

**"Sacrifice and offering thou wouldest not,
but a body hast thou prepared me"**

([Heb 10:1-7](#))

Part I

Heb 10:1 For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Heb 10:2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

Heb 10:3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

Heb 10:4 For *it is* not possible that the blood of bulls and of goats should take away sins.

Heb 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

Heb 10:6 In burnt offerings and *sacrifices* for sin thou hast had no pleasure.

Heb 10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

This section of Hebrews helps us understand how the bride of Christ is going to prepare herself for the return of our Master and Lord ([Rev 19:7](#) , [Joh 13:13-15](#)).

[Rev 19:7](#) Let us be glad and rejoice, **and give honour to him:** for the marriage of the Lamb is come, and his wife hath made herself ready. ["**but a body hast thou prepared me**"] ([Heb 10:5](#))

[Joh 13:13](#) **Ye call me Master and Lord:** and ye say well; for *so* I am.

[Joh 13:14](#) If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet. [[Eph 4:16](#)]

[Joh 13:15](#) For I have given you an example, that ye should do as I have done to you.

As our title suggests it won't be done through "**sacrifice and offering**" which, in the negative sense, represents our own righteousnesses, our own

works ([Php 3:9](#)), but rather it will be done through presenting our bodies a living sacrifice unto God and for each other ([Rom 12:1-3](#)). We will be prepared through Christ as we are sanctified or washed by the word of God ([Eph 5:25-30](#)), being made ready through "the whole body" that is "fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."([Eph 4:15-24](#)).

[Php 3:9](#) And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:[\[1Jn 5:4 , Gal 2:20\]](#)

[Rom 12:1](#) I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

[How we present our bodies to God in order to overcome the world by faith is explained in ([Rom 12:2-3](#))]

[Rom 12:2](#) And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

[Rom 12:3](#) For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, **according** as God hath dealt to every man the measure of faith.

[It is "through the faith of Christ, the righteousness which is of God by faith" that the bride will be cleansed "with the washing of water by the word". That is how "a body hast thou prepared me" is being accomplished of ([Heb 10:5](#))]

[Eph 5:25](#) Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

[Eph 5:26](#) That he might sanctify and cleanse it with the washing of water by the word,

[Eph 5:27](#) That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. ([Rev 19:7](#) "a body hast thou prepared me")

[Eph 5:28](#) So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

Eph 5:29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

Eph 5:30 For we are members of his body, of his flesh, and of his bones.
[Joh 13:14]

Eph 4:15 But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

Eph 4:16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself **in love**.

*[It is all "**according** as God hath dealt to every man the measure of faith" that we will see "the effectual working (Php 2:12-13) in the measure of every part, make increase of the body unto the edifying of itself in love" (Rom 5:5)]*

This miraculous relationship with Christ and his body is built upon love and faith that is unfolding exactly in the manner that we just read in (Eph 5:25-28) and needs to be protected by not walking "as other Gentiles walk, in the vanity of their mind" defiling many (Ecc 10:1 , Heb 12:15).

Ecc 10:1 Dead flies cause the ointment of the apothecary to send forth a stinking savour: *so doth a little folly* (Gal 5:9) him that is in reputation for wisdom *and* honour.

Heb 12:15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

Eph 4:17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

Eph 4:18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

Eph 4:19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

Eph 4:20 But ye have not so learned Christ;

Eph 4:21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus (Eph 3:10 , Heb 9:23):

Eph 3:10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, [[Eph 1:21](#) , [Eph 6:12](#)]

Heb 9:23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

Eph 4:22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

Eph 4:23 And be renewed in the spirit of your mind;

Eph 4:24 And that ye put on the new man, which after God is created in righteousness and true holiness.

This last section of Ephesians 4 (verses 22-24) best describes what this section in Hebrews we're looking at has to teach us in regard to putting off "the former conversation the old man, which is corrupt according to the deceitful lusts" so that we can be "renewed in the spirit of your mind" and "put on the new man, which after God is created in righteousness and true holiness". Nothing could be more counterproductive than to know the Lord and continue in sin ([2Pe 2:21](#)), and so we are encouraged to "be renewed in the spirit of your mind" and "that ye put on the new man, which after God is created in righteousness and true holiness"([2Ti 4:2-3](#) , [Eph 4:11-13](#)).

2Pe 2:21 For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

2Ti 4:2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

2Ti 4:3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

Eph 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

Eph 4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Eph 4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

If God will grant us to not be negligent in these matters so that we heed the admonitions we receive daily in His word and through each other, then we shall escape the corruption of this world through the washing of the word. Conversely we are warned: "How shall we escape, if we neglect^{G272} so great salvation; which at the first began to be spoken by the Lord [[Col 1:18](#)], and was confirmed unto us by them that heard [[1Jn 4:6](#)] *him*"([Heb 2:3](#)).

G272 ameleo *am-el-eh'-o*

From [G1](#) (as a negative particle) and [G3199](#); to *be careless* of:[[1Co 4:6](#)] - make light of, neglect, be negligent, not regard.[[Heb 10:25](#)]

[Heb 2:3](#) How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;

Our first verse:

[Heb 10:1](#) For the law having a shadow of good things to come, *and not the very image of the things*, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

If "those sacrifices which they offered year by year continually" cannot "make the comers thereunto perfect" because they are part of the law of Moses and are only a "shadow of good things to come", what is it then that can bring us unto perfection "unto a perfect man, unto the measure of the stature of the fulness of Christ", and what is the process that is going to get us there? In other words, what is the proper way to sacrifice our life unto our Lord, not just "year by year", but continually as a living sacrifice, as we have been commanded and told is our reasonable service of ([Rom 12:1](#))?

[Rom 12:1](#) I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

Not being conformed to this world is the starting point in regard to being **received** of God ([2Co 6:17-18](#) , [Rom 15:6-7](#)), and we have the same idea expressed by the apostle Paul in regard to coming out of the world so that we

can recognize the will of God ([Rom 12:2-3](#) , [1Jn 2:16-17](#)). God's will is recognized when we are received of him, and we are loved and received through chastening and scourging that we endure through Christ ([Heb 12:5-6](#) , [Php 4:13](#)) who makes it possible for us to be armed with his mind during those fiery trials that we are promised in this life ([1Pe 2:21](#) , [2Ti 2:3](#) , [1Pe 4:1](#) , [1Pe 4:12](#)).

[2Co 6:17](#) Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will **receive** you,

[2Co 6:18](#) And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

[Rom 15:6](#) That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

[Rom 15:7](#) Wherefore **receive** ye one another, as Christ also received us to the glory of God.

[Rom 12:2](#) And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

[Rom 12:3](#) For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

[1Jn 2:16](#) For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

[1Jn 2:17](#) And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

[Heb 12:5](#) And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

[Heb 12:6](#) For whom the Lord loveth he chasteneth, and scourgeth every son whom he **receiveth**.

[Php 4:13](#) I can do all things through Christ which strengtheneth me.

Once we start our journey out of Babylon, God requires that we "think soberly, according as God hath dealt to every man the measure of faith". The benefit of that sobriety of mind, which is expressed through each member

according to the measure of faith given, is something God has given to each of us for our mutual benefit "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ"([Eph 4:16](#)).

That faith becomes "more precious than gold that perisheth" if it is tried in the fire of God's grace or favour that is shown to us via His chastening and scourging ([Heb 12:6](#)). It is when we have fiery trials that we can, with that proved faith of Christ, "prove what *is* that good, and acceptable, and perfect, will of God" ([1Pe 1:7](#) , [1Co 13:2](#) , [1Jn 2:15-17](#)). Our severe trials cause us to cease from sinning ([1Pe 4:1](#)) as God sheds his love abroad in our hearts ([Rom 5:5](#)) making it possible for us to "beareth all things, believeth all things, hopeth all things, endureth all things"([1Co 13:7](#)).

Paul once again beseeches the brethren in ([Eph 4:1-7](#)) saying " I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. *There is* one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who *is* above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ."

So Paul beseeches us through the inspiration of the holy spirit to "present your bodies a living sacrifice, holy, acceptable unto God" by the mercies of God, and then in ([Eph 4:1](#)) beseeches us again to "walk worthy of the vocation wherewith ye are called". These are two excellent examples to demonstrate what the "**good things to come**" mean, which are presently happening in this age in the body of Christ, and typified by "**the law**" that was only a "**shadow of good things to come**".

Christ is typified by all those "**shadow of good things to come**", from the smallest offering to the largest, each one representing our growing level of comprehension and greater ability to live a sacrificial life that receives Christ in each other ([Rom 15:7](#)). Our trials nourish us as we endure through that which is purifying our faith with the mind of Christ that is maturing as he increases and we decrease ([1Co 2:15-16](#) , [Joh 3:30](#) , [Act 14:22](#) , [1Pe 4:12](#)). Comprehension is one thing, however if we have all knowledge and don't have love toward one another expressed through obedience to His word, what does that comprehension profit us? ([1Co 13:1-13](#)). God knows that it is not enough to just know, we must in fact be tried and tested in His service in order to

cease from sinning and be able to "comprehend with all saints what *is* the breadth, and length, and depth, and height; and to know the love of Christ, **which passeth knowledge**, that ye might be filled with all the fulness of God"([Eph 3:19](#)).

[1Co 2:15](#) But he that is spiritual judgeth all things, yet he himself is judged of no man.

[1Co 2:16](#) For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

[Joh 3:30](#) He **must** increase, but I **must** decrease.

[Act 14:22](#) Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we **must** through much tribulation enter into the kingdom of God.

[1Pe 4:12](#) Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

[Eph 3:19](#) And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Heb 10:2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

Heb 10:3 But in those *sacrifices there is* a remembrance again *made of sins* every year.

Heb 10:4 For *it is* not possible that the blood of bulls and of goats should take away sins.

These three verses are drawing a comparative with "**the good things to come**" of verse 1, and demonstrate how ineffective those sacrifices were that did not clear the "**conscience of sins**" as Christ's sacrificial life does ([Joh 8:36](#)).

[Joh 8:36](#) If the Son therefore shall make you free, ye shall be free indeed.

What we can learn and take great comfort in is that God knows how to cleanse our "**conscience of sins**" through Christ our advocate who teaches us that we bring nothing to the altar of our own selves, but through Christ we bring a living sacrifice that is holy and acceptable to our Father in heaven ([1Jn 2:1](#) ,

[Eph 1:6](#) , [Rom 12:1](#) , [Gal 2:20](#)).

[1Jn 2:1](#) My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

[Eph 1:6](#) To the praise of the glory of his grace, wherein he hath made us **accepted in the beloved.**

[Rom 12:1](#) I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, **acceptable unto God,** which is your reasonable service.

[Gal 2:20](#) **I am crucified with Christ:** nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

[Gal 2:21](#) I do not frustrate the grace of God: for if righteousness *come* **by the law** ["**For it is not possible that the blood of bulls and of goats should take away sins**" - that are offered "**year after year**" and were part of the law], then Christ is dead in vain. [[Gal 3:3](#)]

Without Christ working in us ([Rom 8:9](#)) we can spend a lifetime of doing many wonderful works just as these priests did in times past, dedicating their entire lives to the service of the temple for our sakes ([2Co 4:15-18](#)). However, with Christ working in us, their lives show us types and shadows that point to the reality of Christ who is working in our temple both to will and to do, works that are not being done in vain but laid up in heaven as treasure that will one day benefit all others because they are His ordained works in us ([Eph 1:4](#) , [Eph 2:10](#)) who has made us lively stones who are alive in Christ and dead to sin ([1Co 3:16](#) , [Php 2:12-13](#) , [Mat 6:19-21](#) , [Rom 6:10-13](#)).

[Rom 8:9](#) But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

[2Co 4:15](#) For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

[2Co 4:16](#) For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

[2Co 4:17](#) For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

2Co 4:18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

1Co 3:16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

Php 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

Php 2:13 For it is God which worketh in you both to will and to do of *his* good pleasure.

Mat 6:19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

Mat 6:20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

Mat 6:21 For where your treasure is, there will your heart be also.

Rom 6:10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Rom 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Rom 6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Rom 6:13 Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

Heb 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

Heb 10:6 In burnt offerings and *sacrifices* for sin thou hast had no pleasure.

Heb 10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

When Christ comes into our world within us ([1Jn 2:16](#)) as our hope of glory ([Col 1:27](#)), we learn that his burden is light ([Mat 11:28-30](#) , [Heb 4:11](#)) and

that he is not interested in what we think we can bring to the altar which is the cross, because we bring nothing by our own might and power ([Zec 4:6](#)) but are instead sweaty works when we're not wearing the fine linen that represent Christ's righteousness in us ([Rev 19:8](#) , [Lev 6:10](#) , [Isa 4:1](#)). Thanks be to our Father in heaven who is dragging us unto his Son ([Joh 6:44](#)) who is the head of the church who receives "**a body hast thou prepared me**".

[Zec 4:6](#) Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

[Rev 19:8](#) And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

[Lev 6:10](#) And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar.

[Isa 4:1](#) And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel:[\[Php 3:9\]](#) only let us be called by thy name, to take away our reproach.

The body of Christ is symbolized by all those sacrifices "**a body hast thou prepared me**" of old, and for further contrast it is stated: "**in burnt offerings and *sacrifices* for sin thou hast had no pleasure**", which is another way of saying ([1Co 13:3](#)).

[1Co 13:3](#) And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

What does please God is giving us the understanding of His sovereignty and knowing that he creates light and darkness, peace and evil, that is manifest in the severity and goodness shown throughout his plan that will save all mankind in time ([Isa 45:7](#) , [Rom 11:20-22](#)). It pleases our Father that we know the good news of His kingdom in our lives ([Luk 12:32](#)) and how nothing can separate us from the love of God that was shown through Christ ([Rom 5:10](#) , [Joh 18:9](#)), and is being shown through the church, His body that understands now that these words apply as much to us as they do to our Lord: "**then said I, lo, I come (in the volume of the book it is written**

of me,) to do thy will, O God" ([Php 2:13](#) , [1Jn 4:17](#)), seeing all our days our numbered and written in His book ([Psa 139:16](#) , [Eph 1:11-12](#) , [Rom 8:29](#)).

[Rom 5:10](#) For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.

[Joh 18:9](#) That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

[Psa 139:16](#) Your eyes saw my unformed substance; in your book were written, every one of them, the days that were formed for me, when as yet there was none of them. ESV

[Eph 1:11](#) In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: [[Heb 10:7](#)]

[Eph 1:12](#) That we should be to the praise of his glory, who first trusted in Christ.

[Rom 8:29](#) For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

"Sacrifice and offering thou wouldest not, but a body hast thou prepared me" is referring to those who are now living by the faith of Christ and understand that they are unprofitable servants who have only done that which was expected of them ([Luk 17:10](#)). It is an honour beyond what our flesh can comprehend of what God has done for us, giving us the privilege to endure through fiery trials in this age so that we can be perfected on the third day, stablished, strengthened and settled in His service ([1Pe 5:10](#)) so that He will one day have those mature saviours, **"a body hast thou prepared me"**, come up on mount Zion to judge the mount of Esau having had our senses exercised to discern good and evil ([Heb 5:14](#)). That is why we are told to "be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready"

[1Pe 5:10](#) But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

Heb 5:14 But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

Psa 40:1 *To the chief Musician, A Psalm of David.* I waited patiently for the LORD; and he inclined unto me, and heard my cry.

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

Psa 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.

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

Psa 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.

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

Psa 40:7 **Then said I, Lo, I come: in the volume of the book *it is* written of me,**

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

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

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.

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.

Rev 19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.