

Jehovah Delivers His People

Psalm 116

I. Introduction: I

1. **2** Over the past several weeks my mind and spirit has been occupied with Dawne's surgery, health, and welfare. As you might imagine, I've done a lot of praying.
2. In times of trouble, when our world is turned upside down, we all cry out for help.
 - A. I've mentioned it more than once, but I experienced such a time of trouble and anxiety when we were trying to adopt Dawne.
 - B. We had to jump through a myriad of "hoops" before our adoption was approved.
 - C. In that time of crisis, I turned to the Psalms for help, comfort and encouragement.
3. As we approached Dawne's surgery and her recovery afterward, I also turned to the Psalms.
 - A. Wednesday night's Bible study reminded me of that as Paul quotes Psalm 116:10 in 2 Corinthians 4:13 (*"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,"*).
 - B. So, as Dawne faced her great challenge and crisis, I turned for strength to Psalm 116.
4. The writer of Psalm 116 is not known: some think it was David, some think it was Hezekiah (sure fits!), some think it is composed by one of the returnees from Babylonian Captivity.
 - A. It really doesn't matter who wrote this Psalm; what matters are the thoughts and feelings the writer so eloquently expresses.
 - B. This Psalm makes it abundantly clear the Psalmist is drawing from personal experience.
 - (1) The Psalmist has been through a severe trial; a period of anguish.
 - (2) The Psalmist doesn't tell us exactly the nature of his trial, but it appears he composed his psalm in reference to a dangerous illness or affliction that threatened his life, for he says:

*3 The pains of death surrounded me,
And the pangs of Sheol laid hold of me;
I found trouble and sorrow."*
 - (3) Regardless of the reason for which it is written, Psalm 116 provides each of us with valuable lessons, and great comfort and encouragement, as we face the difficulties of life: sickness, death, financial problems, relationship problems, family problems, church problems, down and depressed, overwhelmed by this sin-sick world, etc.
5. **3** Psalm 116 embraces four main points:
 - A. **Vv. 1-2:** the Psalmist expresses love and gratitude to God for His mercy in answering his prayer for deliverance and dedicates himself to greater service to God as a result.
 - B. **Vv. 3-4:** he describes the depth of his sufferings.
 - C. **Vv. 5-11:** he describes the mercy and goodness of God as God answers his prayer and delivers him from great trials.
 - D. **Vv. 12-19:** he concludes with a solemn declaration of praise to God for all his mercies and promises to pay his vows and serve God.
6. This Psalm gives us a glimpse into the soul of a man who knew exactly what it meant to be saved.
 - A. A man who knew what it meant to be delivered from severe trials by the hand of God.
 - B. And, as a result, he expresses his praise and gratitude to God.

7. **4** Let's study this Psalm so we too can:

- A. Put our complete faith and trust in God to deliver us from our trials and tribulations.
- B. So that we, like the Psalmist, can praise God for His tender mercies.
- C. And, that we can comfort others in their time of trial and tribulation.

2 Cor. 1:3-4: *"Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, 4 who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God."*

II. Discussion:

I. **5** Gratitude for God's mercy: vv. 1-2:

*I "I love the LORD, because He has heard
My voice and my supplications.
2 Because He has inclined His ear to me,
Therefore I will call upon Him as long as I live."*

A. ****** The Psalmist expresses his "love [for] the Lord":

- (1) He obviously felt this love glowing in his soul.
- (2) His soul was filled with that special joy, tenderness, kindness, and peace which only the true love of God can produce in a heart receptive of God's instruction.
- (3) The source of this love was the fact the Lord had heard his prayers!

Phil. 4:6-7: *"Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; 7 and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus."*

B. We have many reasons to love and praise God, of which His answering of prayer is but one:

- (1) Psalm 150 is attributed to David.
- (2) ****** As this picture illustrates, the Jews have embroidered the 150th Psalm and draped it over what they believe to be David's tomb.

*I Praise the LORD!
Praise God in His sanctuary;
Praise Him in His mighty firmament!
2 Praise Him for His mighty acts;
Praise Him according to His excellent greatness!
3 Praise Him with the sound of the trumpet;
Praise Him with the lute and harp!
4 Praise Him with the timbrel and dance;
Praise Him with stringed instruments and flutes!
5 Praise Him with loud cymbals;
Praise Him with clashing cymbals!
6 Let everything that has breath praise the LORD.
Praise the LORD!*

C. God's answering of our prayers is certainly a great reason to thank and praise Him as did the writer of Psalm 116. Do you remember to thank God and praise him in your daily prayers?!

- (1) ****** Ingratitude is a vice all of us should blot out of our lives as Christians!

- (2) Recall Paul's scathing examination of the Gentiles in Romans 1.
 - (3) Recall that God "gave them up" to all kinds of depraved sin "because, *although they knew God, they did not glorify Him as God, **nor were thankful**, but became futile in their thoughts, and their foolish hearts were darkened.*" (Rom. 1:21)
 - (4) So many are quick to blame God whenever bad things happen, but they just as quickly fail to thank Him for all the good that comes from Him! **Jas. 1:17:** "Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning."
 - (a) Recall when Job's wife told Job to "Curse God and die!"? He answered: "You speak as one of the foolish women speaks. **Shall we indeed accept good from God, and shall we not accept adversity?** In all this Job did not sin with his lips." (Job 2:10)
 - (b) When bad things happen to good people; it's not God's fault!
 - (i) Sometimes it's simply due to "time and chance" (Eccl. 9:11).
 - (ii) Other times it's due to sin and Satan! (e.g., after-effects of the fall)
 - (iii) But it is never due to God! Jas. 1:13
 - (c) God only does what is in our best interest:

Rom. 8:28: "And we know that all things work together for good to those who love God, to those who are the called according to His purpose."

Chastening (Heb. 12:5-11),

But: **Jas. 1:17:** "Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning."
 - (d) We must learn to imitate Job and praise God regardless of how our life is going:

Psa. 106:1: "Praise the LORD! Oh, give thanks to the LORD, for He is good! For His mercy endures forever."
 - (4) Our willingness to look beyond the veil of tears and trust and praise God is at the very heart of faith! **Heb. 11:6:** "But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him."
 - (5) Our purest acts of devotion to God come when we keep trusting in Him, keep praying to Him, keep serving Him despite being in the very depths of darkness and sorrow!
- D. Because God heard his prayer, the Psalmist is motivated to "call upon Him as long as I live."
- (1) When faced with adversity, trials and tribulations many will plead to God for His help.
 - (2) However, after the crisis has passed they forget God! (e.g., the 1978 movie *The End* starring Burt Reynolds)
 - (3) God's answering of our prayers (and He does! Lk. 18:1-8) should encourage us in the present to pray more earnestly and motivate us to continue to call on Him in the future.
 - (4) It is critical that we retain a firm faith in the doctrine that He hears prayer!
 - (5) And, we must constantly express our practical belief in that great truth by regular and constant habits of service and worship.
 - (6) Albert Barnes said: "When a man once has evidence that God has heard his prayer, it is a reason why he should always call on him in similar circumstances, for God does not change."

2. **6** The depth of suffering: vv. 3-4:

3 *"The pains of death surrounded me,
And the pangs of Sheol laid hold of me;
I found trouble and sorrow.*

4 *Then I called upon the name of the LORD:
'O LORD, I implore You, deliver my soul!'"*

- A. ****** What an intense expression! *"The pains of death surrounded me, and the pangs of Sheol ("of the grave"; NIV) laid hold of me."*
- B. There is no greater fear men have than looking death in the face.
- (1) Whether those views are correct or not, is not the point.
 - (2) We are probably mistaken about that, because in most cases, in regard to the degree of suffering most experience in death is not as great as the suffering while living.
 - (3) But we still dread the sorrows of death more than anything else.
 - (4) The sorrows of death then become representative of our most intense form of suffering: "I'm dying here!"
 - (5) Again, we don't know for sure the source of the Psalmist's anguish; but in his mind it was as intense as the anguish of death.
- C. Perhaps there were two things combined in the Psalmist's anguish:
- (1) Actual bodily suffering from some sickness or malady that threatened his life (e.g., Hezekiah's life threatening condition; 2 Kgs. 20: *"sick and near death"*).
 - (2) Perhaps it was mental anguish produced by remembrance of his sins, or some other problem in his life, or perhaps apprehension concerning the future.
- D. Regardless of the source of his anguish, he compares it with *"the pangs of Sheol"* (i.e., *"the anguish of the grave"*; NIV).
- (1) He is not referring to the *"hell"* (KJV) in the sense of eternal punishment, but of the suffering associated with death.
 - (2) His *"trouble and sorrow"* *"laid hold"* of him; i.e., they found him as if they had been searching for him! Hunting him down like prey!
 - (3) Have you ever felt that way; that *"trouble and sorrow"* was in pursuit of you; trying its best to track you down and take you to that dark place that feels worse than death?!
 - (4) So, in a sense, *"death"* found him as this *"trouble and sorrow"* cast its pall over him.
- E. **7** In that awful condition, the Psalmist did what all faithful children of God should do.
- (1) He didn't blame God for his troubles.
 - (2) He didn't blame others for his anguish.
 - (3) But on the contrary, he *"called on the name of the LORD: 'O LORD, save me!'"*
- F. The absolute worst thing we can do in times of bitter anguish is to turn away from the Lord!
- Psa. 46:1-3:** *"God is our refuge and strength, A very present help in trouble. 2 Therefore we will not fear, Even though the earth be removed, And though the mountains be carried into the midst of the sea; 3 Though its waters roar and be troubled, Though the mountains shake with its swelling."*
- G. Trials and tribulations are not something to be feared, or even avoided: Embrace them!

Jas. 1:2-5: “My brethren, count it all joy when you fall into various trials, 3 knowing that the testing of your faith produces patience. 4 But let patience have its perfect work, that you may be perfect and complete, lacking nothing.”

Rom. 5:3-4: “...we also glory in tribulations, knowing that tribulation produces perseverance; 4 and perseverance, character; and character, hope.”

1 Pet. 1:6-9: “In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, 7 that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ, 8 whom having not seen you love. Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory, 9 receiving the end of your faith — the salvation of your souls.”

1 Cor. 10:13; Heb. 13:5

H. Rather than take us away from God; trials and tribulations can draw us closer to God. But, only *if* we follow the Psalmist’s example and call “upon the name of the LORD: ‘O LORD, I implore You, deliver my soul!’”

3. **8** God’s grace and mercy described and praised: vv. 5-11: **

5 “Gracious is the LORD, and righteous;
Yes, our God is merciful.

6 The LORD preserves the simple;
I was brought low, and He saved me.

7 Return to your rest, O my soul,
For the LORD has dealt bountifully with you.

8 For You have delivered my soul from death,
My eyes from tears,
And my feet from falling.

9 I will walk before the LORD
In the land of the living.

10 I believed, therefore I spoke,
‘I am greatly afflicted.’

11 I said in my haste,
‘All men are liars.’”

A. ** The Psalmist praises God for three things:

(1) His grace (“Gracious is the LORD”): Grace is mentioned in reference to God 7 times in the Old Testament and 123 times in the New Testament; it is one of the most basic aspects of the divine character.

(a) I think grace is best defined as “when God gives us what we don’t deserve” (Rom. 3:23; 6:23).

(b) Without “grace” we would be lost:

Eph. 2:8: “For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,”

Titus 2:11-12: “For the grace of God that brings salvation has appeared to all men, 12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age,”

- (c) The Psalmist knew what we all need to understand: God owes us NOTHING! But He gives us EVERYTHING! God didn't deliver the Psalmist in Psalm 116 because he deserved to be delivered! God delivered him because God is a **gracious** God!

1 Cor. 15:57: "But thanks be to God, who gives us the victory through our Lord Jesus Christ."

- (2) His righteousness ("and righteous"): The Psalmist knew he could trust in God's grace. Why? Because God is a "righteous" God!

- (a) That means God is just, true, faithful.

Deut. 7:9: "Therefore know that the LORD your God, He is God, the faithful God who keeps covenant and mercy for a thousand generations with those who love Him and keep His commandments;"

- (b) Make no mistake, we have no inherent claim on His favor; but we can trust in the Lord to do what is right, to always do what is best to be done in every case.
- (c) Righteousness means God has a stable character; He has regard for what is right and good. Isn't that a great comfort when we consider the ways of the world?!
- (d) With this quality we can rely on Him and we can approach Him with confidence!

Heb. 4:15-16: "For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. 16 Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need."

1 Jn. 1:9: "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

- (3) His mercy ("Yes, our God is merciful"): Grace gives us what we don't deserve, and "mercy does not give us what we do deserve!"

- (a) The Psalmist knew without God's mercy he would not have been delivered from his trial.
- (b) We too are totally dependent upon God's mercy:

Eph. 2:4-8: "But God, who is rich in mercy, because of His great love with which He loved us, 5 even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), 6 and raised us up together, and made us sit together in the heavenly places in Christ Jesus, 7 that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus."

B. Now in verse 6 the Psalmist praises God for "preserving the simple."

- (1) What does he mean by "the simple"?
- (2) I believe it refers to those who are the opposite of cautious or cunning; it refers to those who have "noble and good heart" Jesus mentions in Luke 8:15; they receive God's Word and "keep it and bear fruit with patience."
- (3) It refers to those who have a child-like trust in God (**Matt. 18:3:** "Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven.").
- (4) It describes one who yields readily to the truth and to duty; one who has a single-minded desire to honor and serve God even if he/she is suffering; one without guile (e.g.,

Nathanael, Jn. 1:47). **Isa. 66:2:** *“But on this one will I look: On him who is poor and of a contrite spirit, and who trembles at My word.”*

C. Further the Psalmist was “brought low” like the limbs of a tree blown by a storm; but God’s grace, righteousness and mercy delivered him; lifted him up.

- (1) Once the Lord delivered him from the storm, the Psalmist’s soul was again able to find “rest.”
- (2) Why? Because “the Lord...dealt bountifully with” him!
- (3) The restoration of his health, or his peace of mind, was all due to the Lord’s goodness.
- (4) No matter how dark the night of sorrows becomes, we can always count on the Lord to see us through to the daylight of rejoicing and joy! Eph. 3:20

Psa. 55:22: *“Cast your burden on the Lord, and He shall sustain you; He shall never permit the righteous to be moved.”*

Phil. 4:6-7: *“Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; 7 and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.”*

STOP

D. **9** The Psalmist now (v. 8) praises God for what God delivered him from; he was delivered from “death,” “tears,” and “from falling.” Have you ever...

- (1) Felt so anguished that you could feel it in the pit of your stomach?
- (2) Felt you were at the “end of your rope”? Sword of Damocles
- (3) Felt you couldn’t see any way out of your dire circumstances? Your life was over?!

Deut. 28:67: *“In the morning you shall say, ‘Oh, that it were evening!’ And at evening you shall say, ‘Oh, that it were morning!’ because of the fear which terrifies your heart, and because of the sight which your eyes see.”*

E. But the Psalmist saw the light at the end of the tunnel and responded for his deliverance by promising again to obey God: *“I will walk before the LORD In the land of the living.*

- (1) By this the Psalmist expresses his complete belief he would live and he would regain his purpose in life.
- (2) This requires a special kind of patience that many don’t have:

Psa. 27:13-14: *“I would have lost heart, unless I had believed That I would see the goodness of the LORD In the land of the living. I 4 Wait on the LORD; Be of good courage, And He shall strengthen your heart; Wait, I say, on the LORD!”*

- (3) When the darkness gathers and it just seems to get darker and darker; we just have to keep, keeping on; God will deliver us **if** we remain faithful.
 - (a) But He delivers on His timetable and not on ours!
 - (b) And, in a way that suits His purposes! 2 Cor. 12:7-10

F. Now in v. 10 the Psalmist tells us he had true faith in God during his time of affliction; and, as a result, he was able to speak as he did.

- (1) At the time he trusted in God’s mercy for deliverance, he was still able to utter his praise of God.

- (2) Paul quotes this verse in 2 Corinthians 4:13 because, like the Psalmist, he had faith in God and His word and even when he “despaired even of life” (2 Cor. 1:8) he could not hold back from preaching the gospel.
 - (3) The Psalmist was able to speak despite being “greatly afflicted”; even though the danger was real and the clouds dark; he could not help but speak to the Lord in prayer.
- G. Also in his time of anguish, the Psalmist says, “All men are liars.”
- (1) Perhaps he said that because all his brethren, relatives, friends, etc. had failed him; perhaps they weren’t helping him through his time of tribulation.
 - (2) Sometimes those closest to us will let us down in that regard.
 - (a) They may be apathetic to our problems because they are so wrapped up in themselves they fail to reach out to those in trouble.
 - (b) Maybe they don’t reach out to us because they are suffering through their own trials.
 - (c) Or, perhaps we are good at hiding the anguish our trials are producing in us so well they can’t see how badly we are suffering.
 - (3) Whatever the cause of their inattentiveness might be; at such times we feel totally abandoned; we feel that everyone is false...hypocrites...liars.
- H. As brethren, we need to do our best to help one another in such dark times (Gal. 6:2).
- (1) If we are the one suffering through trials, we need to communicate our needs to those who love us.
 - (2) We can’t expect others to be mind readers and when they don’t respond to our needs we criticize and castigate them; that’s not fair.
 - (3) It is entirely appropriate to lean on one another in such times and we need to be kind and considerate to one another in that regard.
 - (4) But our primary focus must be on the Lord through meditation on His Word and prayer.
 - (a) I’m so appreciative of everyone’s prayers for Dawne. I believe they really helped her and I know they helped me.
 - (b) But, in the final analysis, God must be the one we lean on the most; for only He can give us the grace, mercy and love we need to get through such difficult situations.
 - (5) **10** In this regard I think there are three things that are critical for us to do:
 - (a) Put things in perspective: **2 Cor. 4:16-18:** “Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. *17 For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, 18 while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal.*”; Eph. 3:20
 - (b) Be patient: **Psa. 27:13-14:** “I would have lost heart, unless I had believed That I would see the goodness of the LORD In the land of the living. *14 Wait on the LORD; Be of good courage, And He shall strengthen your heart; Wait, I say, on the LORD!*”

- (c) Remain totally focused on God: **Psa. 33:20-22:** “Our soul waits for the LORD; He is our help and our shield. 21 For our heart shall rejoice in Him, Because we have trusted in His holy name. 22 Let Your mercy, O LORD, be upon us, Just as we hope in You.”

4. **II Solemn declaration to praise and serve God:** vv. 12-19: ******

12 “What shall I render to the LORD
For all His benefits toward me?
13 I will take up the cup of salvation,
And call upon the name of the LORD.
14 I will pay my vows to the LORD
Now in the presence of all His people.
15 Precious in the sight of the LORD
Is the death of His saints.
16 O LORD, truly I am Your servant;
I am Your servant, the son of Your maidservant;
You have loosed my bonds.
17 I will offer to You the sacrifice of thanksgiving,
And will call upon the name of the LORD.
18 I will pay my vows to the LORD
Now in the presence of all His people,
19 In the courts of the LORD's house,
In the midst of you, O Jerusalem.
Praise the LORD!

- A. ****** The Psalmist begins the final section acknowledging his need to positively respond to God's gracious help and merciful dealings with him.
- B. It is something any normal person should do; when someone does us a favor, we should want to reciprocate.
- C. If such is proper in our dealings with our fellow mortals, then surely it is proper in regards to the favors and blessings we receive from God (think Romans 1!!!).
- D. But, what is an adequate return for the grace, love and mercy we receive from God? Indeed “What shall I render to the LORD For all His benefits toward me?”
- E. The Psalmist says he will do two things toward the Lord:
- (1) **v. 13:** “I will take up the cup of salvation, And call upon the name of the LORD.”
- (a) The reference is probably to the custom in Jewish festivals of drinking a cup of wine as an expression of thanksgiving and obligation to God (i.e., a toast).
- (b) It was a very solemn act, e.g., on par with the Lord's Supper where one remembers the great things God has done for us.
- (c) This would be an act of “communion” with God; akin to when we partake of the Lord's Supper we “sharing” something with Christ Himself! 1 Cor. 10:16
- (d) Similarly when God delivers us from a great trial of affliction we should reaffirm our determination to obey Him in all things (Jn. 14:15; **1 Jn. 2:3-5:** “Now by this we know that we know Him, if we keep His commandments. 4 He who says, ‘I know Him,’ and does not keep His commandments, is a liar, and the truth is not in him. 5 But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him.”).

- (2) **v. 14:** “*I will pay my vows to the LORD Now in the presence of all His people.*”
- (a) Most likely this refers to a solemn promise the Psalmist made while he was undergoing his trial; a promise to devote himself more deeply to God if God would deliver him from his suffering.
 - (b) Such promises are common when people are in the furnace of affliction; but quickly fade and are forgotten when the time of crisis subsides (Burt Reynolds in *The End*).
 - (c) Yet such vows (i.e., promises) should be sacredly observed, because:
 - (i) They are right and proper (e.g., Hezekiah; David),
 - (ii) They are made in most solemn circumstances,
 - (iii) They are usually sincere,
 - (iv) They are of the nature of a covenant with God,
 - (v) They are made when we are in the best position to take the proper view of life; of this life, and the life to come, and,
 - (vi) Our subsequent life will be happier, richer and better if we faithfully carry it out.
- (3) **12** Importantly, the Psalmist made his vows in private, but promises to fulfill them publicly.
- (a) His vows were made in private, alone, when no human eye could see or human ear could hear; it was entirely between him and God.
 - (b) But, his expression of thanksgiving would be public.
 - (c) He is not making a show just for men to see, but he wants others to understand his great gratitude to God for his deliverance.
 - (d) If it is proper to publicly pray for deliverance (e.g., Dawne’s surgery to be a success), then surely it is proper to publicly thank God in prayer for His help. Hezekiah said:
Isa. 38:20: “*The LORD was ready to save me; Therefore we will sing my songs with stringed instruments All the days of our life, in the house of the LORD.*”
- F. In verse 15 the Psalmist says: “*Precious in the sight of the LORD is the death of His saints.*”
- (1) At first blush this verse may seem out of place in the context, but it isn’t.
 - (2) I think he is saying that in God’s eyes the death of a saint (any saint) is of great importance and intimately connected with the glory of God and the fulfillment of His purposes.
 - (3) Thus, God will not allow such to happen except when the time, circumstances, and in a manner that it will glorify Him and help Him as He pursues His divine purposes.
 - (4) The thought seems to me that God spared the Psalmist’s life because it suited God’s great purposes; purposes which we cannot always know (e.g., Certainly the lengthening of Hezekiah’s life served God’s purposes.).
 - (5) As one commentator said, “the act of removing a good man from the world is, so to speak, an act of deep deliberation on the part of God; that good, and sometimes great, ends are to be accomplished by it; and that, therefore, God regards it with special interest.” (*Barne’s Notes*)
 - (6) This should serve as a great motivation for us! Eph. 4:1; Phil. 1:27
- G. **13** As a result of his deliverance by God’s mercy; the Psalmist feels the obligation to give himself entirely to God.

*******“O LORD, truly I am Your servant;
I am Your servant, the son of Your maidservant;
You have loosed my bonds.”*

- (1) ****** He sees in his deliverance as evidence he is God’s servant.
- (2) That carries with it the obligation to live as one who has had proof in his life of God’s favor and mercy.
- (3) That should be our response to God’s mercy in our time of need; to live as *“becometh saints”* (Eph. 5:3; Rom. 12:1-2).
- (4) He mentions his mother as *“Your maidservant”*; perhaps he is remembering the good training and godly concern of a saintly mother (recall Lois and Eunice, 2 Tim. 1:5).
- (5) Children: you owe so much to the pious efforts of your mother and father as they seek to guide and train you in the ways of the Lord (Eph. 6:1-2; Prov. 22:6).

H. **14** He adds: *“You have loosed my bonds.”*

- (1) He is joyous of his release from being a prisoner of death.
- (2) What a joy it is when God makes the shadows of darkness flee from our lives!

I. ****** It is such a joy that the Psalmist once again cries out and reaffirms his thanks and determination to serve God:

*17 “I will offer to You the sacrifice of thanksgiving,
And will call upon the name of the LORD.*

*18 I will pay my vows to the LORD
Now in the presence of all His people,*

*19 In the courts of the LORD’s house,
In the midst of you, O Jerusalem.*

Praise the LORD!

- (1) I think it is important, on a final note, to point out how he ends this psalm: *“I will pay my vows to the Lord Now in the presence of all His people, 19 In the courts of the Lord’s house, In the midst of you, O Jerusalem. Praise the LORD!”*
- (2) He once again makes his deliverance a public matter; informing others of God’s great mercy towards him.
- (3) His desire is not to magnify himself; rather he desires that others should unite with him in his worship and praise of God.
- (4) When we experience a deliverance from God; our own hearts should be filled with gratitude that overflows so much we wish for others to partake of the same feeling!

III. Conclusion: **15**

I. We have so much to be thankful to God for!

****2 Pet. 1:2-4:** *“Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord, 3 as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue, 4 by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust.”*

2. ** We worship and serve the “*God of all comfort*”: **2 Cor. 1:3-4**: “*Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, 4 who comforts us in all our tribulation,*”
3. Christians are so very blessed!
4. But the blessings of which we speak are reserved for Christians alone. Are you a Christian?!

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