

## Harvest Community this week

### Wednesday, July 22

7p – Prayer Meeting, Psalm 40:6-10

### The Lord's Day, July 26

9a – 'War of Words' Bible Class for all ages

10a – Worship. Heb 6:1-8; Mark 4:1-20; Gen 24:59-67

6p – Worship. Ps 145:1-4; Jer 13; Rom 9:19-23. Gary

Vander Plaats leading.

Afterparty at ??? **[contact James to get your name put here!]**

### Wednesday, July 29

7p – Prayer Meeting, Psalm 40:11-17; elders' meeting immediately following

**July Servants' Rotation:** Greeting—Coopers; Coffee—Marlo Fedders family; Nursery—Bob; Cleaning—Van Essendelft family

You may contact Harvest by phone (712-395-0983), email (church@harvestoc.net), or post (209 1<sup>st</sup> St. NE, OC, Iowa, 51041). **If you would like information, prayer, counsel, or some other assistance please contact one of our elders:**

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**the midweek prayer meeting · 22 July 2009 · Psalm 40:6-10**

*Devotional · Singing · Prayer · Doxology*

<sup>6</sup>In sacrifice and offering you have not delighted,  
but you have given me an open ear.

Burnt offering and sin offering  
you have not required.

<sup>7</sup>Then I said, "Behold, I have come;  
in the scroll of the book it is written of me:

<sup>8</sup>I delight to do your will, O my God;  
your law is within my heart."

<sup>9</sup>I have told the glad news of deliverance  
in the great congregation;

behold, I have not restrained my lips,  
as you know, O LORD.

<sup>10</sup>I have not hidden your deliverance within my heart;  
I have spoken of your faithfulness and your salvation;  
I have not concealed your steadfast love and your faithfulness  
from the great congregation.

## Devotional

***“In sacrifice and offering you have not delighted, but you have given me an open ear. Burnt offering and sin offering you have not required. <sup>7</sup>Then I said, “Behold, I have come; in the scroll of the book it is written of me: <sup>8</sup>I delight to do your will, O my God; your law is within my heart.”***

These verses are quoted in Hebrews 10:5-9 (from the LXX, the Greek version of the O.T.) as being Jesus’ own words. Every one of them could belong properly to David as well, since he was a covenant king. But they belong more perfectly to Christ of whom David was the antitype (foreshadowing).

For us, this means that God “dug out” (literally) Jesus’ ear in order to receive from Jesus what God delights in. This language of delight is turned around in v8. What is it in which God delights? God delights *in our delighting* to do His will.

What does it look like *to delight* to do God’s will? v8 further explains that those *who delight* to do God’s will necessarily have His law within their hearts. This doesn’t just mean they know it, though they do. This doesn’t just mean that they have warm affections for and derive enjoyment from God’s law, although they do. For the Hebrew, the heart was the control center not just of the emotions but of the mind and the will.

What, then, does God delight in? He delights for us to love His law, to enjoy His law, to learn His law, to have His law control how we see the world, to have His law control how we respond to the world, to have His law form our very desires and plans. Frankly, to someone who struggles with a mind, heart, and will that seem set upon living for my own praise and pleasure... sacrifices and offerings sound easier than this!

And that’s why it is gloriously comforting that Hebrews tells us that these are Jesus Christ’s own words. David’s writing v8 probably had no small part in his cry in v12! But to Jesus, v8 properly belongs, all the way to the core of His being. The righteousness that stands for us, the righteousness about which we’ll think some more in vv9-10, is Jesus’ own perfect keeping of v8!

And that brings us to the question of what it means that “burnt offering and sacrifice” God has not required. Because the Bible everywhere tells us that *God does* require them! And it’s true. He requires them of sinners—because they have failed to give v8. And now

sinners are in need of BOTH: v8 style obedience AND then sacrifice and offering for their sin. How can they have THAT?!

Hebrews 10:10 has the glorious answer. Jesus, the very One who has given the obedience required of us, has once for all been the sacrifice that is also required for our sin. Through Jesus, then, we are set apart to God, just as the scroll of the book wrote of Him. And He who dug out Jesus’ ears will, for Jesus’ sake, dig for us ears like Christ’s that delight to do God’s will and have God’s law in our hearts.

***<sup>9</sup>I have told the glad news of deliverance in the great congregation; behold, I have not restrained my lips, as you know, O LORD. <sup>10</sup>I have not hidden your deliverance within my heart; I have spoken of your faithfulness and your salvation; I have not concealed your steadfast love and your faithfulness from the great congregation.***

As your ESV footnote says, the word “deliverance” in vv9-10 is actually the word “righteousness.” Considering the gift that we have just been hearing about, and considering from v12 how desperately we need that gift, this is glad news indeed! It’s such good news that it mustn’t just be told; it must be told in the midst of the great congregation. There is, frankly, far too much “restraining of lips” going on in congregational worship these days.

Quoting from Psalm 22, Hebrews 2:11-13 has already told us one place that Jesus still does this today—telling the glad news of the righteousness of God in the great congregation: our singing. Just as v3 of our Psalm has said, congregational worship songs are put in our mouths as the word of Christ, telling with thanks the greatness of God. This is what Colossians 3:16 also says regarding congregational singing, “Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.”

We get the gist of congregational singing from the two verses before us. It isn’t just our personal expression of thanks to God, though surely it includes that. More than that, however, congregational singing is Jesus’ own public announcement of God’s glorious righteousness, covenant love, and faithfulness. In some ways, a focus on what happens individually misses the whole point: that God’s glorious salvation for hopeless sinners would be published in songs. It is this with which we “teach and admonish” one another with thankfulness in our hearts. Praise God!

Singing  
PSALM 40:5-10

FOREST GREEN, C.M.D.

5. <sup>5</sup>O LORD my God, how man - y are The won - ders Thou hast done!  
6. <sup>6</sup>No sac - ri - fice of blood or meal Is what Thou hast de - sired;  
7. <sup>8</sup>"To do Thy will I take de - light, O Thou my God that art;  
8. <sup>10</sup>I nev - er have with - in my heart Con - cealed Thy right - eous - ness;

How man - y are the gra - cious thoughts Which thou toward us hast shown!  
My ears Thou hast pre - pared to hear, No off - 'ring hast re - quired.  
Be - cause that ho - ly law of Thine Is deep with - in my heart.  
I Thy sal - va - tion have de - clared And shown Thy faith - ful - ness.

No one can sort and set them out; None can com - pare to Thee!  
<sup>7</sup>Then in re - sponse these were my words, "I come! Be - hold and see!  
<sup>9</sup>With - in the con - gre - ga - tion great I right - eous - ness did preach;  
Thy mer - cy great, Thy stead - fast love, I ev - er have re - vealed,

If I would tell and speak of them, They could not num - bered be.  
With - in the vol - ume of the book It writ - ten is of me:  
Be - hold, Je - ho - vah, Thou dost know, I'll not re - strain my speech.  
And from the con - gre - ga - tion great Thy truth have not con - cealed.

## Prayer

- Harvest's worship, evangelism, discipleship, elders, teachers, parents; officer training and election
- Our Presbytery, the PCA, the church around the world, particularly mission works and the persecuted church
- Our country, particularly those in high position
- Celestin—family, ministry to Muslims, efforts to help Congolese Presbyterians with farming
- MTW, SAT-7, MERF, ITEM, Gideons, Gospel for Asia, and other world mission works
- Robin – God's grace, mercy, and peace for everyone involved
- Heather Hakim – Jonathan Isaac and Beatrice Christi due end of November
- Phyllis Vanden Brink – getting medical care at Happy Siesta in Remsen
- Brother in law of JoAnn Vander Plaats and Darlene Fedders—waiting for results from bladder cancer chemo, newly discovered lung cancer
- Marlo and Darlene's friend with bone cancer
- The Rowenhorst Family—Randy's headaches; falls increasing, subsequent injuries
- Carla Van Essendelft's pregnancy, due October
- Jacob De Groot – air national guard school in Pensacola
- Jonathan Vander Plaats – refreshment and safe travel during time off
- Ron De Groot – looking for work, physical and spiritual progress, Christian friends

## Doxology

*Praise God, from whom all blessings flow!  
Praise Him, all creatures here below!  
Praise Him above, ye heavenly host!  
Praise Father, Son, and Holy Ghost!*

## Study Questions for next week, Psalm 40:11-17

<sup>11</sup>As for you, O LORD, you will not restrain your mercy from me; your steadfast love and your faithfulness will ever preserve me!

<sup>12</sup>For evils have encompassed me beyond number; my iniquities have overtaken me, and I cannot see; they are more than the hairs of my head; my heart fails me.

<sup>13</sup>Be pleased, O LORD, to deliver me! O LORD, make haste to help me!

<sup>14</sup>Let those be put to shame and disappointed altogether who seek to snatch away my life;

let those be turned back and brought to dishonor who delight in my hurt!

<sup>15</sup>Let those be appalled because of their shame who say to me, "Aha, Aha!"

<sup>16</sup>But may all who seek you rejoice and be glad in you; may those who love your salvation say continually, "Great is the LORD!"

<sup>17</sup>As for me, I am poor and needy, but the Lord takes thought for me.

You are my help and my deliverer; do not delay, O my God!

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We have seen from v3 and v4 that causing others to trust in God is one of the goals of singing in the congregation about God's great works that come from His gracious love. Looking at v11, within whom else does this singing have the effect of producing trust in God? In the midst of what life situation (v12a) has this congregational singing produced such confidence? In the midst of what personal spiritual situation (v12b) has this congregational singing produced this confidence?

Even though David knows v12 to be true of him, he has the courage to pray v13! On what basis (vv9-10, cf. Heb 10:5-9 quoting vv6-8) can he come to God with such hope despite being so guilty?

What do the first two words of v13 ask in addition to mere deliverance? How does this go with what we have learned from v1 and v5?

What result (vv14-15) comes to those who mistreat believers as a result of God's sure deliverance of them? What does this free believers to do (cf. Rom 12:17-21)? Who is the greatest example both of receiving this injury and exercising this peace from this trust in God (1Pet 2:19-25)?

What is the resulting inward condition for everyone who trusts in God alone for deliverance (v16a)? What is the corresponding outward behavior (v16b)? What does the plural ("all who seek" and "those who love" instead of "him who seeks" and "him who loves") tell us about the focal location for this outward behavior (cf. vv9-10)?

If we are *continually* saying "Great is Yahweh," what implication does that have for ascribing greatness to others?

How does v17 relate to 1Pet 5:5-7? From where comes the grace to be humble? To what phrase does "do not delay" in v17 correspond in 1Pet 5:6?