

### Two Typical-Messianic Psalms

#### Psalms 40-41

Psalm 40:1-5 - *"I waited patiently for the LORD, and He inclined to me, and heard my cry. He also brought me up out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my steps. 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.*

*Blessed is that man who makes the LORD his trust, and does not respect the proud, nor such as turn aside to lies. Many, O LORD my God, are Your wonderful works which You have done, and Your thoughts toward us cannot be recounted to You in order. If I would declare and speak of them, they are more than can be numbered."*

#### Background Notes for Psalm 40

Psalms 40 and 41 are "typical Messianic" psalms. This means that they are accounts of events David experienced, but some of these experiences are "typical." They are "types" or pictures that illustrate future experiences of the "greater David," our Lord Jesus Christ.

In this psalm of thanksgiving and praise, David praises the Lord for deliverance from distress - from a situation that he likened to a slippery or slimy pit. The Lord picked him up and set his feet on solid rock, and now he had a new song in his mouth!

David not only praised the Lord with his mouth for the His many blessings and wonders, but he also presented his life as a living sacrifice to the Lord. *"Sacrifice and offering You did not desire. My ears You have opened. Burnt offering and sin offering You did not require. Then I said, "Behold, I come. In the scroll of the book it is written of me. I delight to do Your will, O my God, and Your law is within my heart" (v6-8).*

In verses 9 and 10 David is determined that he will praise the Lord publicly for His goodness, His righteousness, and His lovingkindness. We should do the same! *"I have proclaimed the good news of righteousness in the great assembly. Indeed, I do not restrain my lips, O LORD, You Yourself know. I have not hidden Your righteousness within my heart. I have declared Your faithfulness and Your salvation. I have not concealed Your lovingkindness and Your truth from the great assembly."*

Now in verse 11, a new situation arises, and once again David looks to the Lord for deliverance. He is confident that the Lord will deliver him, even though many of his troubles are the result of his own sins. *"Do not withhold Your tender mercies from me, O Lord. Let Your lovingkindness and Your truth continually preserve me. 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 me" (v11-12).*

In David's request for deliverance (v13-17), he asks that his enemies be put to shame – that they reap what they had sown, and that the Lord would be magnified as a result. *"Be pleased, O Lord, to deliver me; O Lord, make haste to help me! 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!" Let all those who seek You rejoice and be glad in You. Let such as love Your salvation say continually, "The Lord be magnified!" 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."*

These verses, where David asks that the wicked be brought down so that the Lord can be magnified, are essentially the same as Psalm 70.

## **Doctrinal / Teaching Point for Psalm 40**

**The deliverance and dedication in Psalm 40 are "typical" in reference to Christ.**

We know that part of Psalm 40 is definitely Messianic, because verses 6-8 are quoted in Hebrews 10 in reference to Christ. But certainly much of the rest of the psalm can be considered Messianic as well. The Lord Jesus looked to God, His Father, for deliverance while He was on the cross, and He was delivered from death through resurrection. David's iniquities (v12), of course, would be "typical" of, or would picture, our iniquities that the Lord died for as our sinless substitute.

When we compare Psalm 40:6 with the quotation in Hebrews 10:5, we note a difference. Psalm 40:6 - *"Sacrifice and offering You did not desire; my ears You have opened."*

And Hebrews 10:5 - *"Sacrifice and offering You did not desire, but a body You have prepared for Me."* How do we explain this difference? The reason is that the author of Hebrews quoted Psalm 40:6 from the *Septuagint*, which is the Greek translation of the Old Testament. In either case, the verse looks forward to the perfect life of commitment of the Lord Jesus.

The deliverance and dedication in Psalm 40 are typical of the reference to Christ.

## **Practical Application for Psalm 40**

**Wait patiently for deliverance.**

There is no contradiction between Psalm 40:1 that says, *"I waited patiently for the Lord..."* and verse 17, which says, *"Do not delay, O my God."* We can all identify with verse 17, because we pray urgently when we need deliverance from trouble, whether physical, or financial, or discouragement, or some other trouble. We want deliverance **now**, and we pray urgently!

But are we willing to **wait patiently** for the Lord? David waited. **Our Lord Himself waited!** God does hear our cries for deliverance, and He does care, and He does answer.

Wait patiently for deliverance!

**Psalm 41** - *“Blessed is he who considers the poor. The Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive, and he will be blessed on the earth. You will not deliver him to the will of his enemies. The Lord will strengthen him on his bed of illness; You will sustain him on his sickbed. I said, ‘Lord, be merciful to me; heal my soul, for I have sinned against You.’ My enemies speak evil of me: ‘When will he die, and his name perish?’ And if he comes to see me, he speaks lies. His heart gathers iniquity to itself. When he goes out, he tells it. All who hate me whisper together against me; against me they devise my hurt. ‘An evil disease,’ they say, ‘clings to him. And now that he lies down, he will rise up no more.’ Even my own familiar friend in whom I trusted, who ate my bread, has lifted up his heel against me. But You, O Lord, be merciful to me, and raise me up, that I may repay them. By this I know that You are well pleased with me, because my enemy does not triumph over me. As for me, You uphold me in my integrity, and set me before Your face forever. Blessed be the Lord God of Israel from everlasting to everlasting! Amen and Amen.”*

## Background Notes for Psalm 41

The book of Psalms consists of five subdivisions, called the “Books of Psalms.” Psalm 41 completes the first of the five “Books of Psalms.” The last verse of this psalm is a fitting doxology and conclusion to this first Book of Psalms. Verse 13: *“Blessed the Lord God of Israel from everlasting to everlasting! Amen and Amen.”*

In this psalm, we see that David was facing two troubles: sickness and enemies. For deliverance from both of these troubles, David was looking confidently to the Lord (v1-3). Notice that these verses can be applied, not just to David, but also to any believer. And they apply specifically to believers who reach out to help others in their troubles.

David’s sickness may be the same sickness we saw back in Psalm 38. David acknowledges that his illness was a result of his sin. It was disciplinary sickness (v4). David’s enemies were David’s close associates in the royal court (v5-9). They slandered him behind his back, and were waiting and hoping for David to die. Even his closest friend turned against him: *“Even my own familiar friend in whom I trusted, who ate my bread, has lifted up his heel against me”* (v9).

## Doctrinal / Teaching Point for Psalm 41

**The blessing and betrayal in Psalm 41 are “typical” in reference to Christ.**

Again, we know that part of Psalm 41 is definitely Messianic, because the Lord quoted verse 9 in reference to His betrayal by Judas. (See John 13:17-18.)

In the context of Psalm 41, the close friend who betrayed David was Ahithophel, one of David's most trusted counselors. Ahithophel went over to side with Absalom when Absalom rebelled against his father, King David, and usurped the throne (2 Samuel 15). This was "typical" (a type, or a picture) of what Judas would do to when he betrayed the Lord Jesus. Ahithophel committed suicide because of his betrayal, and so did Judas.

What about the rest of Psalm 41? Is it also typical in reference to Christ's experiences, or does it refer only to David's experiences?

Certainly David's blessing upon the merciful (v1) foreshadows the Lord's blessing on the merciful in His Sermon on the Mount. And certainly the Lord looked to His Heavenly Father in times of trouble - during the times when His enemies attempted to silence Him, and in His physical sufferings on the cross.

David's victory over his enemies, and David's integrity (v11-12) are certainly typical of our Lord. But the David's sins (v4) are only part of the type. They are actually a picture of **our sins**, for which the Lord suffered in His sinless body on the cross.

What about verse 10? *"But You, O Lord, be merciful to me, and raise me up, that I may repay them."* Does this sound like the Lord Jesus, who taught us to love our enemies, and do good to them (Matthew 5:44)?

Yes, it does indeed sound like the Lord, because one day He will come back to earth in **judgment!** In a parable about His return, the Lord said, *"But bring here those enemies of mine who did not want me to reign over them and slay them before me"* (Luke 19:27). So verse 10 is part of the "type" in Psalm 41, a "typical Messianic" psalm.

The blessing and betrayal in Psalm 41 are typical in reference to Christ.

## **Practical Application:**

### **Watch what you say about the sick!**

In verse 8, David's so-called friends jumped to the wrong conclusion. They said that some evil disease had overtaken David and would lead to his death. But they were wrong! This sickness was God's discipline - and God would eventually raise David back up to health and strength.

Some folks make this same mistake today. When a person gets sick, they assume that "the devil did it," or that the person is suffering because of a secret or hidden sin. These assumptions may be completely false, and they can be devastating to the sick person.

So be very careful. Watch what you say about the sick!