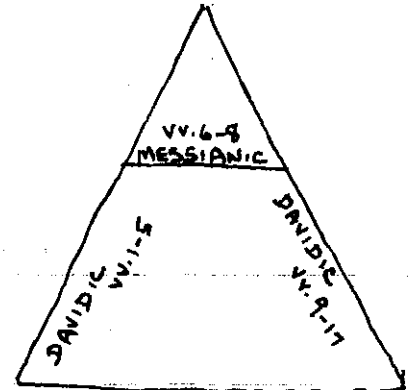


The quotation from vv. 6-8 in Hebrews 10:5-7 makes this Psalm Messianic.

Think of it as a pyramid:
It works up to a Messianic climax from David's experience, and then recedes to David's experience again.



Four thoughts seem to dominate the Psalm:-

I. PRAISE (vv. 1-5).

A. Personal (vv. 1-4). This is the Psalmist's personal redemption.

He had been taken "out of an horrible pit" (cf. Jer. 38:6, 13). This was a prison, a dungeon. There was no escaping from it. There was no firm footing in it. What a picture of sin!

B. National (v. 5).

II. PROPHECY (vv. 6-8). Things prophetic are not only things future, but that which is revealed in Scripture because it cannot be known otherwise.

A. God's desire (v. 6).

1. Expressed negatively:

a. Not "sacrifice and offering".

b. Not "burnt offering and sin offering".

2. Expressed positively: "mine ears has thou opened", or digged.

Heb. 10:5 says, "but a body has thou prepared me". Clarke rightly affirms that this is "not a contradiction, but an explanation" (p. 109).

Cf. Exodus 21:6; Deut. 15:17; Isa. 50:5.

This is the burnt offering aspect of the work of Christ. He sought to reveal to men that God wants us—not just our works! Sacrifices have no value in themselves unless they are the expression of our personal devotion to God.

B. The Word's decree (v. 7).

The "volume" is the roll, or The Torah, the Law, esp. Deuteronomy (according to Delitzsch). That which told them of the offerings also told them of Christ. "Moses wrote of Me", said our Lord in John 5:46.

C. The Messiah's delight (v. 8). We can say that this is Messianic because of the NT quotation in Hebrews 10:5-7.

Only in Christ has God found the perfect satisfaction of His desire and His decree.

III. PREACHING (vv. 9, 10). His purpose was to reveal, not to conceal.

The Psalmist had no failed to let the works of God be known and to give the glory to God.

IV. PETITION (vv. 11-17).

The deliverance described in vv. 1-5 only creates hope for all future deliverances.

A. The reasons for his petitions:

1. "Evils" (v. 12). The Psalmist recognized innumerable things which were designed by men and demons to cause him harm.

2. His sins (v. 12). The closer we get to the Lord, the more sinful we appear to ourselves. "They who are nearest to the heart of God are least able to forgive themselves, though they know that they are forgiven" (Meyer, F. B., Through The Bible, III, 71).

3. Men. Cf. "them" in v. 14 and v. 15.

4. Himself (v. 17): "poor and needy".

"Poor" means, humble, meek, and so afflicted.

"Needy" means wretched, distressed, afflicted.

B. The encouragement for his petitions: the nature of God.

This is the note he begins and end with in vv. 11 and 17:

- "Thy tender mercies."
- "Thy lovingkindness."
- "Thy truth", or faithfulness.
- "the Lord thinketh upon me."
- "Thou art my help and my deliverer."
- "O my God."

Conclusion: And so the Psalmist finds comfort in all four sections:

- (1) From the work of God in redemption.
- (2) From the Word of God.
- (3) From his witness for God. God has been glorified, and will not forsake His promises.
- (4) From the nature of God.