.

As noted in Part's A introduction, Psa. 40:11-13, is a prayer for deliverance from the trouble which compassed him still.

"Do not withhold Your tender mercies from me, O LORD; Let Your lovingkindness and Your truth continually preserve me" (Psa. 40:11 NKJV).

(a) Surrounded on every side by the depraved . . . extend Your goodness to me! (Psa. 40:11a).

"Do not withhold Your tender mercies from me, O LORD, . . ." 40:11a NKJV).

(1) LORD the needs are great; the challenges are detrimental; do not hold back Your tender-hearted compassion (Psa. 40:11a)

- Applying this to David: Let Your mercy – the expressions of love – flow out freely toward me in connection with what I have done.
- As applicable to Christ: This is a prayer that God would bestow upon Him in relation with His work, and as a reward of His work, appropriate proofs of His goodness.
 - This prayer is specially to be understood as a prayer for support and deliverance in the sorrows that came upon Him in the accomplishment of His work.
 - The prayer is central between the expression of His purpose to do the will of God when all the means of salvation had failed (Psa. 40:6-8), and the sorrows or sufferings that come upon Him in the accomplishment of His work (Psa. 40:12-13).

(2) Christ did the Father's will to the fullest extent and hereby prayed that in these approaching sorrows, God would not withhold the expressions of His tender mercies.

(3) The time in the Redeemer's life that is being referred to in this situation (Psa. 40:11) is the awful and sorrowful hour when His public work of teaching and miracles finished, He was about to endure the agonies of Gethsemane and the cross.

(b) Continuation of God's loving kindness and truth prioritized (Psa. 40:11b).

" . . . Let Your lovingkindness and Your truth continually preserve me (40:11B NKJV).

(1) He prayed that God would show Himself true and faithful in bearing Him through the great work of atonement . . . ***"Let Your lovingkindness and truth continually preserve me . . ."*** (Psa. 40:11b).

(2) ***" . . . continually preserve me"***: Through it all, do not for a moment leave or forsake me! Keep me from sinking under the woes; from speaking improperly; from shrinking in my duty; from being overcome by the tempter; from failing in the great work to be accomplished. He was truly God and truly man but He didn't falter or failed!! (John 17:4; 19:30; etc.).

(3) Applying Psa. 40:11b to the believers, Matthew Henry notes:
“The best saints are in continual danger, and see themselves undone if they be not continually preserved by the grace of God; and the everlasting lovingkindness and truth of God are what we have to depend upon for our preservation to the heavenly kingdom, Psa. 61:7.”

2. Pressured Relentlessly on Every-side by Evil Psa. 40:12.

“For innumerable evils have surrounded me; My iniquities have overtaken me, so that I am not able to look up; They are more than the hairs of my head; Therefore, my heart fails” (Psa. 40:12a).

(a) Surrounded on every side by depravity (Psa. 40:12a).

“For innumerable evils have surrounded me . . .” (40:12a NKJV).

(1) **“For innumerable** (countless, manifold, etc.) **evil have surrounded me...** . . . or “have set upon (tormented, attacked, annoy, etc.) me.”

- The evil referred to here is believed to be referring to those that came upon the Messiah, were sorrows that He experienced as a consequence of His undertaking to do what could not have been realized by sacrifices and offerings (Psa. 40:6); referring to His mission to save men by His own *“obedience unto death”* (Phil 2:7-8).
- The particular time referred to what occurred from the experience that He had when He fully assumed the sins of the world to make atonement for them, . . . when He was about to endure the agonies of Gethsemane and Calvary.

(2) Beloved, what we are witnessing here is: The frightful sight Christ had of sin (Psa. 40:12).

- This was the welcoming scene that the Blessed redeemer was greeted with, this was the situation that He came to address!!
- He was surrounded with evils; numberless and extreme distresses enclosed the Great Substitute for our sins.
- Our sins were countless and so were His griefs. For the human race there was absolutely no escape for the Redeemer, who had to pay a price that He did not owe (Isa. 53:6; Psa. 53:3; Isa. 64:6; Rom. 3:23; etc.).

(b) Sensitivity of sin’s reality, severely blur his vision (Psa. 40:12b)

“. . . My iniquities have overtaken me, so that I am not able to look up; . . .” (40:12b NKJV).

(1) This is applicable to David and all of mankind in general.

- David needed this constant supply of the mercy, lovingkindness and truth of God because he knew his own sins.
- **“. . . My iniquities have overtaken me . . .”**: this cannot specifically be applied to Jesus Christ!! Jesus Christ was the spotless Lamb of God who never sinned (Rom. 8:3-4; Heb. 4:15; etc.); He bore our transgressions but was without sin (Isa. 53:5-6; 2 Cor. 5:21; etc.).

- (2) **“ . . . My iniquities have overtaken me . . . ”**: In one sense this may be applied to Christ, in that those words are perfect in their description of Jesus, because in His life and especially His sufferings He consciously and perfectly identified with His people, taking of their sins as His own. For Jesus, they were **My iniquities** – but not because He committed sins, but because out of love He chose to bear them and all the wrath they deserved (Isa.53:1-6, NB Vv. 4-5; Matt. 8:17; Eph 5:2; etc.).
- (3) Spurgeon notes:
“ . . . Oh, blessed Scripture: ‘The Lord has made to meet upon Him the iniquity of us all’ Oh, marvelous depth of love which could lead the perfectly immaculate to stand in the sinner’s place and to bear the horror of great trembling which sin must bring upon those conscious of it.”
- (c) Sombering awareness of the magnitude and adverse effects of sins (Psa. 40:12c).
“ . . . They are more than the hairs of my head; therefore, my heart fails me”
 (40:12c NKJV)
- (1) As noted, before, the transgressions were innumerable.
- **“ . . . They are more than the hairs of my head . . . ”**
 - In other words, the sorrows that accompanied the transgressions (sins) came with consequences.
 - **“ . . . hairs of my head”** or **“the sand of the seashore,”** convey the idea of being innumerable . . . cannot be numbered (See for example Psa.69:4; Gen. 22:17; 32:12; Josh 11:4; 2 Sam. 17:11).
- (2) The Amplified Bible translates Psa. 40:12c as follows:
“ . . . They are more than the hairs of my head, and my heart has failed me and forsaken me.”
- **“ . . . and my heart failed me and forsaken me.”**: The idea conveyed here is that he sank under these sufferings; he could not sustain (bear the weight of) them.
 - The reality of sin and its consequences is distracting, derogatory, defeating, etc. resulting in enslaving and making one hopeless, but for the goodness, mercy and grace of God.

3. Passionate Plea for Divine Deliverance Psa. 40:13.

“Be pleased, O LORD, to deliver me; O LORD, make haste to help me!” (40:13 NKJV).

(a) Seeking deliverance from sorrows and trouble (Psa. 40:13a)

“Be pleased, O LORD to deliver me; . . .” (40:13a NKJV).

- (1) **“Be pleased, O LORD, to deliver me . . .”**: In these troubles and sorrows, my pleading to You is: if it be possible, please remove the cup of sorrow! (See Matt. 26:236-46, NB Vv. 39,42, 44).
- Christ’s prayer was not rebellion against the Father’s will but reveals His terrible suffering.
 - He sought deliverance from the evil that compassed Him about (see Psa. 22:12-13, 16, 20 and the lesson that we presented on Psa. 22).

(2) David Guzik in referring to Psa. 40:13a notes:

“We might take this and apply it to our many requests.

- *Be pleased, O LORD, to forgive me.*
- *Be pleased, O LORD, to correct me.*
- *Be pleased, O LORD, to provide for me.*
- *Be pleased, O LORD, to heal me.*
- *Be pleased, O LORD, to guide me.*
- *Be pleased, O LORD, to bless me.*

(b) Speedy deliverance from these adverse situations desired (Psa. 40:13b).

“... O LORD, make haste to help me! ...” (40:13b NKJV).

(1) Without any doubt, this can also be applied to David who encountered many dangers and asked God to save him quickly.

- This has a dual meaning: In that David, acknowledged his need for forgiveness of sins (Psa. 40:12; etc.); as well as well as the physical dangers often faced by him (Psa. 3:1-2; 17:8-9; etc.)
- David was keenly aware of how much he needed the LORD. For all his successes, he knew that he could not overcome either sin or worldly enemies through his own strength.

(2) ***“... O LORD, make haste to help me!”***: In Psalm 22:19, we see similar prayer, as we focus on Christ . . . note a few brief pointers from this verse:

- The request for God’s continued presence especially at such a time of urgency.
- He saw God and God alone as his source of strength.
- The call for God’s speedy intervention may not have been the call to deliver from death but from deep mental sorrow (Psa. 22:19).

(3) In Psalm 70, we also observe an urgent call for help.

- The psalm (70), is almost identical with Psa. 40:13-17 . . . one difference is the usage of ***“The LORD”*** in Psa. 40 in contrast to ***“God”*** in Psa. 70 (Compare 40: 13, 16, 17 and 70:1, 4, 5).
- Oh, Beloved, we can call Him up and tell Him what we need, and He can be relied on to be there for us . . . His assurance is: ***“I am with you always”*** (Matt. 28:20; Isa. 43:2; Psa. 121; etc.).

4. **Protect from . . . and Confound the Enemy! Psa.40:14-15.**

As noted in Part’s A introduction, Psa. 40:14-15, is a prayer, that those who were opposed to him, might be abased and humbled.

“Let them be ashamed and brought to mutual confusion who seek to destroy my life; Let them be driven backward and brought to dishonor Who wish me evil. Let them be confounded because of their shame, Who say to me, ‘Aha, aha!’” (Psa. 40:14-15).

(a) Confusion and shame to be experienced by the enemies (Psa. 40:14a).

“Let them be ashamed and brought to mutual confusion Who seek to destroy my life; . . .” (40:14a NKJV).

- (1) The thought noted here, Psa. 40:14a, is not just a desire or wish but a confident expectation.
- It implies the certainty that the adversaries would consequently be ashamed and confounded; that is, that they would not be successful, or their efforts would be foiled.
 - It is noted that the theme of Psa. 35 is: **A prayer to God for help against those who try to inflict injury for no reason.**
When our enemies are unjust and lie about us, having plans to hurt us, and continue to say all manner of evil about us, having plans to hurt us, even when we do good to them, we can appeal to God who is always just. Etc. . . . **Read Psalm 35, note carefully verses 4, 26.**
- (2) Applying this (Psa. 40:14a) to the Messiah, Barnes notes:
“. . . As the language of the Messiah it was in every way an appropriate prayer that the purposes of those who would defeat His design in His coming into the world might be foiled – for on the execution of that design depended the salvation of a lost race.”
- (3) Observe the enemies’ ultimate objective: **“. . . Who seek to destroy my life . . .”** (Psa. 4:14a NKJV). Time not available for details but note . . . briefly:
- **“. . . who seek to destroy my life . . .”** or “That seek after my life, that they would destroy me.” As applicable to Christ: “They seek to kill me; they would take my life before the appointed time”
 - The purpose of the enemies (Psa. 40) was to take His life; to prevent the spread of His doctrines, to be a source of distraction to destroy God’s objectives, one way or the other (Matt. 12:14; John 11:45-47; etc.).
 - Christ’s enemies must have thought that they were successful in their goal when they had Christ crucified, but in the end, their ultimate goal was defeated: **“God is above all earthly powers!!”**
 - Spurgeon notes:
“It is to the infinite confusion of Satan, that his attempts to destroy the Savior destroyed Himself. The diabolical conclave who plotted in council are now all alike put to shame, for the Lord Jesus has met them at all points, and turned all their wisdom into foolishness.”
- (b) Cancel the adversaries’ evil objectives (Psa. 40:14b).
“. . . Let them be driven backward and brought to dishonor Who wish me evil” (40:14b NKJV).
- (1) Turn them backward as those who are defeated (Note also John 18:6).
- (2) The fact remains that those who trust in God will never be put to shame or never be let down or be disappointed (Psa. 25:3a); it is also a fact that those who are wantonly treacherous will be ashamed, they shall be disappointed, etc. (Psa. 25:3b).
See also Psa. 119:78; Isa.26:11; 44:11; Jer. 17:13; Ezek. 16:61; etc.

(c) Contempt and reproach will be reversed (Psa. 40:15).

“ . . . Let them be confounded because of their shame, Who say to me, ‘Aha, aha!’” (40:15c NKJV).

(1) **“Let them be desolate . . .”** (KJV)... for **“desolate”** the NKJV uses **“confounded.”**

- The Hebrew for **desolate** communicates: be astonished, make amazed, be destitute, to be laid waste, etc.
- As used in our text (Psa. 40:15), it refers to their purposes and the wish or prayer that they might be wholly unsuccessful, or that in response to success they might be like a waste and desolate field where nothing grows.

(2) **“ . . . Who say to me, ‘Aha, aha!’”**: Barnes notes: *This is the language of reproach and contempt.*

- It is an expression of rejoicing over another; an attitude of jubilation, because of the catastrophes that occur one after another; it is an expression of joy over a fallen enemy (Ezek. 25:3; Psa. 35:21, 25).
- As applied to Jesus Christ, this refers to the taunts and reproaches of His enemies; the rejoicing which they demonstrated when they had Him in their power; when they felt secure that all frustrations in regards to Him were coming to an end, He would no longer be a trouble to them. However, their jubilation and aspirations would result in shattered hope because of their futile objectives.

5. **Pleasure of God’s People Assured Psa. 40:16.**

As noted in Part’s A introduction, Psa. 40:16, is a prayer that those who sought the LORD might rejoice and be glad.

“Let all those who seek You rejoice and be glad in You; Let such as love Your salvation say continually, The LORD be magnified!” (Psa. 40:16 NKJV).

(a) Seekers will rejoice and be glad in the LORD! (Psa. 40:16a)

“Let all those who seek You rejoice and be glad in You; . . .” (40:16a NKJV).

Obviously, as we notice here, Psa. 40:16, instead of focusing solely on conquering and seeing his enemies disgraced, David at this particular time wanted the people of God to celebrate His amazing love and give unto Him all the praise that He deserves.

Beloved, instead of concentrating on worldliness, revenge, or self-pity, God’s truth leads people to joy (Psa. 5:11; 32:11; 33:1; 118:24; etc.). Someone states: *“It has been said that religion which means grave clothes should be buried. The LORD’S people should be the most joyful people on earth.”*

Phil. 4:4 Amp. Bible

“Rejoice in the Lord always [delight, gladden yourselves in Him]; again, I say, Rejoice! [Psa. 37:4].”

- (1) “. . . **those who seek You . . .**” (Psa. 40:16a): All those who desire to know You; to understand Your ways; to be Your friends.
- The phrase refers to those who genuinely desire God and pursue the goals of having an encounter with Him! (Psa. 34:8, 11-14; Jer. 29:13; John 17:3; etc.).
 - For such seekers, the desire is from the innermost being and it’s a natural instinct for them seeking to be acquainted and genuinely know the True and Living God (Jer. 10:10-13; 1 Thess. 1:9; etc.), and as a result they find the way which leads to His favor (Isa. 58:11; Psa. 5:12; 90:17; etc.).
- (2) The essence of David’s prayer, Psa. 40:16, is that God would reward all who genuinely seek Him, with bountiful joyfulness and blissfulness – “. . . **who seek You rejoice and be glad in You; . . .**”
- (3) Our blessed Redeemer, prayed for those who seek Him (John 17:9). Spurgeon notes:
- “Jesus would have all seekers made happy, by finding what they seek after, and by winning peace through His grief. As deep as were His sorrows, so high would He have their joys. He groaned that we might sing. He was covered with a bloody sweat, that we might be anointed with the oil of gladness.”***
- (b) Secured (the) in Christ ought to gloriously magnify Him! (Psa. 40:16b).
“. . . *Let such as love Your salvation say continually, ‘The LORD be magnified!’*” (40:16b NKJV).
- (1) “. . . **love Your salvation . . .**”: This means the seeker loves the method or the established way of salvation by which men are redeemed.
- **Salvation**: the deliverance from the guilt and dominion of sin; complete restoration to the favor of God (Isa. 53:6; 1 Peter 1:18-25, NB Vv. 18-19; etc.).
 - We are not worshipping salvation but rejoicing in the work of salvation, by appreciating and adoring our Deliverer.
 - We love the experiences of this work in our lives; as with the psalmist and for everyone, God rescued us from the miry clay and planted our feet on a rock to stay.
 - Indeed, beloved, He put a mew song in our mouths and joy in our souls!! Therefore, as it is noted in Psa. 40:16b, let . . . **“The LORD be magnified!”**
- (2) Matthew Henry notes:
- “The happiness secured to good people by this prophetic prayer. Those that seek God shall rejoice and be glad in Him, and with good reason, for He will not only be found of them but will be their bountiful rewarder. Those that love His salvation shall be filled with the joy of His salvation, and shall say continually, ‘The LORD be magnified!’ and thus shall have a heaven on earth. Blessed are those that this still thus praising God.”***

6. Poverty and Sorrow May Threaten . . . But God! Psa. 40:17.

As noted in Part's A introduction, Psa. 40:17, is a prayer for himself, as poor and needy, on the grounds that God was his help and deliverer.

"But I am poor and needy; Yet the LORD thinks upon me. You are my help and my deliverer; Do not delay, O my God" (Psa. 40:17 NKJV).

(a) Helplessness a reality but thankful for God's continued mercy! (Psa. 40:17a).

"But I am poor and needy; Yet the LORD thinks upon me. . . ." (40:17a NKJV).

(1) His predicament made known: "I am poor, needy and afflicted" . . . **"But I am poor and needy; . . ."**

- The message communicated here is that which describes the condition of one who was afflicted and was at the same time poor; he was one who had no resource but in God, and who was experiencing a period of poverty and sorrow.
- Barnes also notes:
"There were undoubtedly times in the life of David which this language would be applicable; but it would be far more applicable to the circumstances in which the Redeemer was placed; and, in accordance with the interpretation which was given of the other parts of the psalm, I suppose that this is designed to represent His afflicted and humbled condition as a man of poverty and sorrow."

(2) Forsaken by men but not by God . . . ***" . . . Yet the LORD thinks upon me. . . ."*** (Psa. 40:17a)

- As we saw when studying Psa. 27, in verse 10, we saw that God's love and care are even deeper than that of parents. His is a love that will not let us go . . . He is always there for us!!
- Here in Psa. 40:17a, we are seeing similar though as we saw in Psa. 27:10: Man may forsake us but God will never leave nor forsake us!! Man will leave us to experience poverty and sorrow but not the Almighty God!!
- David closed his prayer by admitting his total helplessness and rejoicing in God who care for him.
 - David acknowledged that he was poor (i.e. afflicted) and needy, he was filled with amazement as he focused on the reality that God thinks about him (Psa. 40:5); that God have forethoughts of him; to have plans to work on his behalf (Psa.139:17; Jer. 29:11).
 - Beloved, it matters little who does forsake us, if God does not; it would be of little advantage to us who should think on us, if God did not. David confided wholeheartedly in God who would never forsake him.
- Oh! Beloved! Here is a prayer that we can also pray both for ourselves and for others: ***" . . . the LORD takes thought and plans for me. You are my Help and my Deliverer. O my God do not tarry! [Ps. 70:1-5; 1 Peter 5:7]."*** (Amplified Bible)

- Applying this thought to the Savior (Psa. 40:17a), Spurgeon notes: *“Sweet was this solace to the holy heart of the great sufferer. The Lord’s thoughts of us are a cheering subject of meditation for they are ever kind and never cease. His disciples forsook Him and His friends forgot Him, but Jesus knew that Jehovah never turned away His heart from Him, and this upheld Him in the hour of need.”*
- (b) Hope for continued victory, genuinely expressed (Psa. 40:17b).
“. . . You are my help and my deliverer; Do not delay, O my God” (40:17b NKJV).
- (1) We have here in Psa. 40:17, the highest confidence being exemplified: *“. . . **You are my help and my deliverer . . .**”*
- Time wouldn’t allow for details, but as noted in Psa. 18:2 we are also reminded that God is our Rock, our Fortress, our Deliverer, our Strength, our Shield, our Stronghold, and as a result we have no need to be panic stricken (see also Psa. 27:1; 37:39; Isa. 12:2; 25:9; etc.).
 - We feel the presence of enemies on a daily basis; however, we are encouraged by the assurance of God that we will be rescued from all enemies!
 - After confessing that the LORD was his help and his deliverer, David again prayed that God would not delay in rescuing him from his ferocious and determined enemies. . . . *“. . . **You are my help and my deliverer; Do not delay. O my God.”*** (Psa. 40:17b NKJV).
- (2) Applying this thought, in Psa. 40:17b, to the redeemer ... in particular: *“. . . **Do not delay, O my God.”*** Spurgeon notes:
“The peril was imminent, the need urgent, the suppliant could not endure delay, nor was He made to wait, for the angel came to strengthen, and the brave heart of Jesus rose up to the meet the foe. Lord Jesus, grant that in all our adversities we may possess like precious faith, and be found like You, more than conquerors.

Goodness of God . . . by Cece Winans . . . A partial quote

I love You, Lord
 For Your mercy never fails me
 All my days, I’ve been held in Your hands
 From the moment that I wake up
 Until I lay my head
 Oh, I will sing of the goodness of God

Cause all my life You have been faithful
 And all my life You have been so, so good
 With every breath that I am able
 Oh, I will sing of the goodness of God.

Isaiah 41:10 NKJV

“Fear not, for I am with you; Be not dismayed, for I am your God. I will strengthen you, Yes, I will uphold you with the righteousness of my right hand.”

Hebrews 13:6 Amp. Bible

“So we take comfort and are encouraged and confidently and boldly say, The LORD is my Helper; I will not be seized with alarm [I will not fear or dread or be terrified]. What can man do to me? [Psa.27:1; 118:6].”

DO NOT JUST READ THE BIBLE, STUDY AND OBEY IT!

2 Tim. 2:15 NKJV

“Be diligent to present yourself approved to God a worker who does not need to be ashamed, rightly dividing the word of truth.”

2 Tim. 3:16-17 NKJV

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.”

PSALM 40 PART B
Review Questions

1. Briefly define (a) **“sacrifice”** (b) **“offering”** (Psa. 40:6a).

2. As noted in Psa. 40:6a, (a) briefly define **“desire”**; (b) what contrast was noted between king Saul and David (in our lesson)?

3. Briefly define (a) **“burnt-offering”** (b) **“sin-offering”** (Psa. 40:6c).

4. Complete the following.

Spurgeon's comment on Psa. 40:6.

"We learn from this verse that (a) _____ values far more, the (b) _____ of the heart than all the imposing (c) _____ of (d) _____ worship; and that our expiation from sin comes not to us the result of an (e) _____ (f) _____, but as the effect of our great substitutes (g) _____ to the (h) _____ of Jehovah."

5. Explain: "**Behold, I come . . .**" as used in Psa. 40:7a.

6. In essence, what message is conveyed in Psa. 40:7?

7. Briefly explain "**delight**" (Psa. 40:8), and what is communicated in the thought: "**I delight to do Your will.**" (Psa. 40:8a)

8. Complete by choosing the correct answer:

A comment made on Psa. 40:8b.

“ _____ in our hearts, our duty and loyal commitment to God’s perfect will, will be our delight.”

- (a) When our own ideas firmly have priority
- (b) When the law of God temporarily occupies
- (c) When the desires of the world are
- (d) When the law of God is written

9. Briefly explain **“righteousness”** and how it is used in Psa. 40:10.

10. How would you apply Psa. 40:11a to (a) David, (b) Christ?

13. In what way, the thought: “. . . **O LORD make haste to help me! . . .**” (Psa.40:13b), can be associated with Psa. 22 and Psa. 70? Give the related verse for each psalm.

14. Complete the following

A comment on Psa. 40:14a by Spurgeon

“It is to the (a) _____ confusion of (b) _____ that his attempts to (c) _____ the Savior destroyed himself. The diabolical (d) _____ who plotted in (e) _____ are now all alike put to all (f) _____ for the Lord Jesus has met them at all (g) _____ and turned their wisdom into (h) _____.”

15. What similar thought noted in Psa. 40:17a is also found in Psa.27:10? Briefly explain.
