

# PSALM 116 vs 1

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Psalms 113 – 118 are known as: **The Great Hallel**

This is a continuation of the Passover Hallel, and so must in some measure be interpreted in connection with going out from Egypt. It has all appearance of a personal song in which the believing soul, reminded by the Passover of its own bondage and deliverance, and speaks with gratitude; and praises the Lord accordingly. – Charles Spurgeon.

Since our divine Master sang this hymn, we can hardly err in seeing here words to which He could set His seal – words in a measure descriptive of His own experience; in the notes we have indicated how the Psalm has been understood by those who love to find their Lord in every line. Starting with Psalm 113 the **Hallel**, or **Hallelujah, was sung at their three solemn festivals:**

Psalm 113, he sang praise to Him who redeems from the lowest depth  
Psalm 114, he sang praise to Him who once redeemed Israel, and will redeem Israel again  
Psalm 115, he sang praise to Him who is Sovereign over all the idols of the world  
Psalm 116, he sang personal thanks and praise to the Lord



**<sup>1</sup> I love the LORD, because He heard my voice and my appeals;**

**<sup>2</sup> because He bent His ear to me, so as long as I live, I will call Him** / this is the psalmist's **first resolve**: he not only loves God, but he knows why. When love can justify with a reason, it is deep. They say, love is blind; but when we love God, our affection has its eyes open. David's reason for his love was the love of God hearing his prayers. **He bent His ear to me**: bowing down, as a tender physician or loving friend leaning over one who is sick, whose voice is faint and scarcely audible, to catch every whisper. In all our days let us pray and praise the Ancient of days. He promises that as our days our strength will be; let us resolve that as our days our devotion will be – Charles Spurgeon.

**<sup>3</sup> The cords of death encircled me; the pains of hell seized me: sorrow and trouble I found;**

**<sup>4</sup> but in the name of the LORD I called; O LORD, I pray, deliver my soul.**

**<sup>5</sup> Gracious and righteous is the LORD; yes, a God of mercy.**

**<sup>6</sup> The LORD guards the simple: I was brought low and He saved me** / He didn't have to, but He did promise He would: the psalmist describes this condition at the time he prayed to God. As hunters surround a deer with dogs and men, so no way of escape is left, so this one was enclosed in a ring of deadly grief; horrors, such as those terrors connected to the grave.

**7 O my soul, return to your rest; for the LORD has been good to you,**


**8 for He rescued my soul from death; my eyes from tears, and my feet from stumbling,** / sometimes we need to talk to ourselves and remind ourselves to be faithful; because God is faithful; if you serve a good God, and build on a sure foundation; remind yourself not to look around to find any other rest. Our life has been spared from the grave, our heart has been uplifted from its griefs, and our course preserved from dishonor; if we were saved from death, why do we weep? – Charles Spurgeon,

 **9 walking before the LORD in the land of the living** / this is the psalmist's **second resolve**.

**10 I believed, though I said: I was greatly afflicted:** after all, **He said, call on Me, I will answer**... He is not a man, that He should lie; if it wasn't so, He would have told us. Not only the Psalmist, but such as Luther, Calvin, Knox and others could say: **I believed**; The psalmist sounds like Dr. Tour; one of the 10 leading scientists in the world today **Jesus Christ and Nanotechnology**.

**11 I said in my haste, All men are liars.**

**12 How can I repay the LORD for all His benefits toward me?** / we can't add anything but a grateful heart to his God. The Lord has given so much, we ought to look about us, and in us, to see how to show our gratitude; to give praise to our God. His benefits are so many we cannot number them. What form of service would be best? give Him your heart: He needs nothing more! – Charles Spurgeon.

 **13 The cup of salvation, I will take; and call on the name of the LORD** / to take the cup of **salvation** – the cup of **Yeshua**; the cup of **Jesus** is itself an act of worship, Matthew, Mark, Luke and John tell us about that cup; Jesus drank it the night He was betrayed; in the garden, when He said to His Father: **Not my will, but Yours be done** and then He went and did some heavy lifting. something He only could do; that's what it means to take the cup of salvation; that's what it means to **daily** take our cross; what we can do that uniquely fits us designed by God: His will, **not** mine be done; and thereby discover like David, what we also can do that will benefit His people. This is his **third resolve**.

**14 My vows O LORD, I pay now, in the presence of all Your people** / having made his resolves to devote himself more for God and His people, here he starts the performance of that resolve. He does so at once and publicly, now, in the presence of the people of God. Good resolutions cannot be carried out too speedily; vows become debts, and debts should be paid. He could have died, but he didn't. If we rightly walked before Him in the land of the dying; we need not fear when the hour of our departure is at hand.

**15 Precious in the sight of the LORD is the death of His godly ones.**

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<sup>16</sup> Truly O LORD, I am Your servant; I am Your servant; the son of Your maidservant / this phrase suggests: born of Your servants; or, of a pious mother's training: You have loosed my bonds;

<sup>17</sup> to You, I give the offering of thanks, and call on the name of the LORD.

<sup>18</sup> paying my vows O LORD, in the presence of all Your people,

<sup>19</sup> in the courts of the LORD'S house, in your midst, O Jerusalem / Mercy = getting what we do not deserve. Solomon told us: When you make a vow to God, do not be late in paying it, for He takes no delight in fools. It is better you do not vow, than you vow and do not pay. Don't let your speech cause you to sin, don't say: it was a mistake – Ecclesiastes 5. A good thing is worth saying twice, particularly when it is where the Lord's household gathers; where His men and women and foreigners are all welcome to gather and be built up. Pay what you vow!

**Praise the Lord.**

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Check out: Our Brothers and Sisters Around The World Singing GOD'S Praise:  The Songlist

His Sheep Hear His Voice And Follow Him

Matthew, Eyewitness to Jesus | at the Nuweiba shoreline

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ONE FOR ISRAEL | LEON MAZIN – TIKUN | ISRAELI NEWS LIVE | MESSIAH OF ISRAEL | BEHOLD ISRAEL

Israeli Band : Psalm 150 | We Came From Where?