

# Jesus Christ: The Faithful Minister of the Covenant

Psalm 40:1-17

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## **Introduction:**

In Psalm 40, we are given a wonderful prayer of Jesus Christ, the glorious Head and Saviour of the Church.

- Every Psalm is written in such a way that it can be sung both by Jesus and by all the members of His body, the church.
  - You should always sing them with the awareness that Jesus joins with us in singing them...
    - for you cannot possibly come before God without Him standing at our Head as the Mediator by whom we are reconciled to God.
    - It is because we are joined to Him by faith that we are able to come before the Father and be accepted by Him.
- But as you sing with Jesus, it is also helpful to understand that some of the Psalms are more suited to your lips and others are more suited to His.
  - For example, in Psalm 23, we sing “the Lord is my Shepherd,”
    - While Jesus, as our Mediator, may sing this to the Father who is the Shepherd of the whole church of which He is the Head,
    - It is more particularly a song for us to sing to the Father and the Son whom we worship as our Shepherd, who gave His life for the sheep.
    - Psalm 23, then, is a song that pertains in particular to our lips and members and in a secondary way to Him as our Head.
  - But then there are other Psalm like Psalm 16 or Psalm 40 that pertain first to Him and only in a secondary way to us.
    - These Psalms have statements like “You will not suffer Your holy one to see corruption” which speak in particular about Jesus who did not stay in the grave long enough to rot...
      - Yet, as we are raised with Him to new life and to the hope of the resurrection, these words also pertain to us indirectly.
    - In Psalm 40, we have the statement “Behold, I come to do your will O God,” which clearly pertains to the Lord Jesus.
      - While we can say it we come to the Father in Jesus our Head, which is the only way we can do God’s will,

- The statement directly pertains to Him who came from heaven to do all that God required for the church—which the church could not do on her own.

And so this morning as we look at Psalm 40, I want to look at in particular as it is sung by Jesus as our mediator and as the head of the church.

- I don't mean at all to deny that the Holy Spirit has given it to us to sing as members...
  - it is very appropriate for us to sing as the members of Christ's body...
  - But I want us to look especially today at how when Christ sings it,
    - It reveals Him to us the faithful minister of the Covenant...
    - As the One who came according to God's promise to save His people from their sins.

TRANS> To start with, then,

**I. See how Jesus, this faithful Minister of the Covenant, rejoices in God's salvation.**

A. In verse 1 and 2, He sings of how God delivered Him from His great distress!

- Psalm 40:1-2: 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.
- At first this may seem to pertain more to us, but not so when you see Him as the Mediator and sin bearer of a sinful people!

1. You see, He was in great distress because of the church He loved was in ruins.

a. He saw the people that His Father had given Him to save lying helplessly in their sins with no way to save themselves.

- They had broken the law of God in their first father Adam, and so were condemned to corruption and death.
- They were vile and unclean and they could not save themselves from their sinful ways or from the punishment that was due to them for their sins.
- In His great mercy and compassion, He was distressed for them.

b. In loving counsel with the Father, He purposed to come to rescue them.

- His love was so great, that He agreed to come to earth and take to Himself human flesh in order that He might represent them!
- He did this, even though this representation meant that He would have to die for their sins.

2. And having thus come, their distress now truly become His distress.

- a. In other words, by taking human flesh, He put Himself in the place where He could actually suffer...
- Before He came, His suffering could be likened to the suffering you have because of the sorrow you have for the woman down the street who is beaten by her husband...
  - But after He came, it is like the suffering you have when you yourself are beaten.
- 1) You see, by coming here,
- He became the Head of a guilty, sinful people...
    - and in so doing, He put Himself under the wrath of God.
    - I don't mean that He joined them in sinning, but I do mean to say that He joined them in their guilt...
      - All of our iniquities were laid on Him.
  - He remained holy and pure and undefiled because He hates sin,
    - But He came under the wrath and condemnation of sin as if He Himself had committed it all.
      - He became one with us so that our sin was laid upon Him or imputed to Him.
      - We had a terrible sentence of judgement and as Mediator, He was required to carry it out.
- 2) Therefore, He Himself was with us in horrible pit and the miry clay!
- And all the more so because not merely as One of them,
    - but as the Head and representative of them all...
    - He took responsibility for **all** their sins and in that sense became the chief sinner.
- b. Consider how great His distress!
- 1) See Him in the Garden of Gethsemane, wrestling in prayer with such agony that His sweat became as it were drops of blood.
- This is an actual physiological condition that occurs in times of extreme distress.
  - Jesus knew that He was going to suffer the pains of Hell for His people and be cut off from the Father.
    - His distress was totally warranted!

- 2) See how He was mocked, scourged with the terrible whip, nailed to the cross, and cursed of the Father so that He cried out in deep agony:
  - “My God My God why have you forsaken me?”
  - Truly the scripture has declared it—there is no sorrow like His sorrow!
    - For Him to be forsaken by His Father was grief the like of which we can never fully comprehend...
      - I say, we cannot comprehend it because we do not love the Father nearly as much as He does, not do we hate sin like He does.
      - I would even suggest to you that the suffering of the worst sinner in Hell will not compare with the suffering of our Lord on the cross.
        - For the Son of God whose whole eternal being has always been wrapped up in pleasing the Father to be cut off is surely an unspeakable agony!
  
3. But you see in these verses that He jubilantly declares that He was delivered from this great distress!
  - a. In verse 2, He says that God brought Him out of the horrible pit and out of the miry clay.
    - Is the horrible pit not the cross and the grave to which He ascended where His feet were stuck in the mire?
    - And is His deliverance from there not a glorious picture of His resurrection, ascension and coronation by which He was declared to be Lord and Saviour?
      - Indeed, He was raised up and crowned with glory and honour!
  
  - b. And how this glorious deliverance is heightened!
    - 1) It is heightened by the fact that He was brought from such a horrible place to such a high place!
      - The greater the agony, the more rejoicing in the deliverance!
  
    - 2) It is heightened by the fact that it was not just His own deliverance, but His public deliverance as the head and representative of the whole church!
      - When He came forth from that grave, the whole church was saved!
      - He brought all of His people out of the pit with Him and not one of them will perish because of Him!
        - How it thrilled His heart to know that those for whom He came and suffered were now saved!

- 3) And, His glorious deliverance was heightened because He had waited long for it.
  - a) In the original, verse 1 is even stronger...
    - It repeats the word “waited” so that instead of saying:
      - “I waited patiently for the LORD and He inclined to me and heard my cry.”
    - It says:
      - “I waited, waited for the LORD.”
    - This brings out the agony of waiting all the more!
  - b) How long it must have seemed to Him to suffer the turning away of His Father!
    - But God heard Him and accepted His cries...
      - Hebrews 5:7 tells us that,
        - “in the days of His flesh,” He was heard after “He had offered prayers and supplications with vehement cries and tears to Him who was able to save Him from death.”
      - God inclined to Him and heard His cry and brought Him up out of the horrible pit, out the miry clay, and set his feet upon a rock and established His steps.

B. In verse 3, He speaks of His rejoicing with these words:

- “You have put a new song in my heart.”
1. A **new song** is a song that rejoices in God’s salvation!
    - a. It is a song of deliverance such as the people sang after they crossed the Red Sea.
    - b. When Jesus was delivered from the grave, He was given a new song in his heart.
      - All things were new, for there was a new covenant and new creation and new hope and new promise!
        - The Father had delivered Him and all His seed with Him from so great a death!
        - That is why He leads us in singing and calls us to sing a New Song each Lord’s Day.
  2. Jesus knows that His praise will be contagious!

- a. In the second part of verse 3,
    - He says that many people will see Him praising God with a new song in His heart...
      - “Many will see it, and will fear, and will trust in the LORD.”
  - b. This is exactly what happened on the day He was raised from the dead, out of the horrible pit...
    - He came forth from the grave and went to His disciples to declare to them that He was risen from the dead!
      - Then they began to rejoice also.
      - That was the beginning of the whole church rejoicing in His finished work for their salvation!
    - From these twelve men,
      - the new song has spread over the whole world so that the whole church sings in unity with Jesus her head.
- C. In verse 4-5 Jesus speaks of those who blessed with Him in this glorious deliverance that He has accomplished!
1. First He tells us **who** they are that are blessed.
    - a. The blessed ones are the ones “make the LORD their trust.”
      - He says:
        - v. 4: “Blessed is the man who makes the LORD his trust, and does not respect the proud, nor such as turn aside to lies.”
        - They are blessed because they look to God for through Jesus Christ, and He has accomplished the blessing.
    - b. You see that there is a contrast here between those that trust and those that respect the proud and such as turn aside to lies...
      - 1) The one who is not blessed is the one who respects (and so imitates) those who look to other things for their blessing...
        - One looks to riches...
        - Another looks to morality...
        - Another looks to religious ceremonies...
        - Another looks to escape from responsibility...
        - Another looks to sensual pleasures...
      - 2) But if you understand why Jesus has a new song of deliverance,
        - you will trust the LORD and not turn aside to lying comforts...

- When you see proud and confident men going off to find blessing in these things and Jesus says,
    - “Will you go away also?”
    - You will say with Peter,
      - “Lord, to whom shall we go, you have the words of eternal life?”
      - And that eternal life will be yours...
      - You will be blessed indeed!
- c. Please observe that you can’t trust in the LORD and turn aside to lies at the same time...
- You must make a choice...
    - The blessed man not only trusts the LORD,
      - but He also **does not** turn aside to lies.
    - The saying of Jesus in the Sermon on the Mount comes to mind...
      - “No man can serve two masters”
      - The blessed man is the one who makes the LORD His trust and does not trust in what the people around Him trust in.

TRANS> And after speaking of **who** is blessed,

2. Jesus then tells us **how great the blessing is:**

- a. In v. 5, He tells us that the blessing God has for us is a blessing that is too great for us to comprehend!
- Psalm 40:5: 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.
  - It is something that we can’t fully fathom or exhaust!
    - It is too much for us count it all up.
- b. How frequently we are told this in scripture!
- 1 Cor 2:9: But as it is written: Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him."
  - In Ephesians, Paul speaks of “Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us,
- c. Truly, God has purposed to bless us in the extreme—
- with the same blessing that Christ enjoyed in eternal glory from before the world began!

TRANS> Our Saviour rejoices to bring every one of His sheep from the miry clay to the glories of heaven!

- He rejoices that God has already heard Him and accepted His sacrifice for our sake!

**II. And now I want you to see how the LORD Jesus, the faithful minister of the covenant, is revealed as our priest, prophet, and king in this Psalm.**

A. He speaks of His faithful ministry as our priest in verses 6-8.

1. In these verses He explains that He came to do what God requires of His people.

a. When God first created us, He placed us in paradise and He required us to love Him with all our heart, soul, mind and strength, and to love our neighbour as ourselves.

- This was only reasonable and right.
  - To do otherwise was to act unjustly and to deface God's image in which we were created.
- As you know, Adam rebelled and so plunged Himself and all his posterity into the horrible pit and the miry clay.

b. But God in His mercy did not leave the entire human race to perish in sin.

1) Immediately after the Fall,

- God appointed sacrifices for those who wished to be forgiven of their sins.
- In these He promised that He would accept the death of a substitute in the place of all who trusted in Him.
  - He also promised that He would provide that substitute for them.

TRANS> So the sacrifice of animals was used to remind the people, both of their need for a suffering saviour and of God's promise to provide them with one.

2) This Saviour would meet the demands of God's law in two ways—

- He would meet the demand for original obedience that was given to Adam before the fall—to love God with all His heart and His neighbour as himself...
- And He would meet the new demand that had come about because of sin...
  - The demand for eternal death to pay the penalty of sin.

- Fulfilling righteousness was a much greater demand now because it required the payment of the penalty which no ordinary man could do.
2. When Jesus speaks of His priestly ministry in verse 6-8,
- a. He begins with the declaration that the sacrifices and offerings that God had appointed until His coming did not meet God's requirement.
    - v. 6: "Sacrifice and offering you did not require"
    - The blood of bulls and goats and lambs on an altar were only provisional.
    - They were only there to keep alive the promise of a Saviour that would come and offer Himself—
      - It was this Saviour willingly offering Himself that God required.
  - b. Jesus declares in these verses that God had prepared Him for this work!
    - 1) He says, "My ears You have opened..."
      - Opened ears refer to obedient ears—ears that understand God's will and do it!
      - God sent His Son to come into this world and meet all the demands of His law for the salvation of His people!
    - 2) And the Lord Jesus, with His opened ears, gladly answered the Father's call.
      - a) First, in verse 7, He declares how, knowing our need, He said:
        - "Behold, I come; in the scroll of the book it is written of me."
        - He agreed to leave the glories of heaven and come as God had promised in the scroll of the book which is the scriptures.
          - God had made a covenant that He would redeem His people and provide the sacrifice to atone for their sins, and His covenant had been recorded in the Bible.
          - Jesus says, "Behold, I come!"
      - b) And not only does He come, He comes cheerfully as verse 8 declares!
        - "I delight to do Your will, O my God, And Your law is within my heart."
        - See how He who knows the Father best loves the Father best!
          - He gladly obeys, the call to leave the glories of heaven and take on the form of a servant—
            - He obeys even to the point of death!

- More than anything, He wants to see God's glorious image restored in man!
  - He wants people to behold the glory and love of God and to be able to rejoice in it.
  - He wants them to love the Father as He does.
    - He is most pleased to do all that is necessary to bring about the reconciliation!
    - He will meet all of the demands of God's law for His sinful church!
      - He will offer Himself as a lamb to take away our sins!
      - That is God's will and He will gladly do it!

3. And I say, He **has** done it!

- He has purged our sins by the offering of Himself and has sat down at the right hand of God to intercede for us!
- He has done all that God requires and God has accepted His offering for us!
  - The whole church is redeemed!
  - As we saw in verses 1-5, Jesus rejoices because He has been heard and God has delivered the whole church for His sake from the horrible pit, out of the miry clay.

TRANS> But now that this righteousness has been procured by Him for us,

- in view of this sacrifice that has been both offered and accepted,
- He purposes to proclaim the good news to the whole church.
  - This is His ministry as a prophet.

B. His ministry as a faithful prophet is declared in verses 9-10.

1. I have already spoken about how Jesus praised God when God answered Him and raised Him from the dead...
  - and how Jesus knew that His praise would be contagious...
    - That "many would see it and fear and trust in the LORD."
    - And how because He knew that, He immediately went and proclaimed the good news to His disciples.
  - a. Well this is what He is speaking about in verse 9-10 when He says
    - "I have proclaimed the good news of righteousness in the great assembly."
    - This is His prophetic ministry.

- b. The good news of righteousness is also called the gospel...
    - The word **gospel** means “good news”
      - It is the good news that Jesus died and rose again—
        - died for our sins and was raised because His sacrifice was accepted.
    - Jesus first proclaimed this glorious gospel to His disciples on the first day of the week after He was raised.
      - And He came back the next week and did it again...
      - And He commanded them to go into all the world with the gospel and preach it to every creature.
        - That is what we are doing today in this congregation.
        - We are part of that great assembly to which he proclaims the gospel.
          - The word we translate “church” in the New Testament is a word that means “the assembly.”
          - We should not think of the church first as a building...
            - Though it is okay to refer to the building where God’s people meet as the church (the building of assembly)
            - But we should think of it first as the Assembly of God’s people to whom Jesus proclaims the gospel, the good news of righteousness.
2. Jesus declares in verse 10 that He has not hidden the gospel, but has openly proclaimed it.
  - a. Consider that though the gospel formally began when Jesus first took the good news to His disciples,
    - there is a sense in which He was proclaiming it long before—in anticipation.
    - The Spirit of Christ is the Spirit by which all the prophets of the Old Testament spoke...
      - And the whole Old Testament promised the good news so that the Old Testament people were saved by believing the promise...
        - That is how Abraham was saved—he believed what God has promised concerning His Son.
        - This was Jesus prophetic ministry in the Old Testament.
  - b. Consider further that His prophetic ministry continues today.

- For two thousand years the gospel continues to be proclaimed in all the world.
- 1) This is necessary because as we saw in verse 4, it is only those who believe—who trust in the LORD—who will be saved.
  - And these must continue in His word and so must continue being exhorted not to turn to the proud nor to those who follow lies.
  - No one can be saved unless He hears the gospel and trusts in Jesus and in His offering that God accepted.
- 2) And so Jesus prophetic ministry continues in the men He calls to preach the gospel...
  - and it continues as His church rejoices in the gospel and calls others to consider what God has done that they might trust in Him too...
  - It is not just the preachers of the gospel, but it is also those who bring their friends and their children to hear.
    - Jesus is behind all this.
    - He does not hide the gospel, but proclaims it to all.
- 3) But why is it stressed in this Psalm that He does not hide it?
  - a) Well, it is because it is something that there is pressure to hide.
    - When Jesus was here on earth—before He went to the cross—
      - One of the main things He did was preach the gospel...
      - And a lot of people didn't like that at all.
        - They didn't want to be told that they were sinners who needed to be saved by Him...
        - They wanted to think that they were good people that God would gladly accept.
          - Nor did they want to think they needed to repent. Their sins were too precious to them.
  - b) And so because people didn't like the gospel,
    - there was pressure to change it—just a little bit!
    - If Jesus had made just a few little modifications, He would have been the most popular man that ever lived!
      - But He refused to hide the gospel...
        - And for the sake of the gospel, He was despised and rejected of men, a man of sorrows and acquainted with grief.

- c) In our study of Matthew, we are beginning chapter 10 this week...
- This is the place where Jesus sends out His disciples to minister the word with Him.
  - He sends them to preach the gospel and in this way trains them for the work they will be doing for the rest of their lives.
    - But in Matthew 10, He warns them that in undertaking this work, they will be rejected, just as He is being rejected.
    - Basically, He calls them to be faithful to Him regardless of what other people think.
      - This is His call to us today.
      - We must continue in the gospel even though the gospel is not popular.
        - We must not be ashamed of the gospel, for it is the power of God for salvation to everyone who believes.
        - Jesus does not hide it, and He calls us not to hide it either.

3. In the gospel, there are three main things that are declared to the church.

- These are brought out in verse 10
- a. First, God's righteousness.
- God's righteousness is seen very clearly when we declare that no one can be saved apart from the shed blood of Jesus Christ.
  - When people realise that God in Holy justice requires nothing less than the death of His own Son—that He had to be cursed,
    - It glorifies the unwavering righteousness of God who cannot look upon sin with favour.
- b. Second, God's faithfulness and salvation
- When we declare the gospel, we show how God went to extreme lengths to keep His promise of salvation.
    - It is remarkable that He should even give His own Son to die in order to save us!
    - He is a glorious Saviour!
- c. Third, God's lovingkindness and truth.
- When you tell the gospel, you tell of God's great love for His people.

- God so loved the world that He gave His only begotten Son that whosoever believes in Him should not perish but have everlasting life.
- If God spared not His own Son for us when we were sinners, shall He not freely give us all things now that we have been redeemed?

TRANS> Jesus is faithful not only as a priest, but also as our prophet...

- He brings the gospel to us for our good and for God's glory.

C. And finally, we see Jesus faithful ministry as our king in verses 11-15.

1. When God raised Him up to sit at His right hand, He declared to Him:

- "Sit at my right hand until I make all of your enemies your footstool."

a. This means that Jesus' function as King is to bring everything under God's rule so that there is nothing that opposes.

- He does this
  - first, by bringing all His own people to perfect repentance...
  - second, by destroying all their enemies.

b. Learn from this that Jesus is reigning as King until He has done three things:

1) brought every last one of His people to repentance and gathered them into His fold.

- Not one of them can perish. All will be saved.

2) Destroyed Satan and all who belong to Him so that they can molest us no more.

- Satan and all who are league with Him, both spirits and men—will be cast into the Lake of Fire, away from the presence of the Lord and His people whom they now assail.

3) Delivered us from all our miseries including death and all other infirmities and afflictions.

- Jesus will establish His people in paradise where there will be no more sorrow and no more tears.

2. In Psalm 40:11-12, you see Jesus trusting God for the preservation of us people.

- He is here looking to the Father to preserve us.

a. Notice that putting all things under His feet is views as the Father's action in the Father's statement:

- "Sit at my right hand until I make all your enemies your footstool."

- The subduing of all enemies is seen as the work that the Father will do for the Son...
  - And so it is in Psalm 40 that the Son as Mediator looks to the Father to establish Him as King...
  - Yet, when we look, we see not only the Father doing this for the Son, but also the Son doing it for us...
    - For the Son is the judge who comes on the white horse to slay His enemies, and He is the One that subdues us to Himself.
  
- b. And in this work of preservation,
  - Jesus says that He is surrounded by innumerable evils and that “my iniquities have overtaken me so that I am not able to look up.”
  - 1) When Jesus speaks as our Mediator,
    - He speaks of the problems and sins of His people as His own problems.
    - This is how He intercedes for us...
      - He counts our iniquities as His own iniquities...
      - And how grieved He is when He sees all the sins in the church!
      - His heart fails Him—or leaves Him!
  - 2) Remember in John 17 how He prayed that the Father would not take us out of the world, but keep us from the evil?
    - That is the nature of this prayer.
      - As our King and our Priest, He is both keeping us and trusting His Father to keep us...
      - And He knows that not one of us will perish, but that all His elect will come to repentance.

TRANS> So in verses 11 and 12, Jesus trusts God to preserve us from sin...

3. Then in verses 13-15, He trusts God to deliver us from our enemies.
  - a. Once again, He speaks as Mediator between God and man...
    - He also spoke in this way when He spoke to Paul on the Damascus road at his conversion.
    - He did not say,
      - “Saul, Saul, why are you persecuting my people”
      - He said, “Saul, Saul, why are you persecution **me**.”
      - He considered Himself to be one with His people.

- b. So in verses 13-15, we see Jesus all through the ages looking upon His persecuted people as the members of His own body...
- 1) We see Him in Egypt as our King coming to deliver us from Pharaoh...
  - 2) We see Him on the cross, crying to God when His enemies were mocking...
  - 3) And we see Him now, watching over His persecuted people and praying for their deliverance!
    - He says,
      - “Be pleased, O LORD, to deliver me! O LORD, make haste to help Me.”
    - He fiercely opposes those who try to destroy His people, either to entice them to sin, or to persecute them.
      - “Let them be ashamed and brought to mutual confusion who seek destroy my life; let them be driven backward and brought to dishonour who wish me evil. Let them be confounded because of their shame, who say to me, ‘Aha, aha!’”
    - All their purposes will be frustrated...
      - It is for you to take heart Christian!
      - It is for you to bring these same words to God in Jesus’ name and to know that you will be heard because of Him.
      - Nothing will be able to separate you from Jesus Christ!
        - The enemy will be entirely frustrated...
        - But let me add that those who truly believe do not presume...
          - They pray this prayer with Jesus for their deliverance from the hand of their enemies.
          - Trusting is not saying “there is no danger...”
            - It is saying, “There is great danger, but God will deliver us.”

### **III. And so what is the final outcome of Jesus faithful ministry?**

- A. The desire of His heart is given in verse 16...
1. It is that all of His people would find fullness of joy in God and magnify Him.
    - Jesus wants all of us to join Him in the new song of praise to God for our salvation!
  2. Jesus wants us to see the excellence of our heavenly Father whom He reveals to us in the gospel so that we will rejoice and be glad in Him!

- Christian, we are soon to come to the Lord's Table...
  - Do you see the marvellous grace that has been shown to you in the gospel?
  - Do you realise that you have been delivered from the horrible pit and out of the miry clay?
  - Do you see that Jesus has done this by His offering which the Father accepted?
  - Do you see that Jesus graciously proclaims this gospel to you so that you might believe and rejoice?
  - Do you see that He preserves you and will deliver you from all your enemies?
  - Is there enough reason to rejoice and be glad?
    - He wants you to rejoice and be glad in the Father.
    - He wants to bring you together with Him forever to love Him and to gratefully serve Him...
      - now in persecution and affliction...
      - and ultimately in glory.
    - He wants everyone of you who seek Him to rejoice and be glad, and this statement is as much an assertion as a wish!
      - It will be done!
      - Nothing will separate you from the love of God in Christ.

B. The glory of God is seen against the backdrop of our weakness!

1. In verse 17, Jesus confesses the condition of His church...
  - "I am poor and needy;"
  - But He also confesses the church's hope:
    - "Yet the LORD thinks upon me."
    - If that is so, we will be saved though we are poor and needy.
      - He considers us and devises the way of our salvation so that we all may say in Christ:
        - "You are my help and my deliverer."
2. Yes, do not be discouraged when you see so much apostasy, so much unfaithfulness, so much weakness, so much sin in the church today...
  - God is our deliverer through Jesus Christ and He will surely be glorified in saving us by Him.
3. And so the Psalm ends with the cry that the LORD would act soon...
  - "Do not delay, O my God."
  - Though we wait long for His kingdom to come and for His will to be done on earth as it is in Heaven,

- He will surely come and will not delay.
- Jesus has done all that is required so that we can have full confidence.
  - He is the faithful minister of the covenant as our prophet, priest and king.
  - Heb 10:35-39: Therefore do not cast away your confidence, which has great reward. For you have need of endurance, so that after you have done the will of God, you may receive the promise. “For yet a little while and He who is coming will come and will not tarry. Now the just shall by faith; but if anyone draws back, My soul has no pleasure in Him.” But we are not as those who draw back to perdition, but of those who believe to the saving of the soul.
  - As Jesus waited patiently, let us also wait patiently.