



Coptic Orthodox Diocese of the Southern United States



# The Holy Book of Psalms

Psalm 116

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# Introduction

- This Psalm is without a title, and its author is unknown
- It is a Thanksgiving Psalm where the psalmist identifies the specific reason for his thanksgiving
- He was near death, he cried out to the Lord for rescue, and the God of mercy, grace, and blessing rescued him
- Some believe David might have written it at the time king Saul was trying to kill him; or when his own son Absalom rebelled against him
- Or, being a thanksgiving Psalm, he might have written it for the many gracious deliverances God had done for him



# Introduction

- And some believe that it appears to have been written after the captivity, and to be a thanksgiving to God for that glorious event
- And some apply this Psalm to the distresses of the Jews in the times of the Maccabees under Antiochus Epiphanes
- And some take it spiritually and say it relates to the bringing of a new people, the Gentiles, to the Christian faith
- It is a liturgical Psalm and another one of the Egyptian Hallel Psalms (Psalms 113-118), sung by Jesus with His disciples on the night of His betrayal and arrest (Matthew 26:30 and Mark 14:26)
- The *Egyptian Hallel* has been used in the celebration of Passover





# Introduction

- While Psalm 115 is a congregational prayer; Psalm 116 is an individual thanksgiving for deliverance from imminent danger of death
- This Psalm is considered as Messianic
- Most of the church fathers were of opinion that it relates wholly to the passion, death, and triumph of Christ
- And many fathers, like St. John Chrysostom, St. Basil the Great, and St. Jerome, believe that this Psalm proclaims a cry-out by every spiritual believer's heart, longing for the enjoyment of the eternal life, while suffering from temptations and troubles in this life



# Introduction

- In the Septuagint translation version, this Psalm is divided into two Psalms; 1-9 is one and the other is from 10-19
- This Psalm is prayed at the Ninth Hour of the Agpeya, the Prayer Book of the Hours, since it speaks of the suffering, death, and victory of our Lord Jesus Christ



# Introduction

## Psalm Outline

- The Psalmist Praises God for Deliverance 116:1-7
- The Testimony of the Delivered 116:8-11
- The Psalmist Gratitude for God's Mercies 116:12-19



# The Psalmist Praises God for Deliverance 116:1-7



- Verses 1 & 2: An introduction, in which the psalmist declares his love to God, and his resolution to call on Him continually, on an account of his deliverance from an imminent danger
- The voice of the psalmist expresses gratitude and love for the Lord after He has granted his anguished plea
- He began the Psalm with the simplest expression of grateful love
- He had a great love for *the Lord* because He answered prayer in a desperate time
- While the main reason for loving God is His own distinction of nature; but still there are other reasons to love Him

# The Psalmist Praises God for Deliverance 116:1-7



- Among them are the benefits which he has conferred on us, and which awaken the love of gratitude
- Love is a natural response to being saved
- *“We love Him because He first loved us.”* (1 John 4:19)
- So, the psalmist does not say that this was the only reason, or the main reason for loving God, but that it was the reason for that special joy of love which he then felt in his soul
- According to the Arabic version, it came as *“I loved the Lord, because He hears my voice and my supplications”*



# The Psalmist Praises God for Deliverance 116:1-7



- According to St. Jerome, the expression: “*I loved* is in the past tense, while the expression: *He hears my voice* is in the present tense, For I loved the Lord without waiting to see if He hears my voice and my supplication; although I am sure that, in His designated time, He will respond.”
- St. Augustine explains, “Let the soul that is sojourning in absence from the Lord sing thus, let that sheep which had strayed sing thus, let that son who had ‘died and returned to life,’ who had ‘been lost and was found;’ let our soul sing thus, brethren, and most beloved sons. Let us be taught, and let us abide, and let us sing thus with the Saints: ‘*I love the Lord, because He has heard My voice.*’”

# The Psalmist Praises God for Deliverance 116:1-7



- The word *love* does not imply an emotion as much as a commitment of loyalty
- Love is a covenant word as it appears in the context of David's relationship with Saul (1 Samuel 16:21) and Jonathan (1 Samuel 18:3)
- *Because He has inclined His ear to me*, This is a good reason for serving God, or for devoting ourselves to Him, but it is not the only reason
- We ought to worship and serve God whether He hears our prayers or not; whether He sends joy or sorrow; whether we are prosperous or are in affliction

# The Psalmist Praises God for Deliverance 116:1-7



- *inclined His ear*, Signifies His readiness to hear; He heeds and hears, He listens to what His people say, and hears them at once
- The psalmist vowed to never call upon anyone else
- His commitment, adherence, love, and prayer would always be to the One who *inclined His ear to me*
- What the psalmist pledges in loyalty to God is not obedience to the law
- Rather he simply promises to *call upon Him as long as I live*
- Like so many other Psalms, therefore, Psalm 116 begins by recognizing reliance on God as the ultimate expression of faithfulness



# The Psalmist Praises God for Deliverance 116:1-7



- This declaration of love is immediately followed in verse 3 by a powerful description of the mortal fear that has overwhelmed the psalmist in prayer
- In the painful grip of death, the psalmist knew nothing but *trouble and sorrow*
- The image is that of the prey which has fallen into the trap of a relentless hunter
- Death is pictured as seizing his victim and binding him with cords

# The Psalmist Praises God for Deliverance 116:1-7



- This was true of David, when Saul threatening to kill him, “*Now Saul spoke to Jonathan his son and to all his servants, that they should kill David*” (1 Samuel 19:1)
- Christ, of whom David was a type, was a man of sorrows all His days; and in the garden He was surrounded with sorrow; exceeding sorrowful even unto death
- Many centuries later St. Peter used the phrase *the pains of death* to describe the danger from which God the Father delivered Jesus Christ through His resurrection “*whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it.*” (Acts 2:24)

# The Psalmist Praises God for Deliverance 116:1-7



- *The pains of death*, Spiritually speaking, some interpret it as the horrors of a guilty conscience under a sense of sin, without a view of forgiveness; which is as it were a hell in the conscience, and like the pains and its torments
- *the pangs of Sheol*, It is trouble and sorrow from a body of sin and death, from the temptations of Satan, and divine abandonments, that the believers find themselves in
- St. Augustine says, “pains that would not have overtaken me, had I not wandered from You. But now they have overtaken me; but I found them not, while I was rejoicing in the prosperity of the world, in which the snares of hell deceive the more.”



# The Psalmist Praises God for Deliverance 116:1-7



- But from *The pains of death, ... And the pangs of Sheol*, the Psalmist praying cried out to the only One who can stretch out His hand and free him from that tangle
- In his deadly danger, the Psalmist cried out to God in light of all He is and represents, *the name of the Lord*
- His cry was delivered straight to God: *O Lord*
- Deeply felt: *I implore You*
- Directly stating the need: *Deliver my soul*
- This form of petition is short, complete, to the point, humble, and earnest

# The Psalmist Praises God for Deliverance 116:1-7



- Just as the disciples cried out during the storm (Matthew 8:25), so St. Peter cried to the Lord when, walking on the water, he began to sink (Matthew 14:30)
- In light of his deliverance through answered prayer, the Psalmist praised the *gracious, righteous, and merciful* character of God
- God's answers to prayer show him to be both *gracious* and *righteous*
- *Gracious*, because it is of His mercy that He listens to men; *righteous*, because, having promised to hear prayer, He is bound to keep His promises

# The Psalmist Praises God for Deliverance 116:1-7



- The word *righteous* here, refers to His Justice, in which there is no oppression
- God is indeed just, and no one can be justified before Him
- His justice is surrounded by graciousness and mercy; namely, preceded by graciousness, and proceeded by mercy
- St. John Chrysostom says, “Do you see how he instructs the listener not to despair or lose heart? It is in fact as if he said, ‘do not despair: God is merciful; and do not lose heart: He is righteous as well.’”



# The Psalmist Praises God for Deliverance 116:1-7



- St. Jerome says, “Yes, O sinner, The Lord is ‘merciful’ indeed; But beware, for in the words to follow, he says that He is ‘righteous’, meaning ‘just’. He is equally merciful and just; He is merciful to good, and just to the sinners.”
- Before His obedient surrender to the trial of His suffering and crucifixion, Jesus sang these words with His disciples (Matthew 26:30, Mark 14:26)
- He testified to the truth that God was *gracious, righteous, and merciful* before, during, and after His affliction
- In humility, the Psalmist counted himself as one who did not exalt himself above others and who might be considered *simple*

# The Psalmist Praises God for Deliverance 116:1-7



- He did not have to exalt himself, because when he *was brought low*, God brought His salvation
- *the simple*, In the sense of being honest, trusting, and sincere
- The Lord *preserves* or keeps those who have *simple* and unwavering trust in Him; those who are sincere and rely on His word
- According to the Septuagint and the Coptic version, it came as: The Lord preserves *the children* and not *the simple*
- They are aware of their weakness and do not lean unto or trust in themselves but commit themselves to the Lord

# The Psalmist Praises God for Deliverance 116:1-7



- Those who are meek and lowly of heart, who feel the spirit of little children, these God *preserves*, as he does little children
- When Jesus called His disciples, He called fishermen and tax collectors
- When the angels announced the birth of Jesus, they appeared to shepherds
- God helped him out of his low estate, and delivered him out of all his troubles
- In its Messianic aspect, these words were sung and spoken by Jesus among His disciples



# The Psalmist Praises God for Deliverance 116:1-7



- He was far from a *simple* man but was considered so by the proud and arrogant religious leaders, who despised His lack of formal credentials and training
- A dialogue of the psalmist with his soul now begins in verse 7, and continues in the remainder of the Psalm
- For a season, the death-like crisis had troubled the soul of the psalmist
- Now he could reflect on how God had *dealt bountifully* with him, and he had come back to a previous standing of *rest*
- He invites his soul to turn back, to rediscover restful peace after the nightmare of death

# The Psalmist Praises God for Deliverance 116:1-7



- *Return to your* Renounce fear and terror and resume the perfect tranquility that springs from trust in God
- That danger was now over, and he calls upon his soul to resume its former tranquility, calmness, peace, and freedom from fear
- St. Augustine says, “not for your deserving, or through your strength; but because the Lord has done good to you.”
- Many of the believers of the old covenant believed that their rest would be to dwell ultimately in the promised land

# The Psalmist Praises God for Deliverance 116:1-7



- But, according to the apostle Paul: *“If Joshua had given them rest, then he would not afterward have spoken of another day; there remains, therefore, another rest for the people of God”* (Hebrews 4:8)
- The true rest for the soul is to enjoy the fellowship of our Lord Jesus Christ
- St. John Chrysostom says, “The literal meaning has to do with an awesome liberation, some kind of relief and deliverance. If you were to take it in a spiritual sense, however, you would be able to speak of departure from this life as redemption, and call it rest.”



# The Psalmist Praises God for Deliverance 116:1-7



- Origen comments: “When it says: ‘*Return to your rest, O my soul*’, it is a sign that previously he did have repose but then he lost it.... God created us good, He made us judges of our own decisions and set us all in paradise with Adam. But since, through our own free will, we fell down from that bliss and ended in this vale of tears, the just man urges his soul to return to the place from which it fell.... If you, my soul, return to paradise, it is not because you yourself deserve it, but because it is an act of God’s mercy. It was your fault if you left paradise; on the other hand, your return to it is a work of the Lord’s mercy.”

# The Testimony of the Delivered

## 116:8-11



- The deliverance was great, bringing comfort to tearful eyes and strength to falling feet
- So, the psalmist describes a three-part salvation; from death, tears, or falling
- Applying it to David, he was delivered from a physical death, when his life was in danger, surrounded by Saul's army, in the hand of the Philistines at Gath, and when his son rebelled against him
- And from a spiritual death which is a passing from death to life; and from an eternal death, the just wages of sin

# The Testimony of the Delivered

## 116:8-11



- The deliverance of the soul from spiritual and eternal death is to be acknowledged by the believers who are now sanctified and will be glorified
- When God comforts those that are cast down, and “*have put off my sackcloth and clothed me with gladness*” (Psalm 30-11), then He delivers *their eyes from tears*, which yet will not be perfectly done till we come to that world where God shall “*will wipe away every tear from their eyes.*” (Revelation 21:4)
- His *feet* from falling into sin and so into misery
- It is a great mercy, when our feet are almost gone, to have God *hold us by the right hand* (Psalm 73:2,23)



# The Testimony of the Delivered

## 116:8-11



- So, that though we enter into temptation we are not overcome and overthrown by the temptation
- One may be moved by the thought that Jesus sang these words with His disciples on the night of His betrayal and arrest
- Knowing all the suffering set before Him, Jesus sang with confidence of deliverance from His coming *death*, His coming *tears*, and *falling* under the weight of the cross soon to come
- *I will walk before the Lord In the land of the living*, This expresses a full belief that he would live, before His presence, in His service, and enjoying communion with Him

# The Testimony of the Delivered

## 116:8-11



- *I will walk before the Lord*, Came in Septuagint version as, *I will please the Lord*
- St. Augustine says, “We ‘labor’ indeed now, because we are awaiting ‘the redemption of our body:’ but, ‘when death shall have been swallowed up in victory, and this corruptible shall have put on incorruption, and this mortal immortality;’ then there will be no weeping, because there will be no falling; and no falling, because no corruption. And therefore, we shall then no longer labor to please, but we shall be entirely pleasing in the sight of the Lord, in the land of the living.”

# The Testimony of the Delivered

## 116:8-11



- *I believed, therefore I spoke*: Full of faith, the psalmist trusted God in the depth of his distress
- The Apostle Paul took this line *I believed, therefore I spoke* and applied the principle to his own times of trusting God and speaking from the experience of that trust, even in trying times, “*And since we have the same spirit of faith, according to what is written, ‘I believed and therefore I spoke,’ we also believe and therefore speak, knowing that He who raised up the Lord Jesus will also raise us up with Jesus, and will present us with you.*” (2 Corinthians 4:13-14)



# The Testimony of the Delivered

## 116:8-11



- The psalmist believed in God even in the midst of great afflictions
- He maintained his faith when sorely tempted to think that God had abandoned him
- It is no unusual thing for believers to be persecuted for the confession of their faith; and yet none of these things move them from it
- Their faith remains and they hold fast onto it
- Many and great afflictions are the common destiny of believers
- Amid the afflictions, the psalmist felt that all men, even the closest friends, are helpless to give any suitable help

# The Testimony of the Delivered

## 116:8-11



- This verse stands in contrast to verse 10; while the psalmist believed in God, he determined that he couldn't believe in men
- He found people to be liars—false witnesses
- He could have no confidence in them
- *All men are liars*, In those circumstances of distress, no one came to his aid; no one sympathized with him
- Having lost all hope in men, the psalmist is committed to trust in God; for that is the secure road to salvation from the darkness
- Saying, *in my haste*, means, in his confusion, because of the multitude of his troubles

# The Testimony of the Delivered

## 116:8-11



- According to St. Augustine, “By *my haste* he means fear, which when persecutors threaten, and when the sufferings of torture or death impend, human weakness suffers.”
- The word ‘liars’ came here to mean *vain*
- St. John Chrysostom says, “Why is it that he says, *All men are liars?* So is no one truthful? How, then, is Job described as ‘truthful, righteous and Godfearing person? ...What of Abraham? What of all righteous people? Do you see how wrong it is to take the expression in simplistic fashion... It is what he says elsewhere, ‘a human being resembles futility’... the most worthless thing, passing similar to a shadow.”



# The Psalmist Gratitude for God's Mercies 116:12-19



- Verses 12-19: The Psalm closes with a thanksgiving for the granted deliverance
- The psalmist's question is rhetorical
- He understands that he has received much from God, but has nothing equivalent to give in return
- What does he have that God needs? Nothing
- Men have nothing to give the Lord, except to give a little of what the Lord has given them
- He considers the Lord only as the author and giver of mercies, and has nothing to say of his own merits, nor of other persons, who might be instruments of good to him

# The Psalmist Gratitude for God's Mercies 116:12-19



- The psalmist feels that he is doing evil, and the Lord *renders* his evil with goodness; contrary to what the vinedressers did when they saw Him, saying among themselves: *“This is the heir, come, let us kill Him and seize His inheritance”* (Matthew 21:38); returning His goodness with evil
- St. Augustine says, “The Lord Christ suffered at the time Pontius Pilate has been the Governor and the Judge ... Who has suffered? Our Lord, God’s only Begotten Son! ... What happened to Him? He was crucified, died, and buried! ... For whose sake? For the sake of the wicked and the sinners! ... How amazing is this humility! How amazing is this grace! ... ‘What shall I render to the Lord for all His benefits toward me?’”

# The Psalmist Gratitude for God's Mercies 116:12-19



- *I will take up the cup of salvation*, I will offer the sacrifice of thanksgiving to God
- The rite of Passover of the Jews was bound to more than one cup, of which those present used to partake, as a sign of the collective joy in the salvation of God; together with singing praise by Psalms
- Some understand the psalmist may mean that he will gladly and thankfully receive God's mercy given to him, and thus show his gratitude for it
- *And call upon the name of the Lord*, the psalmist pledges to show faithfulness to God by depending on Him



# The Psalmist Gratitude for God's Mercies 116:12-19



- St Basil the Great says: *“How shall I make a return to the Lord for all the good he has done for me? The cup of salvation I will take up’*. The Psalmist has understood the multitude of gifts he has received from God: from non-existence he has been led into being, he has been formed from the earth and given the ability to reason... he then perceived the economy of salvation to be to the benefit of the human race, acknowledging that the Lord gave himself up to redeem all of us; and he hesitates, searching among all of the goods that belong to him for a gift that might be worthy of the Lord. *‘How then, shall I make a return to the Lord’?* Not sacrifices... but my entire life itself.”

# The Psalmist Gratitude for God's Mercies 116:12-19



- St. Basil continues and says, “For this he says: *“I will lift up the cup of salvation”*, giving the name ‘cup’ to the suffering of spiritual combat, of resisting sin to the point of death; besides, that is what our Savior taught us in the Gospel: *“Father, if it is possible, let this cup pass me by”*; and again to the Apostles: *“Can you drink the cup I shall drink?”*, clearly symbolizing the death that He welcomed for the salvation of the world, thus transforming the sinful world into a redeemed world, into a world of thanksgiving for the life the Lord gives us.”

# The Psalmist Gratitude for God's Mercies 116:12-19



- This was one way of rendering to the Lord a return for the benefits received from His hands
- So, the psalmist means that he will declare blessings and thanksgivings and prayers, and then drink of the cup which the Lord had filled with His saving grace
- The psalmist is saying he will drink from the ceremonial cup, the cup of sacred offering that is a sign of acknowledgement for having been freed and find ultimate fulfilment in the Cup of the Lord
- Thus the Liturgy is the privileged place to raise up acceptable praise to God the Savior



# The Psalmist Gratitude for God's Mercies 116:12-19



- Jesus Christ refers to this in the institution of the Eucharist, which also is called *“the cup of blessing which we bless is it not the communion of the blood of Christ?”* (1 Corinthians 10:16) which is in effect the same with the cup of salvation
- Another answer to how the psalmist will respond to God’s goodness is in vows to be paid before the congregation
- A vow is a sacred promise to God
- Some people used to present vows to the Lord when they are passing through affliction
- Those vows were either money or sacrifices

# The Psalmist Gratitude for God's Mercies 116:12-19



- His vows were probably made in private, but in time of paying them, or the expression of thanksgiving should be made public
- He fulfils his vows *in the presence of all His people*, bearing witness to the faithfulness that God has shown him
- *Precious in the sight of the Lord Is the death of His saints*, and therefore He did not allow the Psalmist to die, but delivered his soul from death
- *Saints*, means kind, merciful, or godly, those whose lives manifest their deep faith in God; those who have determined to allow God and His law to shape their lives

# The Psalmist Gratitude for God's Mercies 116:12-19



- Those who *fear the Lord, take up the cup of salvation, call upon the name His name, and pay their vows, their death is precious in the sight of the Lord*
- God sets a high price upon *His saints'* life, and He will not easily grant it to the will of their enemies
- If any of their enemies got hold of it, He will make him pay very greatly for it
- Even the death of His Son, "He who gave Himself up as an accepted sacrifice ... His God the Father smelled Him, in the evening on the Golgotha." (Hymn of the Cross, Good Friday)



# The Psalmist Gratitude for God's Mercies 116:12-19



- And when the saints suffer it for God's sake, as they frequently do, it is a most acceptable sacrifice to Him
- And also, the life of a man is said to be precious in the eyes of Him who spares and preserves it, 1 Samuel 26:21; 2 Kings 1:13
- God's people are precious in His eyes both living and dying, *"For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's."* (Romans 14:8)
- St. Augustine says, "He purchased it by His Blood, which He first shed for the salvation of slaves, that they might not hesitate to shed their blood for the Lord's Name."

# The Psalmist Gratitude for God's Mercies 116:12-19



- The psalmist states that *Precious in the sight of the Lord is the death* of those who are devoted to Him
- For that reason, he identifies himself as God's servant
- This is a thankful acknowledgment of his obligations to give himself to God in view of His mercy in delivering him from death
- Set free by God's great work, both honor and gratitude led him to forever be God's *servant*
- St. John Chrysostom says, "He is referring not to ordinary slavery but to that in keeping with a warm feeling and affection, aflame with desire, which is the highest crown."

# The Psalmist Gratitude for God's Mercies 116:12-19



- *the son of Your maidservant*, a beautiful Eastern expression to indicate one who has been born in the master's own household
- As in Exodus 21:5-6, "*But if the servant plainly says, 'I love my master, my wife, and my children; I will not go out free,'<sup>6</sup> then his master shall bring him to the judges. He shall also bring him to the door, or to the doorpost, and his master shall pierce his ear with an awl; and he shall serve him forever.*"
- The psalmist humbly and joyfully professes his belonging to the house of God, to the family who is united to Him in love
- *the son of Your maidservant*, The son of a mother who was devoted and did devote him to God's service



# The Psalmist Gratitude for God's Mercies 116:12-19



- St. John Chrysostom says, “*the son of Your maidservant*, that is, we have been in your service from of old and from the time of our ancestors. Which was exactly what Paul, too, cited as the greatest adornment in the case of Timothy in the words, ‘*when I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also*’ (2 Timothy 1:5), and again of himself, ‘A Hebrew born of Hebrews’ (Philippians 3:5).”
- Saying *the son of Your handmaid*, emphasizes the psalmist’s perpetual servitude

# The Psalmist Gratitude for God's Mercies 116:12-19



- But after acknowledging his servitude, the psalmist also acknowledges his God-given freedom, *You have loosed my bonds*
- How can the psalmist be both a servant and free at the same time?
- It is because the psalmist is a voluntary servant, serving God out of gratitude
- God has heard him and has saved his life; it is only natural, then, that he will pledge true loyalty to Him
- Some of the fathers believe *the son of Your maidservant*, points to Christ who was born of Virgin Mary without the seed of man

# The Psalmist Gratitude for God's Mercies 116:12-19



- Verses 17-19: The Psalm ends, through the words of the psalmist praying, by recalling the rite of thanksgiving that will be celebrated in the *In the courts of the Lord's house*
- He repeat that he will publicly thank and praise God because he cannot repay God for saving his life, but he can give thanks
- *sacrifice of thanksgiving* is more acceptable than all ceremonial sacrifices; and therefore, the psalmist determined to offer them
- By verse 18, he confirms what he said in verse 14
- And the repetition keeps us at the altar with a public sacrifice of thanksgiving



# The Psalmist Gratitude for God's Mercies 116:12-19



- Publicly; he will not offer his praises in a corner, but service for God; he will do it *in the presence of all his people*
- He was not ashamed of the service of God, and wish that others might be invited to join with him
- Vows are debts that must be paid, for it is better not to vow than to vow and not pay, (Ecclesiastes 5:4)
- But the psalmist will pay his vows
- He will not, like sorry debtors, delay the payment, or beg a day; but, *"When you make a vow to God, do not delay to pay it; For He has no pleasure in fools. Pay what you have vowed"* (Ecclesiastes 5:4)

# The Psalmist Gratitude for God's Mercies 116:12-19



- The whole signifies that he would praise the Lord publicly, as well as privately; and he concludes the Psalm thus, *Praise the Lord*
- *In the courts of the Lord's house*, in the proper place, where God had ordained that He should be worshipped
- The Psalm ends with, *Praise the Lord Alleluia* both as a declaration of personal praise and a call to God's people to join with the proclamation
- This Psalm is not testimony to what God has done in the past so much as it gives hope for deliverance in the future

# The Psalmist Gratitude for God's Mercies 116:12-19



- But most of this Psalm has been applied to our Lord and His Church; and in this way it has been considered as prophetic
- The celebration after deliverance draws us into the suffering of Jesus as His offering to God and to us
- Jesus Himself has become a sacrifice and we now benefit from His faithfulness to God



# Discussion



- What is the focus of the psalmist's praise? (1-6)
- What did the psalmist reveal about his own faith? (7,10,13-14)
- From what difficulty did the Lord deliver the psalmist? (8-11)
- What was "the cup of salvation"? What did it represent?
- How did the psalmist feel about the Lord? Why? (1-19)

# Discussion



- What promise did the psalmist make to the Lord? (13-14,17-19)
- Why is childlike faith so significant? How might a highly intellectual person lead a life of childlike faith?
- What can we learn about thankfulness from the psalmist's attitudes and actions?