

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

1. Petition to the LORD Answered v. 1.
2. Pit Delivered from and Placed on Solid Ground v. 2.
3. Praises to God! New beginning! New Song! Powerful Testimony! V. 3.
4. Persons Who are Blessed by God v. 4.
5. Proven . . . God's Love, Plan and Desire for His Beloved! V. 5.

INTRODUCTION

1. Highlights from Psalm 32 Parts A and B

Main Points with Limited Pointers

(a) Part A Psa. 32:1-5

(1) Pleasurable Experience for the Repentant Psa. 32:1-5.

- Conditions of the genuinely penitent and acquitted (v. 1).
 - **Psa. 32:1a Amplified Bible**
"Blessed (HAPPY, fortunate, to be envied) is he who has forgiveness of his transgression continually exercised upon him . . ."
 - Spurgeon notes:
"The word blessed is in the plural, Oh, the blessedness! The double joys, the bundles of happiness, the mountains of delight."
 - Psalm 1 tells the way to be "**blessed**": Don't walk in the counsel of the ungodly, don't stand in the path of sinners, neither sit with the scornful, but delight in God's Word – thinking deeply on it all the time. **Yet if one has failed to do this and fallen into sin, Psalm 32 shows another way to be blessed – to make full confession and repent of sin.**
- Continued emphasis in regards to the forgiven is seen in verse 2 (Psalm 32).
 - It is explicitly clear, as noted in our study, that God's forgiveness is given only to those who genuinely repent.
 - The irrevocable fact is, we must go to God in thorough earnestness, that is without any deceit or craftiness in presenting ourselves to Him.
- *When we genuinely repent of sin, we are not merely sorry for what we have done but we also acknowledge that we are not to live in sin. Consequently, we turn to the LORD to help us overcome it and live righteously. God's grace not only saves us from sin's penalty but also from its power over us (Titus 2:11-12). Hence, God's grace is bestowed only on those who are genuine repentant.*

(2) **Personal Acknowledgment of David Psa. 32:3-5.**

- Concealing sins and the repercussion of such acts (Psa. 32:3).
 - Spurgeon notes:

“David now gives us his own experience: no instructor is so efficient as one who testifies to what he has personally known and felt. He writes well, who like the spider spins his matter out of his own bowels.”
 - No matter the outcome of anyone in ignoring the reality of their transgressions, as in the case of their remembrance, the effects of sin become deeper and deeper, destroying their rest, and wasting away their strength, until they make a humble confession, and then the mind finds rest.
- Cost of ignoring or denying one’s transgressions (Psa. 32:4).
 - Estranged from God because of his unconfessed sin, David became depressed and discouraged.
 - **As he died a little more each day, the unrepentant king of Israel knew in his heart that he could not win this battle with God. Yet, he obstinately refused to yield to the LORD.**
 - Nothing could be more strikingly represent the distress of mind under long – continued conviction of sin, when all strength and vigor seem to waste away . . . **“My vitality was turned into the drought of summer”** (Psa. 32:4b NKJV).
- Confession made and realized (Psa. 32:5).
 - David’s first problem was the sin he committed – in this context probably immorality with Bathsheba and the murder of her husband to cover the immorality. David’s second problem was the double life he lived to hide these sins. It was only as David was ready to repent and end the second problem that God would graciously forgive the first problem.
 - When such confession is made, peace will flow into the soul; God will show Himself merciful and gracious. The peace which flows from true confession of guilt before God, proves that God has heard the prayer of the penitent, and has been merciful in forgiving his offences.

(b) **Part B Psa. 32:6-11.**(1) **Preservation Assured for the Forgiven Psa. 32:6**

- Seeking God—the acceptable time (Psa. 32:6)
 - The conversion of one sinner, or the fact that one sinner obtains pardon, becomes therefore an encouragement to all others, because:
 - . . . pardon is always to be obtained in the same manner essentially – by humble and penitent confession of sin, and by casting ourselves entirely on the offered mercy of God.

- . . . the fact that one sinner has been pardoned is sufficient proof that others may obtain forgiveness, for God changes not, **definitely, “the gate is still ajar!”**
- Spurgeon notes:
 - “ . . . O dear reader, slight not the accepted time, waste not the day of salvation. The godly pray while the LORD has promised to answer, the ungodly postpone their position till the Master of the house has risen up and shut the door, and then knocking is too late. What a blessing to be led to seek the LORD before the great devouring floods leap forth from their lairs, for then when they do appear we shall be safe.”
- Security in God and songs of deliverance (Psa. 32:7)
 - **God is our refuge! “Beloved, He who gives no haven to the impenitent and wicked in the day of judgment is the defense and refuge of saints in the day of trouble.”**
 - “You shall preserve me from trouble, from the sting of it, and from the stroke of it as it is good for me. You will keep me, protect me from such trouble that I was in when I kept silent.”

(2) Perfect Guidance by God Himself Psa. 32:8.

- Divine instructions given by the Almighty God.
 - The fact established here (Psa. 32:8-9) is that God would be the guide of those who submitted to Him, and who sought Him by penitence and confession.
 - God guides as the way to take, in order for the seeker to reach his desired place in God’s will. God will watch him, keep an eye upon him and help him stay on the path of life (Matt. 7:13-14; Prov. 3:5-6; Isa. 30:21; 48:17).
- Diligence to be exercised in doing that which is doing right (Psa. 32:9).
 - Anyone who wishes to obtain the favor of God should not be like the wild unbroken horse (or mule), an animal that can be subdued only by restrain; instead show a calm, submissive spirit – a spirit committed to obey and submit.
 - Matthew Henry notes:
 - “Let us not be like them; let us not be hurried by appetite and passion, at any time, to go contrary to the dictate of right reason and our true interest, if sinners would be governed and determined by these, they would not go a step further in their sinful courses; where there is renewing grace there is no need of the bit and bridle of restraining grace.”

(3) Promise of Mercy to the Trusting but Sorrow to the God Rejecting Psa. 32:10-11.

- Contrasting the unbelievers and the believers (Psa. 32:10)

Spurgeon notes:

“Faith is here placed as the opposite of wickedness, since it is the source of virtue. Faith in God is the great charmer of life’s cares, and he who possesses it dwells in an atmosphere of grace, surrounded with the body guard of mercies.

May it be given to us of the LORD at all times to believe in the mercy of God, even when we cannot see traces of its working, for to the believer, mercy is as all surrounding as omniscience, and every thought and act of God is perfumed with it.

The wicked have a hive of wasps around them, many sorrows; but we have a swarm of bees storing honey for us.”

- Continue in the LORD and His joy!! (Psa. 32:11).
 - Let the joyous shout be given for God’s goodness!
 - Give expression to your joy. Do not conceal it in your heart but give it utterance in songs of praises.
 - If there are anyone on earth who have an occasion to utter loud praises, are those who have been redeemed, those whose sins have been forgiven! **“Let the redeemed of the Lord say so!”**
 - If there is a time when the heart should be full of joy, and when the lips should give forth loud utterances of praises it is when the conscience that was overwhelmed with the reality of guilt and confession is made to God, and secures the hope of heaven!
 - Spurgeon notes:

“Reader, what a delightful psalm! Have you in pursuing it, being able to claim a lot of good land? If so, publish to others the way of salvation.”

2. Introduction to Psalm 40.

(a) Title

The title of the psalm is: ***“To the Chief Musician. A Psalm of David.”*** Obviously, the psalm has been ascribed to David and was addressed to the “Chief Musician.” It was forwarded to the “Chief Musician” that he would adjust it to the appropriate music, which means it was most likely intended to be utilized in worship by the Hebrews.

(b) The Occasion

We do not have any method of being able to determine the occasion on which David wrote the psalm (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 particular affliction, neither can we say what time of his life, he has made reference to in this psalm.

Matthew Henry notes:

“It should seem David penned this psalm upon the occasion of his deliverance, by the power and goodness of God, from some great and pressing trouble, by which he was in danger of being overwhelmed; probably it was some trouble of mind arising from a sense of sin and of God’s displeasure against him for it; whatever it was, the same spirit that indited his praises for that deliverance was in him, at the same time, a Spirit of prophecy, testifying of the sufferings of Christ and the glory that should follow; or, ere (“ere” . . . actually means earlier, before, etc. . . . insert mine) he was aware, he was led to speak of his undertaking, and the discharge of his undertaking, in words that must be applied to Christ only; and therefore, how far the praises that here go before that illustrious prophecy, and the prayers that follow, may safely and profitably be applied to him it will be worthwhile to consider.”

(c) **Contents of the Psalm**

- (1) **Psa. 40:1-3:** Here we have a reference focused on a period when the psalmist experienced some time of calamity or deep sorrow. Such experience was represented as a time that was catastrophic or he was in a deep in a **horrible pit**, from which he had been delivered in response to his prayer. **It was a deliverance so remarkable that the result would lead many to praise God.**
- (2) **Psa. 40:4:** An affirmation in regards to the blessedness of those who made the LORD his trust and put confidence in Him rather than the proud of the earth, or in those who were faithless and deceitful.
- (3) **Psa. 40:5:** An appreciative remembrance of the many works of the LORD; distinctly laying the foundation of obligation to serve Him in every possible way and also establishes the purpose of relentless obedience.
- (4) **Psa. 40:6-10:** A declaration of what He had done or what He proposed to do in response to one’s sense of obligation or of the service which God required of him.
 - The speaker in the psalm says that God did not require of him sacrifice and offering – that is bloody (animal) sacrifices as prescribed in the Hebrew ritual, (Psa. 40:6); that God had disposed him to obey, or had prepared him to render such obedience as was required – **“My ears You have opened”** (Psa. 40:6).
 - In the psalm, it is also noted that he came to obey, in accordance with some prediction or previous record of him (*prophetic of Christ ... this will become evident in our brief discussion*) (Psa. 40:7).
 - The psalmist states: He found His **supreme pleasure** in doing God’s (The Father’s) will (Psa. 40:8).
 - The psalmist also noted that He (Christ) in pursuance of this arrangement and of this purpose, He had made known the will of God – He preached righteousness in great congregation, and had faithfully declared the salvation of God (Psa. 40:9-10).

- (5) **Psa. 40:11-17:** The psalmist also affirmed that the prayers and supplication noted are found on these facts – on his trials; on his dangers; on the attempts of his enemies to destroy him; on his desire for the welfare and safety of the people of God, prayers were notable made.

Prayers particularly made (Psa. 40:11-17):

- Prayer for his own deliverance from the trouble which compassed him still (Vv. 11-13).
- Prayer that those who were opposed to him might be abased and humbled (Vv. 14-15).
- Prayer that those who sought the LORD might rejoice and be glad (v. 16).
- Prayer for himself, as poor and needy, on the grounds that God was his help and his deliverer (v. 17).

(d) **To Whom the Psalm Referred to Originally?**

One area of this great psalm which has been widely discussed, and regarded as being very important also presents a very difficult question: **“To whom the psalm originally referred?”** Note the following:

(1) **Barnes notes:**

“On this question there have been the following opinions:

- *That it refers originally and exclusively to David.*
- *That it had an original and exclusive reference to the Messiah.*
- *That it is susceptible (susceptible: open to, receptive to, . . . insert mine) of a double application, part of the psalm having reference to David, and another portion to the Messiah, as having been suggested by his own circumstances.*
- *That the portion of the psalm applied to the Messiah in Heb. 10:5-9 is applied by way of accommodation, or as expressing the meaning of the author of the apostle Paul to the Hebrew, but without affirming on the part of the writer of that epistle, that the psalm had originally any Messianic reference.”*

(2) **Reading the psalm, we can agree with the double application, in that there are areas referring to Jesus Christ and areas referring to David.**

Spurgeon notes:

*“Jesus is evidently here, and although it might not be a violent wresting (**wrest**: an old English word meaning: “to twist forcibly, wrench, wrestle, force, etc. . . . insert mine) of language to see both David and his Lord, both Christ and the church, the double comment might involve itself in obscurity, and therefore we shall let the sun shine even this conceals the stars.*

Even if the New Testament were not so express upon it, we should have concluded that David spoke of our Lord in verses 6-9, but the apostle in Hebrews 10:5-9, puts all conjecture out of the court, and confines the

meaning to Him who came into the world to do the Father's will."
(Emphasis mine).

3. **The Desire to Get Out of The Pit of Anguish and Adversity**

Whenever we are confronted by situations that we are unable to change, can result in us being overcome with the feeling that we have been overcome and trapped in a hopeless situation. It is unfortunate to acknowledge but the facts are evidently clear that so many dreams (aspirations, goals, objectives, etc.) have been ruined, (shattered), resulting in producing hurting people; think of how many feels trapped in a loveless marriage, living with a half-hearted and inconsiderate spouse. Others feel trapped under various negative and hurting circumstances, for example: an unrewarding job with no incentives, no hope, no future! We could continue the emphasis, noting those who continue to desire a way out of their calamity; however, note the following quote from Preacher's Outline & Sermon Bible (P.O.S.B):

"... Many young mothers feel trapped by the constant needs of their little ones. Those who suffer physically often feel trapped in painful, limited bodies. Countless multitudes are slaves to the horrible memories of their pasts. Millions of people are trapped by depression, discouragement, and despondency. In their situations, we often feel that we are drowning in our troubles, gradually sinking deeper and deeper into despair . . ."

David himself, was periodically surrounded by serious, life-threatening challenges; and this experience in his life is implied in this psalm; he mentioned being in a **pit** of tumult and destruction. He recalled how God lifted him out of being down, depressed and hopeless, he was sinking to rise no more but God took him out and placed him on solid ground! David relating to his past deliverances, found strength in God for the present situation that was confronting him. As a result of David sharing his experience of triumphs, he has taught us what we are supposed to do whenever we perceive that we are hedged in and feel powerless and hopeless.

As noted earlier, **David wrote about his personal experience and the Holy Spirit used his words to prophetically speak about suffering that Jesus would experience; this account in Psalm 40, takes in consideration His life death and resurrection.**

The P.O.S.B. notes:

"Our Savior descended into the horrible pit of death in our stead, suffering for our sin on the cross. But God powerfully lifted Him out by raising Him from the dead. In like fashion, He can lift us out of our pits of sin, despair and trouble."

4. **Divisions for the Lesson Psalm 40.**

(a) I have identified three main divisions which is similar to other sources.

(1) **Plea to God and Patiently Wait on Him Vv. 1-5.**

(2) **Present Yourself Wholeheartedly and in Sincere Dedication Vv. 6-10.**

- (3) **Protection and Mercy to Be Consistently Desired Vv. 11-17.**
- (b) We will be discussing the lesson in two parts:
- (1) **Part A consisting of Vv. 1-5.**
- (2) **Part B consisting of Vv. 6-17.**

THE EXPOSITION

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

Psalm 40: 1-5 Part A

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

1. Petition to the LORD Psa. 40:1.

"I waited patiently for the LORD; and He inclined to me, And heard my cry." (40:1 NKJV).

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

"I waited patiently for the LORD; . . ." (40:1a NKJV).

(1) **"I waited patiently for the LORD"**, the Hebrew states: **"In waiting I waited"** or **"I continued to wait."**

- The word **"waited"** is used to signify depending on and ordering activities around a future event (Job 7:2; Micah 5:6).
 - Hoping for what God has promised will not be disappointed, although it may not appear to succeed in the short run (Job 30:26; Isa. 59:11; compare Isa. 59:15-21).
 - Because of who He is, the Almighty God, All Powerful, (Jer. 14:22, 32:17); He will bring it to pass (Lam. 3:25).
 - Definitely, the LORD gives strength to those who hope in Him (Psa. 27:14).
- **"I waited patiently . . .,"** as used in our text (Psa. 40:1): it was not a single, momentary act of expectation or hope; it was continuous; or was persevered in.
 - The idea is, that his prayer was not answered at once, but it was answered after he had made repeated prayers, or when it seemed as if his prayers would not be answered he reserved to persevere.
 - It is earnest persevering prayer that is being referred to; it is continued supplication and hope when there seemed to be no answer to prayer, and no prospect that it would be answered.
- Here we have a humble and focused attention upon God and his believing expectations in the midst of his situation.
 - He expected help from no other but God, even when He afflicts, He will heal (see Hosea 6:1), the victory comes only by Him!

- **There is enough power in God to help the weakest, and grace enough in Him to help the most unworthy, of all His people that trust in Him. Those whose expectation is from God must wait with assurance, but must wait in patience.**
- (2) 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.
- Matthew Henry notes:
*“His agony, both in the garden and on the cross, was the same continued, and it was a **horrible pit and miry clay**. Then was His soul troubled and exceedingly sorrowful; but then He prayed, ‘**Father glorify thy name; Father save Me**’; then he kept hold of His relation to His Father, ‘**My God, My God,**’ and thus waited patiently for Him.”*
 - Spurgeon notes:
*“**Impatience never lingered in His heart, much less escape His lips. All through His agony in the garden, His trial of cruel mocking before Herod and Pilate, and His suffering on the tree, He waited in omnipotence. No glance of wrath, no word of mourning, no deed of vengeance came from God’s Lamb.** (Emphasis mine)
*He waited and waited on, was patient to perfection far excelling all others who have according to their measures glorifies God in fires. Job on the dunghill, does not equal Jesus on the cross. The Christ of God wears the imperial crown among the patient. Did the only begotten wait, and shall we be petulant and rebellious?”**
- (b) Compassionate, caring Savior (Psa. 40:1b)
“. . . And He inclined to me, . . .” (40:1b NKJV).
- (1) In general, the Hebrew usage for **“inclined”** has a variety of usages, for example **bow (bow-down, bowing)**, deliver, outstretched, turn aside, turn away, cause, yield, etc.
 - (2) **“. . . He inclined unto me, . . .”**: that is, “Eventually, He heard and answered me,” or “He turned Himself favorably towards me as the result of preserving prayer.”
 - The word **“inclined”** (Psa. 40:1) properly means **“bowed”**; that is “bent forward” to hearken, or place his ear near my mouth to hear me.
 - At first, it seemed that He to whom I appealed to would not hear me, as one that throws His head backwards or turns His head away. Eventually, however, He bent forward to receive my prayer.
 - (3) In reality, those that wait patiently for God, though they may wait long, do not wait in vain.
 - 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.

- Spurgeon notes:
“Neither Jesus the head, nor anyone of the members of His body, shall ever wait upon the LORD in vain. Mark the figure of inclining, as though the suppliant cried out of the lowest depression, and condescending love stooped to hear his feeble moans.”
- Think of the amazing similarity, that our Lord Jesus Christ, similarly, as we, bewailed and waited, **as we have done in expectation of receiving the Father’s help, after the same manner of faith and supplication . . . He is our example!!**

(c) Cry/Supplication heard by God (Psa. 40:1c).

*“. . . **And He heard my cry.**”* (40:1c NKJV).

- (1) A testimony by the psalmist that his prayer was heard! Beloved, we serve a God who is alive, able, adorable, awesome, all powerful, always there for us and ready to hear our cries, because He cares!!
 - **“And he heard my cry”**: the cry or supplication which I made for help. The cry which I directed to Him in the depth of my sorrows and my danger (*this thought continues in verse 2, which we look at next*).
 - When the LORD did not promptly rescue David from his life-threatening crisis, he could have questioned whether God was listening to his prayers.
 - But David did not grow weary in his; faith. He fully expected God to save him, testifying that the LORD heard his desperate cry.
 - Oh, beloved! God is “an on-time God!” He never fails and never will! As seen in our text, in God’s perfect timing, He delivered David from certain devastation and possible death.
- (2) Our Lord Jesus Christ, **offered up** the **prayers, supplications, 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).
- (3) Spurgeon notes:
“The Savior’s prayers among the midnight mountains and in Gethsemane expounded very low, but He arose to victory; and here He teaches us how to conduct during our conflicts so we can succeed after the same glorious pattern of triumph. Let us arm ourselves with the same mind; and panoplied (“panoplied”: arrayed, clad clothed, etc. . . . insert mine) in patience armed with prayer, and girt with faith, let us maintain the Holy War.”

2. Pit delivered From and Placed on Solid Ground Psa. 40:2.

“He brought me up out of a horrible pit, Out of the miry clay, And set my feet upon a rock, And established my steps” (40:2 NKJV).

(a) Calamity and despair delivered from (Psa. 40:2a).

“He brought me up out of a horrible pit, . . .” (40:2a NKJV).

(1) Delivered out of the pit of despair!

- Note two translations:
 - **L. A. S. B.**
“He lifted me out of the pit of despair . . .”
 - **Amplified Bible**
“He drew me up out of a horrible pit [a pit of tumult and of destruction, . . .”
- It is noted that the word **“pit”** (Psa. 40:2): conveys the idea of a cistern; a prison; a dungeon; a grave.
 - The significance of the word **“pit”** as it relates to **“grave”** is found in Psa. 28:1; 30:3; 88:4; Isa. 14:19; 38:18).
 - It may refer to any calamity – or to trouble, like being in a pit – or it may refer to grave.
- In general, for the usage of **“horrible”**: we have such related words as noise, pomp, rushing, tumult, etc.
 - The noun meaning: a roar, a din (**din**: uproar, racket, etc.), crash. Used mostly by the prophets and generally refers to the din of battle (Hosea 10:14; Amos 2:2) or the crash of waves (Isa. 17:12).
 - A less frequent use of the word describes the merriment or uproar of revelers (Isa. 24:8).
- As used in Psa. 40:2, **“horrible”** in essence means: “noise, uproar, tumult,” as of waters; of a crowd of men; of war.
 - The word appears to be used in the sense of **“desolation”** or **“destruction,”** as applicable to the grave.
 - Some scholars believe it refers to a pit or cavern, or an abyss that roars or is tumultuous; that is impassable.
 - The Septuagint (Greek version of the Hebrew Bible) renders it: **“a lake of misery.”**
- 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) Matthew Henry notes:

“He silenced his fears and stilled the tumult of his spirits, and gave him a settled peace of conscience: ‘He brought me up out of the horrible pit’ of despondency and despair, scattered the clouds. And shone brightly upon the soul . . .”

(3) Applying this to Christ, Spurgeon notes:

*“Our Lord in His anguish was like a captive in a secret dungeon, forgotten by all mankind, immured (**“immured”**: confide, shut up, etc. . . . insert mine) amid horror, darkness and desolation. Yet the LORD Jehovah made Him to ascend from all His abasement; He retraced His steps from that deep cast as our substitute. He who thus delivered our surety in the extreme will not fail to liberate us from our far lighter griefs.”*

(b) Conditions seemingly impossible to overcome was reversed! (Psa. 40:2b).

“. . . *Out of the miry clay . . .*” (40:2b NKJV).

(1) Briefly, defining **“miry”/ “miry clay”**:

- 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 into danger.
- The Hebrew: speaks of: mud, mire (swampy) or boggy ground . . . and refers to “a little stretch of swampy ground.”

(2) **“Out of the 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) David described his experience as sinking in the **miry clay** of a **horrible pit**.

- He didn’t identify the specific circumstance, he simply implied that his life was in danger.
- As seen in the Old Testament, sometimes **pit** is used symbolizing death (the grave), (for example see Psa. 28:1; 30:3; Prov. 1:12; Isa. 38:18; Ezek. 26:20; etc.).
- As we have seen in Scripture the **pit** as used here (Psa. 40:2) could refer to one of many situations in David’s life; situations that relates to calamity, trouble, imminent death etc.:
 - Saul’s jealous pursuit (2 Sam. 18:5-9; 19:1-11).
 - Absalom’s rebellion (2 Sam. Chapters 15-19).
 - Some other attack by his enemies (2 Sam. 5:17-25; 1 Chron. 18).
 - A grave illness or battle injury (Psa. 38).
 - God’s chastening (2 Sam. 24).
 - A period of depression, despondency or loneliness (1 Sam. 27; Psa. 31:19-24; Psa. 16-12a).

(4) Spurgeon notes:

“Reader, with humble gratitude, adore the dear Redeemer who, for your sake, was deprived of all consolation, while surrounded with every misery; mark his gratitude amid his arduous labors and sufferings, and if you too have experienced the divine help, be sure to join your Lord in this song.”

(c) Covering of the Almighty secures and safeguards (Psa. 40:2c).

“. . . *And set my feet upon a rock, . . .*” (40:2c NKJV).

(1) **“And set my feet upon a rock”**: Placed him where there was firm standing! He was placed on solid ground!!

(2) As noted above, we are not told the circumstance that was confronting David (Psa. 40) but he was sinking or seemingly drawing nearer and nearer to death. As it was at the time, he saw no possible way out!!

- We have all gone through such horrifying situations when it was as if there definitely seemingly, NO WAY OUT! **BUT GOD!!!** (See Gen. 31:7, 23-24, 42; 48:21; 50:20; **1 Sam. 23:14**; Psa. 49:14-15; 73:26; 1 Cor. 10:13).

- Indeed, God is an ‘On-Time God’ and surely will deliver at the appropriate time; God reached down, delivered, secured and placed David in a safe environment . . . **“safe and secure from all alarms!”**
 - 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.”
- (d) Confirmation! My steps are fixed! (Psa. 40:2d).
“ . . . And established my steps.” (40:2d NKJV).
- (1) When the psalmist stated: **“And established my steps”**, he is saying: **“Fixed my steps”**; the Amplified Bible translates as: **“ . . . steadying my steps and establishing my goings.”**
- There is a variety of applications in the Hebrew for **“established”**, for example: to be erect, confirm, faithfulness, ordain, perfect, stable, etc.
 - The verb form means: to set up, make firm, to establish, to prepare.
 - The primary action of this verb is to cause to stand in an upright position, and as a consequence the word means fixed or steadfast.
 - In essence what the psalmist is saying is that he was delivered out of that horrible pit and enabled to walk on solid ground; he was conducted along safety, where there was no danger of descending to the pit again or of sinking in the mire.
- (2) **If we understand this of 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 a depth of woes, but that his course ever onward would be one of safety and glory.**
- (3) Spurgeon notes:
“It is something more than a ‘sip of sweetness’ to remember that if we are cast like our Lord in the lowest pit of shame and sorrow, we shall stand on the same elevated, sure and everlasting rock of divine favor and faithfulness.”

3. Praise to God! New Beginning! New Song! Powerful Testimony! Psa. 40:3

“He has put a new song in my mouth – Praise to our God; Many will see it and fear, And will trust in the LORD.” (Psa. 40:3 NKJV).

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

“He has put a new song in my mouth—joyful praises to our God; . . .” (40:3a NKJV).

(1) **“He has put a new song in my mouth ...”**: given me a new reason (occasion, cause, etc.) for praise.

- His deliverance was noticeable, and truly a great addition to former mercies, that it was time for a new expression of thanksgiving!
- 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 this current deliverance . . .
Always Give God Thanks!! ALWAYS!!

- (2) Bless His holy name, because He will give you a new beginning --- a new rewarded joy!!
- With a fresh lease on life, David exuberantly sang the praise of God, proclaiming His faithfulness in rescuing him and giving him a new life.
 - His gratitude was so overwhelming that he was unable to contain the robust joy in his soul, as a result David burst forth with a song of gratitude to the LORD!
- (3) The psalmist was led, as it were, into a new world, and that filled his mouth with this song of gratitude to the Most High!!
- Beloved, fresh mercies, especially such as we have never received before, do call for new songs. Note a partial quote from **“Mercies (New Every Morning)”** by Matt Redman

They are new every morning
New every morning
Great is thy faithfulness
Your mercies are new every morning
New every morning
Great is your faithfulness

- See also Lam. 3:22-23; Psa. 118:24; Ex. 15:2; etc.
- (4) This is applicable to our Lord Jesus in His acceptance to paradise, His resurrection from the grave, and His exaltation before the joy and glory set before Him; He was brought out of the **horrible pit**, set upon a rock, and had a new song put into his mouth.
- (5) Spurgeon notes:
“Justice magnified and grace victorious: Hell subdued and heaven glorified; death destroyed and immortality established; sin overthrown and righteousness resplendent, what a theme for a hymn in that day when our Lord drinketh the red wine new with us all in our heavenly Father’s kingdom. Even on earth, and before His great passion, He foresaw the joy which was set before Him, and was sustained by the prospect.” (Emphasis mine)
- (6) ***“... even praise unto our God . . .”*** (Psa. 4-:3a KJV) . . . ***“... Praise to our God; . . .”*** (NKJV).

- The Song: **“Sing praise unto God, Sing Praises”** by Marvia Providence
(*Partial quote*)

Sing praises unto God, sing praises.
Sing praises unto God, sing praises
Hallelujah

Oh! Beloved, that we will not only sing these blessed songs but live them in our daily lives!! Indeed, we need to always, “Glorify Him!!

- **Psa. 144:9 NKJV**

“I will sing a new song to You, O God; On a harp of ten strings, I will sing praises to You”

(See also: Psa. 33:3; 47:1, 6-7; 149:1; Isa. 42:10; Rev. 14:3; 15:3).

(b) Many will be helped – touched by my testimony (Psa.40:3b).

“. . . Many will see it and fear, And will trust in the LORD.” (40:3b NKJV)

(1) Multitudes will be made acquainted with the occasion for which such a song has become necessary. . . . **“Many shall see it and be helped!”**

- David’s experience would be an encouragement to many, it will be a powerful and irrevocable testimony!!
- This awareness will result in others learning to **“reverence” (“fear”)**, **that is to worship and honor God as a result of what was done.**
 - They shall reverence (fear) the LORD and His justice, which brought out David, and the Son of David out of that horrible pit.
 - They shall reverence (fear) the LORD and His goodness, in filling the mouth of David, and the Son of David with new songs of joy and praise.

(2) Not only will others learn to reverence, to worship and honor God but they shall confide in God; they shall put their trust in Him and become His true worshippers and friends . . . **“And shall trust in the LORD.”**

- This is the result of the merciful intervention in behalf of him who had been as a result in trouble or distress, and who was enabled to triumph.
- The effect of the Redeemer’s sorrows, and of God’s merciful help, would be that great multitudes would learn to put their trust in God, or would become His true friends.

No man, in fact can determine the numbers of those who in consequence of the work of the Messiah, will turn to God and become His true worshippers and friends.

(3) Matthew Henry notes:

“God’s dealings with our Lord Jesus are our great encouragement to trust in God; when it pleased the LORD to bruise Him, and put Him to grief for our sins, He demanded our debt from Him; and when He raised Him from the dead, and set Him as His own right hand, He made it appear that He had

*accepted the payment He made and was satisfied with it; and what great encouragement can we have to fear and worship God and to **trust in Him**? (See Rom. 4:25; v. 1, 2)."*

(4) Spurgeon notes

*"Trusting in the LORD is the evidence nay ("**nay**": or rather, actually, etc. . . . insert mine) the essence of salvation. He who is a true believer is evidently redeemed from the dominion of sin and Satan."*

4. Persons Who Are Blessed by God Psa. 40:4.

"Blessed is the man who makes the LORD his trust, And does not respect the proud, nor such as turn aside to lies" (Psa. 40:4 NKJV).

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

"Blessed is the man who makes the LORD his trust, . . ." (40:4a NKJV)

(1) Briefly noting the usage of "**blessed**" in Hebrew:

- The main word associated with "**blessed**" is "**happiness**" or "**how happy**."
- It is a noun meaning a person's state of bliss. This Hebrew word is always used of people and never of God. It is almost exclusively poetic and usually exclamatory, "**O the bliss of . . .**"
- **Psa. 40:4a Amplified Bible**
"Blessed (happy, fortunate, to be envied) is the man who makes the LORD his refuge and trust . . ."

(2) Refuge (40:4a Amp. Bible) as used here has been used in reference to: "The blessings of the man who places Yahweh for his confidence; "that is he makes God his security, or feels that his security for happiness and salvation is in Him (John 3:16; 5:24; 10:27-28; 15:11; Rom. 15:13; etc.).

(3) The man who trusts in God is indeed a blessed man; this fact is seen in so many other references, for example **Psa. 34:8**. At this time, I can only to make a few brief pointers:

- The idea being discussed here is, when we put our **trust in God**, leaning, depending on Him, as a result we will thoroughly see or perceive the blessedness of trusting in God. We will experience so much happiness that we will seek no other way to obtain these blessings.
- **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 who have sought in vain for happiness in the world, 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 16:33; Isa. 41:10; Phil. 4:6-7; Psa. 34:4-5; etc.**

(4) Spurgeon notes:

“A man may be as poor as Lazarus, as hated as Mordecai, as sick as Hezekiah, as lonely as Elijah, but while his hand of faith can keep its hold on God, none of his outward afflictions can prevent his being numbered among the blessed. But the wealthiest and most prosperous man who has no faith is accursed, be he who he may.”

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

“ . . . And does not respect the proud, nor such as turn aside to lies” (40:4b NKJV).

(1) In essence, the psalmist continues his emphasis on noting what he has been communicating; what else is involved when one is genuinely trust in God. Herein, he states that the person trusting in God does not seek help from the proud or become a follower of those given to falsehood.

I will briefly comment on two thoughts as seen in Psa. 40:4b:

- *“ . . . And does not respect the proud . . . ”*

- The **“proud”** are the haughty or those who are confident in themselves; they are self-confident and self-centered.
- Literally meaning, such persons (those desire to trust in God) does not look to the proud, knowing that their salvation comes solely from God!

- *“ . . . nor such as 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.

- The idea is, that the man who trusts in God is blessed or happy, as compared with one who trust in man; man confiding in himself; man is liable to fall into error; man, who is easily led astray; man, who is deceitful; and who cannot, therefore be relied on. **God is mighty, but not haughty; God is never drawn aside from the truth; He never deceives!!**

(2) This is applicable, particularly, to our faith in Christ. Blessed are those who trust in Him, and in His righteousness alone, and respect not the proud, that set up their own righteousness in competition with God’s established way. This trusting person will not be governed by the dictates nor turn aside to lies, with unbelievers, just like the unbelieving Jews who **“have not subjected to the righteousness of God”** (Rom. 10:4).

(3) Another point, is that David (Psa. 40:4) connected trusting God with moral conduct – in this case, the ability to discern and judge the character of others appropriately toward them. Perhaps David’s attack from his enemies came because he refused to **respect the proud** or those who **turn aside to lies**.

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

“Many, O LORD my God, are Your wonderful works Which You have done; And Your thoughts towards us cannot be recounted to You in order; If I would declare and speak of them. They are more than can be numbered” (Psa. 40:5 NKJV)

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

“Many, O LORD my God, are Your wonderful works which You have done; . . .”
(40:5a NKJV).

(1) 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!**

- The recollection of these extra special kindness shown to the psalmist, as referred to in previous verses, suggests the recollection of a great number of wonders that God had done for His people and a precise report would not be accurate.
- Obviously, these things (*“wonderful works”*) are beyond all power of enumeration (counting, reckoning, etc.) by man. They can be admired now only in the gross (total); eternity alone will be sufficient for us to look at them and recount them in detail . . . **“Count your blessings, name them one by one and it will surprise you what God have done!”**
- *“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) The joyful awareness, the psalmist here speaks of how he was deeply moved with thankfulness for the many favors he had received from God.

- When God puts new songs into our mouths, we must not forget our former songs, but repeat them: ***Many, O LORD my God, are Your wonderful works which You have done***, both for me and others, this is but one of the many! **“Thank You LORD!!”**
- Many are the benefits with which we were daily supplied, both by forethought and by the bountiful grace of God.
 - They are His makings, not only the gifts of His favor, but the operations of His power and the continued outpouring of His love and care!
 - They are His wonderful works, the plan of action admirable, His condescension to us in bestowing these wonderful things is praiseworthy; eternity itself will be short enough to be spent in the admiration of them!
- One scholar (Derek Kinder) in reference to Psa. 40:5 notes:
“The past is full of His miracles (wondrous deeds), the future full of His plans – this is the force of the word thoughts.”

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

“. . . And Your thoughts towards us cannot be recounted to You in order; If I would declare and speak of them, they are more than can be numbered” (40:5b NKJV).

(1) **“And Your thoughts towards . . .”**: Briefly discussing the word **“thoughts.”**

- The Hebrew usage of **“thoughts”**:
 - This is a noun meaning: a thought, a purpose, a devise, an intention.
 - It denotes the thoughts of the mind, either belonging to people (1 Chron. 28:9; Psa. 94:11); or God (Jer. 29:11; Micah 4:12); the plans and intentions that arise from these thoughts (Prov. 15:22; 19:21).
 - As used in our text (Psa. 40:5), **“thoughts”** refers to the plans, purposes, arrangements of God designed for our welfare; the things that are the result of our thinking of our wants – of what we need – of what would do us some good (see verse 17).
 - Beloved, we are never out of God’s consciousness. He never forgets us! (Psa. 115:12; 139:16-17; Isa. 49:15-16; etc.).
- (2) The wonderful things and His thoughts towards us are innumerable, they cannot be classified or compounded in order.
- **“... cannot be recounted to You in order . . .”** (Psa. 40:5b NKJV) . . . or “None can order (sequence, arrange, etc.) them unto You (besides You).”
 - This is literally saying: “There is no way of putting them in sequence before You;” that is, there is no arranging of them, or disposing of them in order, that they can all be brought into their proper place, so to be perceived or numbered.
 - The Hebrew word **“reckoned”** (KJV) ... **“recounted”** (NKJV), properly means: to place in a row; to put in order; to arrange as to array in battle array, or to draw it up for battle (Judges 20:20, 22); to put words in order for an arrangement, or to arrange thoughts so as to present an argument (Job 32:14); . . .
 - The word also means to place together anything that is to make comparison.
 - Other definitions have been made but in essence, reference as used in Psa. 40:5, is being made to the wonderful works of God and to His thoughts of mercy and goodness as being beyond the power of computation, or too numerous to be brought into order and arrangement before the mind (as noted before).
- (3) **“... If I would declare and speak of them, they are more than can be numbered”** (Psa. 40:5b). If I should attempt to speak of them, or to recount them, they are more than can be itemized or they go beyond the power of language to express them.
- Beloved, this is literally true! No language of man can adequately describe what God has done and purposed in fitting this world as a place of habitation (residence) for people and His mercy towards them.
 - In Psalm 8:4 David wondered, **“What is man that You are mindful of him?”** He considered the greatness of the universe and was amazed that God thinks about His people so thoughtfully. He was also deeply touched that God thinks such loving, gracious thoughts towards His people, and so many that **“They are more than can be numbered”** (Psa. 40:5b)

- (4) The following is a quote from Preacher’s Outline & Sermon Bible:
*“The Past is full of His miracles, the future full of His plans’ (Derek Kinder ... I used this quote earlier, slightly more detail . . . insert mine). **Thoughts of things You planned** ... speaks of everything God has devised for us, His glorious purpose for us. What the LORD said to the people of Israel as He chasten them with Babylonian Captivity is true in our lives as well **‘For I know the thoughts that I think towards you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end’**” (Jer. 29:11).
 God’s plan is for us to enjoy the abundant life Christ gives us (John 10:10). We cannot begin to imagine the wonderful things He has prepared for us (1 Cor. 2:9), including a new heaven and a new earth, one never marred by painful corruption of sin (2 Peter 3:13). His ultimate purpose for us is that we be conformed to the image of His Son, Jesus Christ. Accordingly, He is weaving together everything that happens in our lives – both good and bad – to accomplish that glorious purpose (Rom. 8:28-29).”*
- (5) **“They are more than can be numbered . . .”** (Psa. 40:5b) Spurgeon notes:
“The list is too long for writing, and the value of the mercies too great for estimation. (Emphasis mine). Yet, if we cannot show forth all the works of the LORD, let us not make this an excuse for silence; for our Lord, who spake of tender thoughts of the great Father.”

The hymn: **“Great is Thy Faithfulness”** by Carrie Underwood

Refrain:

Great is Thy faithfulness
 Great is Thy faithfulness
 Morning by morning new mercies I see
 All I have needed Thy hand hath provided
 Great is Thy faithfulness, Lord unto me.

DO NOT JUST READ THE BIBLE, STUDY AND LIVE 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 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 A

Review Questions

1. What specific occasion occurred in David’s life that motivated him to Psalm 40?

2. (a) Answer True or False. (b) Explain your answer.
“Psalm 40 is **solely focused on David’s** adverse experiences.”

3. Complete the following.
One paragraph from our lesson that focused on “I waited . . .” (Psa. 40:1a).

There is enough (a) _____, in God to help the (b) _____,
and (c) _____ enough in Him to help the most (d) _____,
of all His (e) _____ that (f) _____ in Him. Those whose
(g) _____ is from God must wait with (h) _____,
but wait in (i) _____.

4. Complete by choosing the correct answer.
Spurgeon’s comment on Psa. 40:1a ... a partial quote.
“*Impatience never lingered in his heart, _____*
_____.”

- (a) but He cried My God.
- (b) much less escape His lips.
- (c) much less said one word.
- (d) but He drank the vinegar.

5. In regards to: “. . . **He inclined to me, . . .**” (Psa. 40:1b): Explain what is stated herein and how was such applicable to David’s experience.

6. “. . . **And He heard my cry.**” (Psa. 40:1c): Briefly explain how this is applicable to Christ.

7. Briefly explain “**pit**” . . . “**horrible**” as used in Psa. 40:2a.

8. **“Miry clay”** was actually at the bottom of the **“horrible pit”** (Psa. 40:1-2): (a) Briefly define (a) **“miry.”** (b) Note three references in the OT where **“pit”** symbolizes **death (grave)**. (c) Note three situations in David’s life where **“pit”** as used in Psa. 40:2 is symbolic of David’s experiences; situations that relates to calamity, trouble, imminent death, etc. (three examples) with references.

9. **“... And established my steps (Psa. 40:2d):** How is this statement also applicable to Jesus Christ?

10. Complete the following:
A partial quote by Spurgeon, commenting on Psa. 40:3a.

“Justice (a) _____ and grace (b) _____ : Hell
(c) _____ and heaven (d) _____ ; death
(e) _____ and immorality (f) _____ ; sin
(g) _____ and righteousness (h) _____ , what a theme
for a hymn in that day when our Lord (i) _____ the red wine with us all in
our (j) _____ Father’s kingdom.”

11. Briefly explain the message conveyed in: “. . . **Many will see it and fear, And will trust in the LORD**” (Psa. 40:3b NKJV).

12. According to Psa. 40:4a what is the experience of anyone: “. . . **who makes the LORD his trust . . .**”?

13. What two very important things, that the man who sincerely trust in God will not do, as noted in Psa. 40:4b?

14. Briefly explain “**wonderful works**”, as used in Psa. 40:5a. (*If you so desire you may explain details*)

15. While several factors are associated with Psa. 40:5b; in essence what is being referred to in this text?
