

**"But I *am* poor and needy;
yet the Lord thinketh upon me"**

Psa 40:10-17

Part II Psa 40:14-17

Last week we read verses 10 to 13:

Psa 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.

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

Psa 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.

Psa 40:13 Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

Luk 18:11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

Luk 18:12 I fast twice in the week, I give tithes of all that I possess.

Luk 18:13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

Luk 18:14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

This week we finish the chapter:

Psa 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.

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

Psa 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.

Psa 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.

Psa 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.

The Lord does bring shame and confusion on our enemies both within and without, and a root of bitterness is always potentially there ready to spring up (Heb 12:15). When we fail of the grace of God which chastens us, we will lose our sense of shame and give way to the temptations of the devil. We must cry out and ask God to drive these things out of us, and out

of our body, no matter how great shame we feel for our transgression.

Those who "wish me evil" is primarily speaking of the sin which lies at the door of our own hearts ([Gen 4:7](#)), because nothing from without can defile a man ([Mar 7:15](#)) and it is our selfish first man Adam who will always be our greatest enemy that we have to contend with ([Rev 13:4](#)). If we are granted to make war with the beasts that we are first, then all others will "be driven backward and put to shame that wish me evil".

The angel of the Lord does encamp around those who fear Him ([Psa 34:7](#)) and if we are granted to submit ourselves therefore to God and resist the devil, then he will flee from us and we will grow in confidence that God is able to every time "Let them be ashamed and confounded together that seek after my soul to destroy it".

The cautionary note is that we must always pray for our enemies and not delight in God's punishing of those who have oppressed us for so long, knowing that He has sacrificed them on our behalf so that we can become mature sons ([Mat 5:44](#) , [Mat 5:11](#)). The word of God is replete with examples of turning the other cheek and ultimately asking God lay this not to their charge type statements ([Luk 23:34](#) , [2Ti 4:16](#) , [Act 7:60](#)).

Any comments on this verse?

[Psa 40:15](#) Let them be desolate for a reward of their shame that say unto me, Aha, aha.

God's word says that whatever we sow we are going to reap good or bad ([Psa 126:5](#) , [2Co 9:6](#) , [Gal 6:7](#)), and in this our enemies within and without educate us as they will be spiritually "desolate", a tree without fruit, twice plucked up with their "shame"([Jud 1:12](#) , [Rev 16:15](#)), exposed as we all must be through a deadly wound ([Rev 13:3](#)).

Thanks be to God the wound is miraculously healed so we can begin to die daily ([Rom 6:14](#)) until we can die no more. Few are called to be more than conquerors through Christ in this age ([Rev 11:8](#) , [Rom 3:27](#)) and the end ^{G5056} of this process of faith is salvation([Rev 13:3](#) , [Rev 13:12-13](#) , [1Pe 1:9](#)).

Boasting or glorying over our enemy within or without makes no sense! Words such as "Aha, aha" spring forth from the earthly and devilish ([Rom 3:27](#) , [Jas 3:15](#)).

"Aha, aha" is Strong's Number **H1889**

<http://www.blueletterbible.org/lang/Lexicon/Lexicon.cfm?strongs=H1889&t=KJV>

interj. imitating a cry of joy, Aha! [Isa 44:16](#); [Psa 35:21](#), [Psa 35:25](#), also used in glorying over an enemy's misfortune, [Psa 40:16](#), [Eze 25:3](#)

We are Satan's enemy today and unknowingly we are the world's enemy, or put another way they are enemies of the cross ([Php 3:18](#)). This spirit of glorying over an enemy's misfortune ([1Jn 3:13](#)) is part of the natural course of events God's elect are going to experience as the soul lusts to envy by nature within all of us ([Jas 4:5](#) , [Jas 4:1](#)).

Christ tells us that we will be hated by all men for his name's sake just as Joseph, a type of Christ and God's elect, were and are; however, we are also promised that inwardly where our spiritual battles reside, Christ prophesied to his disciples that they/we will be able to tear down these strongholds (lust, envy, hate etc...) of the devil and see them fall as lightening from our heavens. This will only be possible with the hope of glory within which will also enable us to love our enemies ([Jas 4:5](#) , [Jas 4:1](#) , [Gen 37:11](#) , [Mat 27:18](#) , [Luk 10:18](#) , [Col 1:27](#)).

The world is all about status and power and needing to be in charge and especially exploiting the weakness of others when it is to their advantage, the ""Aha, aha" way. This way works in the flesh, but that end will not be blessed ([Mar 10:42-44](#) , [Pro 28:20](#)).

Any comments on this verse?

[Psa 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.

We ought to rejoice and again I say rejoice, but it is hard at times to "rejoice and be glad in thee" when you are being persecuted and rejected by the world around you, or when the hedge has been let down so His sword can fulfill the precious occasion of destroying another part of our seven headed beast ([Rev 12:13](#)). It hurts, but it is the only way that we can grow spiritually and come to have lasting and abiding joy ([Act 14:22](#)).

It really demonstrates God's power and witnesses to His greatness when we can be rejoicing and giving thanks to God in the midst of our trials ([Jas 1:2-3](#) , [Heb 12:11](#)).

The Lord is "magnified" when we seek him with all our heart ([Jer 29:13](#)) and do so with a joyful heart that rejoices in tribulation. This state of mind is not natural and is only possible through Christ. The key to being able to lay aside every weight, and the sin which doth so easily beset, is to stay compassed about with so great a cloud of witnesses ([Mal 3:16](#)), a cloud which will help us run with patience the race that is set before us ([Php 4:13](#) , [Heb 12:1](#)).

To "love thy salvation" is to love the process (the good the bad and the ugly parts of it) and as we are given eyes to see, God will be magnified in that process which will enable us to grow in gratitude and thanks as we acknowledge the gifts and fruit of the spirit given from the Father of lights, who is the giver of every good and perfect gift ([Jas 1:17](#)).

Any comments on this verse?

[Psa 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.

With this verse, we have come full circle from where we started last week with verse 10 ([Psa 40:10](#)) when I began the study with these words: "*I have not concealed thy lovingkindness*" because it is His to give to whomever He has ordained it to be given to, each man in his order." We acknowledge the sovereign and omnipotent and great God in our miniscule lives that are weak, feeble and counted as the small dust of the balance ([Isa 16:14](#) , [Isa 40:15](#)).

Those who are blessed to recognize that they are spiritually "poor and needy" in this age will be rich in faith ([Jas 2:5](#) , [Rev 3:17](#) , [Joh 9:41](#)) and it will take our crying out to God to increase that faith day by day ([Mar 9:24](#)) so that we can become rich toward God as we lay up treasure in heaven and become clothed and fed with His righteousness ([Luk 12:21](#) , [Mat 6:20](#) , [1Ti 6:7-8](#), [Heb 13:5](#)).

We may or may not be poor physically, but our prayer is that the Lord will always keep us humble and contrite ([Isa 66:2](#)) and not conceited ([Rom 11:25](#)), knowing that this is the right ground to receive the word of God and hear it in a good and honest heart so that we can bring forth much fruit with patient continuance in well doing ([Rom 2:7](#) , [Luk 8:15](#)).

“Make no tarrying, O my God” Amen! [Psa 40:17](#)

Any comments on this verse or any part of this study?