

Psalms 40:3

Authorized King James Version (KJV)

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.

Analysis

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. This verse describes the natural consequence of divine deliverance: transformed worship. The 'new song' (shir chadash, שִׁיר חָדָשׁ) isn't merely a new composition but qualitatively new praise arising from fresh experience of God's salvation. Several psalms call for 'new songs' (Psalms 33:3, 96:1, 98:1, 144:9, 149:1), each celebrating God's mighty acts that demand fresh response.

'He hath put' (natan, נָתַן) emphasizes divine agency—God gives the song, just as He gave the deliverance. We don't manufacture praise through effort; it's God's gift flowing from His work. When God saves, praise inevitably follows. This contrasts with attempts to generate enthusiasm through emotional manipulation; genuine worship springs from genuine encounter with God's saving power.

'In my mouth' (befi, בְּפִי) indicates that inner gratitude must find vocal expression. Worship isn't merely private feeling but public declaration. Romans 10:10 connects heart belief with mouth confession: 'With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.' The saved person becomes witness, the delivered becomes testifier, the rescued becomes herald of God's goodness.

The final clause reveals worship's evangelistic effect: 'many shall see it, and fear,

and shall trust in the LORD.' David's deliverance and subsequent praise become testimony that draws others to faith. 'See' (yir'u, יִרְאוּ) means to perceive, to understand, to recognize. 'Fear' (veyira'u, וַיִּירָאוּ) means reverent awe, not terror—recognizing God's power and holiness. 'Trust' (veyivtechu, וַיִּבְטְחוּ) is the goal—that observers would place confident faith in YHWH. One person's testimony multiplies as others witness God's faithfulness and respond with their own trust. This is how revival spreads—not through programs but through authentic testimonies of God's saving power.

Historical Context

Israel's worship tradition centered on recounting God's mighty acts. The psalms function as testimony set to music, enabling corporate remembrance and celebration of divine faithfulness. Historical psalms like 78, 105, 106, and 136 rehearse salvation history—exodus, wilderness wandering, conquest, and covenant faithfulness. Each generation received and transmitted these testimonies, maintaining living connection to God's past acts and expecting future deliverance.

The 'new song' motif appears prominently in contexts of divine intervention. Exodus 15 records Moses and Israel's 'new song' after Red Sea deliverance. Judges 5 preserves Deborah and Barak's song after defeating Sisera. These weren't pre-composed liturgies but spontaneous responses to fresh experiences of God's salvation. The newness wasn't stylistic innovation but theological content—celebrating newly accomplished deliverance.

The verse's evangelistic dimension reflects Israel's missionary calling. Though not commissioned to global evangelism like the church, Israel was to be 'a kingdom of priests' (Exodus 19:6), a 'light to the Gentiles' (Isaiah 42:6, 49:6). When God blessed, delivered, or exalted Israel, surrounding nations were to observe and recognize YHWH's supremacy. Solomon's dedicatory prayer for the temple requested that 'all people of the earth may know thy name, to fear thee' (1 Kings 8:43).

The New Testament amplifies this evangelistic dimension. Peter calls the church 'a chosen generation... that ye should shew forth the praises of him who hath called

you out of darkness into his marvellous light' (1 Peter 2:9). The church's primary evangelistic method is testimony—believers declaring what God has done. Paul's conversion testimony appears three times in Acts, becoming paradigmatic for Christian witness. Revelation prophesies that the redeemed will sing 'a new song' before the throne (Revelation 5:9, 14:3), celebrating completed redemption.

Related Passages

John 3:16 — God's love and salvation

Romans 10:9 — Confession and belief for salvation

Study Questions

1. What 'new song' has God put in your mouth through recent deliverance or blessing?
2. How does your vocal praise serve as witness that might lead others to trust the LORD?
3. In what ways do you need to move from private gratitude to public testimony?
4. Who in your sphere of influence needs to 'see' God's work in your life and respond with fear and trust?
5. How can you ensure your worship remains fresh response to God's acts rather than mere routine?

Interlinear Text

וַיִּתֵּן	בְּפִי	שִׁיר	חֲדָשׁ	תְּהִלָּה	לֵאלֹהֵינוּ
And he hath put	in my mouth	song	a new	even praise	unto our God
H5414	H6310	H7892	H2319	H8416	H430

יִרְאוּ	רַבִּים	וַיִּירָאוּ	וַיִּבְטְחוּ	בַּיהוָה:
shall see	many	it and fear	and shall trust	in the LORD
H7200	H7227	H3372	H982	H3068

Additional Cross-References

Psalms 33:3 (Parallel theme): Sing unto him a new song; play skilfully with a loud noise.

Psalms 52:6 (Parallel theme): The righteous also shall see, and fear, and shall laugh at him:

Revelation 14:3 (Parallel theme): And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

Psalms 35:27 (References Lord): Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his servant.

Psalms 144:9 (Resurrection): I will sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee.

Psalms 142:7 (Resurrection): Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.