

## Psalm 40

To the chief Musician, A Psalm of David.

Psalm 40: The poles of thanksgiving and lament are so distinct in this psalm that some divide it into two separate psalms. This is not necessary, since the man of God can present his lament and petition to God, while at the same time offering his thanksgiving. The thanksgiving is offered (in verses 1-8). The psalmist so fully expresses his commitment to the Lord that the words become prophetic of the same commitment of the Messiah (Heb. 10:5-10). This private commitment of the psalmist was also revealed publicly (verses 9-10). This idea of innocence leads naturally into the lament and petition section of the psalm (verses 11-17). His petition is a plea for deliverance from his enemies, but it is wider than that. He is concerned about the triumph of all righteous people (verse 16).

Verses 1-17: Psalm 40 begins with a high-flight of thanksgiving and ends with a mixture of prayer and lament (compare the movement of Psalm 27). Furthermore, the last 5 verses of Psalm 40 are nearly identical to Psalm 70. Crucial associations surface throughout this psalm. The first is between the theocratic king as an individual and the community of the theocratic people. Beyond this, from the vantage point of New Testament revelation, an association with the Greater David is contained in seed form (in verses 6-8; compare Heb. 10:5-7). Historical precedent and prayers for a present plight move the psalm along from beginning to end. Attitudinally, David understood the importance of what would be explicitly commanded through Paul (in Rom. 12:1-2). These elements constitute only a part of the richness of Psalm 40. The following notes will help to follow David's mental movements through these 17 verses: Two situations constitute the framework for the psalmist's publicized expressions of worship in Psalm 40.

- I. Precedent from a Past Situation (40:1-10).
  - A. The Merciful Rescue by God (40:1-3);
  - B. The Multiple Resources in God (40:4-5);
  - C. The Motivational Responses to God (40:6-10).
- II. Prayers for a Present Situation (40:11-17).

**Psalm 40:1 "I waited patiently for the LORD; and he inclined unto me, and heard my cry."**

Margin, as in Hebrew, "In waiting I waited." That is, "I continued to wait." 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 that it was answered after he had made repeated prayers. Or when it seemed as if his prayers would not be answered. It is earnest, persevering prayer that is 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.

"And he inclined unto me": That is, ultimately, he heard and answered me. Or he turned himself favorably toward me, as the result of "persevering" prayer. The word "inclined" here means

properly "bowed;" that is, he "bent forward" to hearken, or to place his ear near my mouth and to hear me. At first, he seemed as one that would not hear; as one that throws his head backward or turns his head away. Ultimately however, he bent forward to receive my prayer.

"And 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 (Psalm 40:2). As applied to the Redeemer, this would refer to the fact that in his sorrows, in the deep sorrows connected with the work of redemption, he persevered in calling on God, and that God heard him, and raised him up to glory and joy (see Matt. 26:36-46 and compare the notes at Heb. 5:7). The time supposed to be referred to, is after his sufferings were closed. After his work was done and "after" he rose from the dead. It is the language of grateful remembrance which we may suppose he uttered in the review of the amazing sorrows through which he had passed in making the atonement. And in the recollection that God had kept him in those sorrows, and had brought him up from such a depth of woe to such a height of glory.

This is a virtue that very few have. To wait on the Lord is blessed. David is speaking in the verse, but the verse is probably prophetic in speaking of the great patience of our Lord Jesus in the preceding paragraph. Jesus cried out unto the Father in the Garden of Gethsemane, and God heard His cry. God always hears the prayers of His own. He never turns a deaf ear to us either. Perhaps our problem many times, is that we tire of waiting.

**Psalm 40:2 "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, [and] established my goings."**

"Horrible pit ... the miry clay": The imagery describes his past hopeless and helpless situation; compare the language of (Psalm. 69:2, 14; Jer. 38:6). God by His grace had taken him from no footing to sure footing.

The Rock of our Salvation is Jesus Christ. He is the Rock that the builders rejected. We must not build upon shifting sand, but on the solid Rock who is our Lord. There never was a more horrible place to be, than when our Lord took our sin upon His body on the cross. The worst part of all was the fact that the Father turned away from Him when He had the sin of the world on His body. Praise God! just a few moments later, Jesus commanded His Spirit to Go to the Father. We may be in a pit of hell, but Jesus will lift us up out of that pit and establish our goings, if we will only repent of our sins and receive Him as our Savior. He is the Rock of my salvation. When we build upon Him, we shall not be moved.

Verses 3-4: "Trust in the Lord ... the Lord his trust": The verb and the noun forms of this important Hebrew root connote a faith of confident commitment, here in the right object, God alone (compare the teaching of Jer. 17:7). David's desire was always to make such commitment contagious.

**Psalm 40:3 "And he hath put a new song in my mouth, [even]praise unto our God: many shall see [it], and fear, and shall trust in the LORD."**

Partly by giving me new matter or occasion for a song; and partly by inspiring me with the very words of it. "A new song" (see note on Psalm 33:3).

"Even praise unto our God": "To our God;" identifying himself, as the Messiah does, with his people, and expressing the idea that the new song of praise was appropriate to them as well as to "himself." Since they would be benefited by his work, and since God was their God as well as his (compare John 20:17).

"Many shall see it, and fear": (compare Deut. 13:11; 17:13; 19:20; 21:21), where the phrase, "all Israel shall hear and fear," is used of the effect produced by the capital punishment of a high-handed transgressor of the Law. There may be an allusion here to Absalom's end, which was probably followed by a certain number of executions.

"And shall trust in the Lord": Shall confide in God. Shall put their trust in him and shall become his true worshippers and friends.

Not only has this song come into my heart, but is springing forth from my mouth as well. I love the Scripture that says, Jesus sang a song with the disciples. Probably it was a Psalm that they sang together. (Verse 3 above), leaves no doubt what this song is about. It is a song of praise. I believe singing is a vital part of church services. Praise and worship songs prepare the heart to receive the sermon. Many a person has been saved by singing and hearing songs sung in praise and worship. In one Sunday service, someone I know was gloriously delivered of alcohol addiction while a prayer was being sung. We will sing a new song of praise and thanksgiving around the throne of God in heaven.

**Psalm 40:4 "Blessed [is] that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies."**

For such are safe and secure in him and are possessed of all blessings of grace through him. They have peace in their own souls now, and shall enjoy eternal happiness with him hereafter.

"And respecteth not the proud": Such as the Pharisees, and all self-righteous persons, who trust in themselves and their own righteousness. Who submit not to the righteousness of Christ, and despise others. Too such as these who do not trust in Christ and have no respect; they neither esteem them, nor imitate them.

"Nor such as turn aside to lies": To idols, the lying vanities of the Gentiles. Or to any doctrines injurious to the person, office, blood, righteousness, sacrifice, and grace of Christ. Which are no other than lies. And which those who believe in Christ and have no respect to, but hates both them and the encouragers of them.

We should all know by now that, we cannot trust the world or the people in it. They will let you down. The only one worthy of our trust is the Lord. The proud and liars are just about in the same boat. They will do and say things for their own benefit. When you need them the most, they will let you down. Our faith in God will move mountains. Our faith in God is justified. He will not lie. What He has promised, He will do.

Isaiah 12:2 "Behold, God [is] my salvation; I will trust, and not be afraid: for the LORD JEHOVAH [is] my strength and [my] song; he also is become my salvation."

**Psalm 40:5 "Many, O LORD my God, [are] thy wonderful works [which] thou hast done, and thy thoughts [which are] to us-ward: they cannot be reckoned up in order unto thee: [if] I would declare and speak [of them], they are more than can be numbered."**

For which I and the rest of thy people, included in the pronoun plural "us", have abundant cause to praise thee, and to trust in thee, as was said (Psalm 40:3). And by which it will appear that he that trusteth in thee is in a most blessed and safe condition, as he said (Psalm 40:4). And this verse, wherein he passeth from the singular number to the plural, may seem to be interposed as a wall of partition, between that which David speaks in his own person.

"And thy thoughts which are to us-ward": God's thoughtfulness for man, his consideration and providential care, deserve praise and thanks equally with his wondrous acts.

"They cannot be reckoned up in order unto thee": They are so numerous that it is impossible to reckon them up. Many of them, moreover, are secret, and escape our notice.

"If I would declare and speak of them": They are more than can be numbered. Words, therefore, are insufficient; and some better return than mere words must be found.

Compare the psalmist's pleasant "frustration" (in Psalm 139:12-18).

I agree with David, if I were to name off all the things the Lord has done for me, there would not be time to do any more Bible studies. I would spend the rest of my life naming them. The Word of God created the universe and everything in it for a habitation for man. We have been on His mind from the beginning. When we failed through sin, He became our Savior. Everything good that has ever happened in my life is because of His blessing me. Why He loved us so much is impossible to explain.

Verses 6-8: The author of Hebrews dramatically applies these verses to the Greater David (10:5-7).

**Psalm 40:6 "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required."**

"Sacrifice and offering thou didst not desire": He is not negating the commandment to offer sacrifices, but is emphasizing their being offered with the right attitude of heart (contrast Saul in 1 Sam. 15:22-23). Note the emphases on proper spiritual prerequisites for sacrifices (in Psalms 19:14; 50:7-15; 51:15-17; 69:30-31; Isa. 1:10-15; Jer. 7:21-26; Hosea 6:6; Amos 5:21-24; Micah 6:6-8; Matt. 23:23).

“Mine ears hast thou opened”: Literally “ears” or “two ears You have dug for me”. This pictures obedience and dedication.

Jesus fulfilled all the law and the offerings. His sacrifice fulfilled and did away with any further need for sacrifice. He offered Himself and fulfilled all offerings and sacrifices. I have said before that possibly, that is why the temple in Jerusalem was destroyed. There was no more need for sacrifice, Jesus paid it all. Notice, the statement (“mine ears hast thou opened”). Jesus in this, had revealed the secret of the offerings and sacrifices and has made us able to hear and understand. He had said before, they have ears to hear and cannot hear. This is the reverse of that. We have ears to hear and He has made us understand in our ears of our heart. The offerings and sacrifices in the temple and in the tabernacle, were but a shadow of the one true Sacrifice: Jesus Christ our Lord.

**Psalm 40:7 "Then said I, Lo, I come: in the volume of the book [it is] written of me,"**

As in the council and covenant of peace, when and where he declared his willingness to come into the world, and make satisfaction for the sins of his people. So, when the fullness of time was come for his appearance in human nature, he repeated the same. For of the time of his coming into the world are these words interpreted (Heb. 10:5). When sacrifice and offering God would not have any longer continued, and when a body was prepared him, then he said,

"Lo, I come": O Father; as Apollinarius, in his metaphase adds; that is freely, and without compulsion. Immediately, at once, without any delay; and he himself, and not another. And this not by change of place, but by assumption of nature. Taking the body, or human nature, prepared for him, and uniting it to himself. To which the word "lo" is prefixed as a note of attention and admiration. The incarnation of Christ being a wonderful affair, and of the utmost moment and importance.

"In the volume of the book it is written of me": Either in the book of divine predestination, in the purposes and decrees of God (Psalm 139:16). Or in the book of the Scriptures. Either in general (John 5:39; Luke 24:27; or particularly in Psalm 1:1). Or rather in the book of the law, the five books of Moses, since these were the only books or volumes that were composed at the writing of this psalm. And it has respect not to (Deut. 18:15; nor 17:18; nor Exodus 21:6; but rather Gen. 3:15). And seeing the coming of Christ into the world was not only appointed of God, agreed unto by Christ, but was prophesied of, and penned down in the sacred writings. Therefore, at the appointed time he came, freely and willingly. This book is called a volume, or roll, alluding to the manner of writing formerly. When what was written was finished, it was rolled about a stick in the manner of a cylinder; and in this form is the book of the law with the Jews to this day (see notes on Luke 4:17).

This is speaking of Jesus. The entire Bible, from Genesis to Revelation is about Him. He is the focal point of the whole Bible. He is the subject of the wheel within the wheel. He is the hub, that all must revolve around.

**Psalm 40:8 "I delight to do thy will, O my God: yea, thy law [is] within my heart."**

This, though in a general sense it may be true of David and of all God's people, yet if it be compared with the foregoing verse. And with the explication thereof in the New Testament, (in which those mysteries which were darkly and doubtfully expressed in the Old Testament are fully and clearly revealed), must be set apart to Christ. Of whom it is eminently true, and is here observed as an act of obedience. That he not only resolved to do, but delighted in doing, the will of God, or what God had commanded him and he had promised to do. Which was to die, and that a most shameful, and painful, and cursed death (see Luke 12:50; John 10:18; Heb. 10:9-10).

"Yea, thy law is within my heart": I do not only understand it, but receive it with heartiest love. Delighting both to meditate on it, and to yield obedience to it. Either the whole moral law, under which he was, as man, and the surety of his people. And which was written upon his heart, and which he perfectly obeyed. Or that particular law, injunction, and command laid upon him by his Father, to offer himself a sacrifice, and lay down his life for men. Which he agreed to, had it in his mind, his heart was set upon it, and he cheerfully complied with it (John 10:18).

Jesus said it all when He said, "Not my will but thine be done". This should be our statement, too. If Christ liveth in us, then the Law of God is in our heart. It is a pleasure, not a chore, to do the will of the Lord.

**Psalm 40:9 " I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest."**

"I have preached righteousness": This word for "good news in Hebrew (compare the root in Isa. 40:9; 41:27; 52:7 60:6; 61:1), is the precursor of the New Testament terminology for the "gospel" and "preaching the gospel", i.e., "announcing the good news". "Righteousness" is identified as God's righteousness in the next verse (verse 10).

You do not have to be an ordained minister to preach the gospel. All believers in the Lord preach righteousness to the unsaved world. The great congregation is the world and all who are in it. David never ceased telling others of the wonderful things the Lord had done. He said the truth, when he said Lord thou knowest. God knows every word that you have uttered, bad or good. He especially takes note when you are trying to get others into the kingdom of God. The Bible says that the angels in heaven rejoice when one sinner comes to Him. How much more would the Lord rejoice for finding the one sheep that has strayed?

**Psalm 40:10 "I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation."**

David's psalms furnish a running commentary on these statements. Composed, as appears from the titles, mainly for use in the "great congregation," they set forth the righteousness, faithfulness, salvation, loving-kindness, and truth of God in the strongest possible way. Contemporary Israel, and later Israel, and the Church which has succeeded to the place of the original Israelites. And become "the Israel of God," are alike indebted to him for the wonderful strains in which he has shown forth and magnified these qualities of the Almighty.

David's spirit here was encountered previously in Psalm 22:22-23.

David not only told everyone he saw about God and His goodness, but he even wrote these Psalms proclaiming to all future generations the goodness of the Lord. This can prophetically be speaking of Jesus, who brought salvation to the world. Jesus formally preached three and one half years while He was on the earth. His message is just as alive today, as it was during that time. Jesus explained to the disciples that He had not kept secrets from them. He had told them fully of Himself and the Father.

**Psalm 40:11 "Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me."**

The supplicatory portion of the psalm here commences. David beseeches God, whose loving-kindness is so great (verse 10), not to withhold from him those "tender mercies" which he lavishes so freely. As he is bent on "not withholding," or "refraining," his lips (verse 9), so it is fitting that God should not "withhold," or "refrain" his kindness.

"Let thy loving-kindness and thy truth continually preserve me": As he had promised; of which promise some notice is given (Isa. 49:8). In the fulfilment of which the lovingkindness, truth, and faithfulness of God, would appear. Some read these words as expressive of faith in these things, "thou wilt not withhold", etc. "thy lovingkindness and thy truth shall continually preserve me."

David in these verses, is jumping back and forth from his own situation to the prophetic message of Jesus. We see in this, the beautiful assurance that the Lord's lovingkindness and truth are not withheld from us, when we seek them. "Ask, and it shall be given you. Seek, and ye shall find."

**Psalm 40:12 "For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me."**

Have surrounded me, or have beset me on every side. The evils here referred to, understood as being those which came upon the Messiah, were sorrows that came upon him in consequence of his undertaking to do what could not be done by sacrifices and offerings (Psalm 40:6). That is, his undertaking to save men by his own "obedience unto death." The time referred to here, I apprehend, is that when the full effects of his having assumed the sins of the world to make expiation for them came upon him. When he was about to endure the agonies of Gethsemane and Calvary.

"Mine iniquities have taken hold upon me": On this passage, as constituting one of the main objections, and the strongest objection, to the application of the psalm to the Messiah. And on the way in which such objection may be met, see (psalm 40:3b).

"So that I am not able to look up": This is not the exact idea of the Hebrew word. That is simply, I am not able to see; and it refers to the dimness or failure of sight caused by distress, weakness, or old age (1 Sam. 3:2; 4:15; 1 Kings 14:4; compare Psalm 6:7). The idea here is, not that he was unable to look up, but that the calamities which came upon him were so heavy and severe as to

make his sight dim, or to deprive him of vision. Either by weeping, or by the mere pressure of suffering, he was so affected as almost to be deprived of the power of seeing.

"They are more than the hairs of mine head": That is, the sorrows that come upon me in connection with sin. The idea is that they were innumerable, the hairs of the head, or the sands on the seashore; being employed in the Scriptures to denote what cannot be numbered (see Psalm 69:4; compare Gen. 22:17; 32:12; Joshua 11:4; 2 Sam. 17:11).

"Therefore my heart faileth me": Margin, as in Hebrew: "forsaketh." The idea is that he sank under these sufferings; he could not sustain them.

Compare both external persecution and internal perversity (in Psalm 38).

Jesus had no iniquities. These are David's. Evils however, did compass the Lord Jesus. The worst evil that Jesus had against Him was the unbelieving leaders of the temple. David expresses in this, that he had so many iniquities, it even kept him from looking up. Truly, up to the Lord is the only place to look in time of need and time to repent. We must look to Jesus from whence cometh our help.

Verses 13-17 (see notes on Psalm 70).

**Psalm 40:13 "Be pleased, O LORD, to deliver me: O LORD, make haste to help me."**

Though one deliverance is just effected (verse 2), it is not enough; something more is required. The psalmist's life is still threatened by enemies (verse 14); he is still scoffed at and flouted (verse 15).

"O Lord, make haste to help me": Literally, Lord, make haste to my help (compare Psalms 22:19; 31:2; 38:22). The Church follows the example set, when she says "O God, make speed to save us."

David cries for the Lord to make haste to help him. I cry for the Lord to help the church today. If the Lord does not deliver us, there is no hope. Be pleased, O Lord to restore the church unto Yourself.

**Psalm 40:14 "Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil."**

This may be understood here rather as a confident expectation than a wish or desire. It implies the certainty that they would thus be ashamed and confounded. That is, that they would not be successful, or would be foiled in their purposes. But understood as a wish or prayer, it could not be improper. There is no sin in the wish that the wicked may not be successful in their plans, and may not be suffered to injure us. 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 coming into the



world might be foiled. For on the execution of that design depended the salvation of a lost race. (See notes on Psalms 35:4; 35:26).

"That seek after my soul to destroy it": That seek after my life; that would destroy me. That is, they seek to kill me; they would take my life before the full time is come. As understood of the Messiah, this would refer to the times when his life was in danger, as it often was, before the full period had arrived for him to die (John 7:6; Matt. 26:18). The purpose of his enemies was to take his life; to prevent the spread of his doctrines; to check him in his work. The taking of his life at any time before the full period had arrived, or in any other way than that in which he had purposed to lay it down, would have been a defeat of his work, since in the plan of salvation it was contemplated that he should die at a certain time, and in a certain manner. That he should die at the time which had been proclaimed by the prophets, and in such a mode as to make an atonement for sin. All this would have been defeated if, before that time came, he had been put to death by stoning, or in any of the numerous ways in which his life was threatened.

"Let them be driven backward, and put to shame, that wish me evil": Turned backward, as they are who are unsuccessful, or are defeated (compare John 18:6).

This is a prayer from David, and could very well be a prayer for true believers today. This could also, be a prophecy of the soldiers who came for Jesus in the garden. When He spoke the words, I am He, they fell backward to the ground.

John 18:6 "As soon then as he had said unto them, I am [he], they went backward, and fell to the ground."

**Psalm 40:15 "Let them be desolate for a reward of their shame that say unto me, Aha, aha."**

The word here employed means to be astonished or amazed. Then, to be laid waste, or made desolate. As used here, it refers to their purposes, and the wish or prayer is that they might be wholly unsuccessful. Or that in respect to success they might be like a waste and desolate field where nothing grows.

"For a reward": The word used here 'êqeb means the end, the last of anything. Then, the recompence, reward, wages, as being the end, the result, or issue of a certain course of conduct. That is, in this case, the desolation prayed for would be a proper recompence for their purpose, or for what they said. "Of their shame." Of their shameful act or purpose; their act as deserving of disgrace.

"Aha, aha": The exclamation of malicious pleasure at another's misfortune (compare Psalms 35:21; 35:25).

You can tell from the two "aha's", that they felt that through their wit they have destroyed Him. I wonder how they felt when it became dark in the middle of the day, and the earth began to shake? We know that some said, surely this was the Son of God. I believe that the verse above is saying, it will be hard for them to find a way to repent of this. It does not mean that they could

not repent. It means they probably would not seek repentance, because they knew at this point, what a terrible thing they had done. We can look back at them and say how bad they were, but in all reality, you and I had just as much to do with His crucifixion as they did. My sins nailed Jesus to the cross. O, Lord, please forgive me.

**Psalm 40:16 "Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified."**

Let all those that seek thee in the first place, with their whole hearts "be glad in thee". As they seek earnestly and diligently, in Christ, and under the influences of his Spirit. For pardon, righteousness, communion, larger measures of grace, and for honor, glory, immortality, and eternal life.

"Rejoice and be glad in thee": As their covenant God, the Father of their mercies, the God of all comfort and salvation. Who pardons their sins, clothes them with the robes of righteousness and garments of salvation, and accepts their persons in Christ. All which is a matter of joy and gladness. Christ is concerned for the joy of his people (John 15:11). The Targum is, "they shall", or "let them rejoice, and be glad in thy word". In himself, the essential Word, in whom there is always ground and reason of joy and gladness; because of his person, blood, righteousness, and sacrifice.

"Let such as love thy salvation": Either Christ, who is God's salvation (Gen. 49:18); and who is loved by his people, universally, superlatively, and sincerely. Or the salvation of him, his deliverance from the grave, resurrection from the dead, and exaltation. The benefits of which believers share in, and so have reason to love it. Or the salvation he is the author of, which is loved by those that know it. Partly because agreeable to the divine perfections, the glory of God is great in it; and partly because it is so full and complete in itself, and so suitable to them.

"Say continually, the Lord be magnified": i.e., "Give them constant occasion to say, and give them the grateful heart to say, The Lord be praised for his mercies" (compare Psalm 35:27).

What a wonderful Savior is Jesus our Lord. He forgave us of our sin and washed us in His precious blood. How could we ever stop magnifying the name of the Lord? The LORD be magnified for ever more.

**Psalm 40:17 "But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God."**

More literally, "I am afflicted and poor." The language would describe the condition of one who was afflicted and was at the same time poor. Of one who had no resource but in God, and who was passing through scenes of poverty and sorrow. There were undoubtedly times in the life of David to 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 has been given of the other parts of the psalm. I suppose that this is designed to represent his afflicted and humble condition as a man of poverty and sorrow.

"Yet the Lord thinketh upon me": The Lord cares for me; he has not forgotten me. Man forsakes me, but he will not. Man leaves me to poverty and sorrow, but he will not. How true this was of the Redeemer, that the Lord, the Father of mercies; thought on him. It is not needful now to say; nor can it be doubted that in the heavy sorrows of his life this was a source of habitual consolation. To others also, to all his friends, this is a source of unspeakable comfort. To be an object of the thoughts of God; to be had in his mind; to be constantly in his remembrance; to be certain that he will not forsake us in our trouble. To be assured in our own minds that one so great as God is, the infinite and eternal One, will never cease to think on us and may well sustain us in all the trials of life. It matters little who does forsake us, if he does not. It would be of little advantage to us who should think on us, if he did not.

"Thou art my help and my deliverer": Implying the highest confidence (see notes at Psalm 18:2).

"Make no tarrying, O our God": But come, Lord Jesus, come quickly" (Rev. 22:20).

### **Psalm 40 Questions**

1. What is a virtue that very few have?
2. He brought me up out of a horrible pit, and set my feet on the \_\_\_\_\_.
3. Who is the Rock?
4. Jesus will establish our goings, if we will do what?
5. Where did David say God had put a new song?
6. What kind of a song is verse 3 speaking of?
7. Why should we have praise, and worship music, and song before preaching?
8. Blessed is the man that maketh the Lord his \_\_\_\_\_.
9. Who is the only one worthy of our trust?
10. God's thoughts are upon whom?
11. When we failed through sin, He became our \_\_\_\_\_.
12. Verse 6 says 2 things God did not desire, what are they?
13. Who fulfilled the offerings and the sacrifices for all time?
14. Why does the author believe the temple in Jerusalem was destroyed?
15. What does the statement (mine ears hast thou opened) mean?

16. What is the volume of the book?
17. Who is the focal point of the Bible?
18. I delight to do thy \_\_\_\_\_.
19. If Christ liveth in me, the \_\_\_\_\_ of \_\_\_\_\_ is in my heart.
20. It is a \_\_\_\_\_ to do the will of God.
21. Where did He preach righteousness?
22. All \_\_\_\_\_ in the Lord preach righteousness to the unsaved world.
23. The angels in heaven rejoice when \_\_\_\_\_ comes to Christ.
24. How long did Jesus preach formally?
25. The Lord's \_\_\_\_\_ and \_\_\_\_\_ are not withheld from us.
26. How many iniquities did David say he had?
27. What happened to the soldiers, when Jesus answered them (I am He)?
28. What did some say when the earth began to shake and the light turned dark in the middle of the day at the crucifixion?
29. What a wonderful Savior is \_\_\_\_\_.