

Psalm 116:10–19

What to Give the God Who Has Everything

Tuesday, April 2, 2024 • Read Psalm 116:10–19

Questions from the Scripture text: Why did the psalmist speak (v10a)? What did he say in his faith (v10b)? And how else did he speak (v11a)? And what did he say in his haste (v11b)? What does the psalmist want to do (v12a)? Why (v12b)? What (seemingly odd?) two part answer does he give in v13a, v13b? When does he intend to fulfill this resolve before God (v14)? Among whom does he do those two things (v14b)? What is precious, in Whose sight (v15)? So, how does this particular saint see his life (v16)? What new vows does he make in v17, in light of the Lord's taking him as slave and delivering him from all other bondage? When will he pay these new vows (v18)? To Whom? Among whom? In what house (v19a)? And what city (v19b)? What concluding exhortation shapes the Psalm as a whole (v19c)?

What can a saint give to God? Psalm 116:10–19 prepares us for the opening portion of public worship on the Lord's Day. In these ten verses of Holy Scripture, the Holy Spirit teaches us that **saints "give" God the worship in which it is God Who blesses them.**

Crying out to God is an expression of faith, not unbelief, v10–11. There is a wrong-headed, man-centered idea that real faith stoically grinds its teeth rather than crying out under affliction. But it is the Object of our crying out (cf. v2, 4) that makes the opposite true. The psalmist says that the reason that he spoke is that he believed (v10a)! He cried out to God, because he was certain that God is there, that God hears, that God cares, that God knows what to do, and that God can answer.

Prayer lays hold of so many divine attributes at once; it embraces God as God. Prayer is the essence of worship; worship as a whole, in Scripture, often goes by the title, "called upon the Name of the Lord." This is one reason that it is a great wickedness to pray to any saint or any other creature whatsoever.

And it is also the reason that real faith doesn't agonize in stoic silence but cries out in its affliction (v10). Real faith is sometimes quite urgent in its crying out to the only One Whom we know will be true (v11, cf. Rom 3:4).

The true and living God is so Self-sufficient and generous that He is "repaid" by blessing His servants even more, v12–14. When I was a child, there were ads that asked, "what do you get for the man who has everything?" For the grateful worshiper, this is a very telling question (v12). If we could add anything to God, supply any need, improve His position or His glory, then He wouldn't be God (cf. 50:10–12; Lk 17:10).

The wealth of our God finds expression in His generosity. He is "repaid" in v13 by the delivered saint taking up the cup of salvation and calling upon YHWH's Name. How glorious are the greatness and the goodness of the true God (cf. Rom 11:35–36)!

Let us remember this, when we make vows to Him. They are not vows such as we end up doing great things for Him, but such that He sustains us in what we do, and gives us an infinitely great thing (Himself!) in the midst of our doing them and in response to our doing them. True religion can never be burdensome, for what it "carries" (literally, in the original) is the "cup of salvation." It is like a child who asks his father what he can help with, and his father says, "here, carry this," as he hands the child a great treasure that is the child's own inheritance.

God willingly lays out great riches to redeem His saints from death, v15–16. v15 is one of those verses that gets cheapened (literally) by so frequently being considered apart from context. Truly, God's saints are dear to Him at the time of His death, and He watches over them ever so tenderly in it. But there is a much greater preciousness here.

The word "precious" denotes costliness and is identifying what YHWH lays out in order to deliver His saints from death and the pains of Sheol (v3a–b, 8a). Here is a mystery propounded in v15 and unveiled at the cross: "What price could be so high, for the saints' deliverance from death, that *even unto YHWH* it is costly!"

How glad the saint ought to be to have been purchased at such a price! How he rejoices to declare himself the slave of the LORD (v16a–b), Who has purchased him out from under all other slavery. The Mt 6:24 principle that you cannot serve two masters means that if the Son has set you free by purchasing you as His slave, then by that purchase, He has redeemed you from all other slaveries (cf. Jn 8:36)!

Though His saints are His servants, the great sacrifice they offer is thanksgiving and prayer, especially in the public worship of God, v17–19. For the second time, in quick succession, the psalmist is so overwhelmed by the Lord's goodness to him that he makes vows unto the Lord. And the vows are of the same nature. The "sacrifice" that he offers is thanksgiving (v17a). Whatever was brought unto God materially, physically the heart of drawing near to God by sacrifice was always spiritual sacrifice (cf. 1Pet 2:5).

Now that the old sacrifices and feasts have been obsoleted and superseded by Christ's once-for-all sacrifice and weekly feast, the spiritual offering of the soul to God is even more emphasized (cf. Heb 13:10–16). But, even as we see here, the religion that God gave His people was always to be a religion of the heart, a religion of the soul's direct interaction with its Creator.

But this does not mean a prioritizing of individual worship. On the contrary, Christ is the great Worshipper. All of our worship (secret, family, public) is offered in Him and led by Him. And He prioritizes the public worship even over the others. So, both in v14b, and again here in the second vow in v18b, the keeping of these vows is especially "in the presence of all His people." We wish to be "in the courts of YHWH's house," that great worship assembly first at Sinai, then the tabernacle, then the temple, and now in heaven itself (cf. Heb 12:18–24). We wish to be in the midst of the true Jerusalem.

Above all things, and especially for His costly delivering us from death, YHWH is to be praised (v19c). And this Psalm sets forth His designated manner of doing so. God grant to you, dear reader, to know God as the gloriously great and good God that this psalm declares. And God grant to you to respond to Him in the manner that it directs.

How has God ultimately delivered you from death and Hell? From what else has He delivered you? What vows does this psalm teach you to make in response? Where/when should you keep them? What does this teach you about the Lord? How can you improve/grow in prioritizing the public worship the way that this psalm teaches you to do?

Sample prayer: Lord, what shall we give to You for all of Your benefits toward us? Help us now by Your Spirit, as we come to You through Your Son, to call upon Your Name. Grant that we would take up the cup of salvation, offer the sacrifice of thanksgiving, and call upon Your Name, we ask through Christ, AMEN!

Suggested songs: ARP116B "I Still Believed" or TPH116A "I Love the LORD, for He Has Heard Our Voice"

(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Psalm 116 verses 10 through 19. These are God's words. I believed therefore I spoke I am greatly afflicted. I said, in my hast all men are liars. What shall I render to Yahweh for all his benefits toward me? I will take the cup of Salvation and call upon the name of Yahweh.

I will pay my vows to Yahweh. Now in the presence of all his people, Precious in the sight of Yahweh is the death of his Saints. Oh y'all. I truly I am your servant. I am your servant, the son of your maidservant, you have loosed, my bonds. I will offer to you, the sacrifice of Thanksgiving and we'll call upon the name.

I will pay my vows to y'all right now in the presence of all his people in the courts of yahweh's house, in the midst of you Jerusalem, praise

Um,

So we see in, uh, Verses 10 and 11. Uh, to believe to have faith, does not mean. To stoically. Bear. Whatever comes Doesn't keep its mouth. Shut Faith opens its mouth to the Lord. He says, I believed therefore I spoke. This is how Faith responds to trial. Not. Uh, trying to Barrett ourselves or in ourselves.

But crying out to God. It is not unbelief to cry to him. To tell him that we are greatly Afflicted. To tell him. That all men are liars. And so we see that. Um, Faith does not agonize in silence. But it cries out to God. Now, the Lord heard him.

Remember from First, half of the psalm. He says, I called upon the name of Yahweh. Oh, y'all

Says, then I called upon the name of Yahweh. Oh Yahweh I implore you. Deliver my soul. Uh, and then verse 8, you have delivered, my soul from death. My eye, from tears, my feet from falling. And so forth. So the Lord heard him and the rest of the psalm really answers this question.

In verse 12, what shall I render to Yahweh for all his benefits toward me? And the answer is determined by the fact that God is God. He is self-sufficient. Everything belongs to him. He upholds it all, he doesn't need anything. As he tells them in chapter 50, verses 10 through 12, the cattle and the Thousand Hills belong to him.

He doesn't need animals, uh, to be sacrificed And so this is the god. Whom we repay. By receiving, I will take up the cup of Salvation. And call upon the name of Yahweh. We worship him. With Worship in which he is not benefited but he benefits. As the Lord Jesus says, when we have done all Uh, we should confess that.

We are unprofitable servants. We have not added anything to God. Luke 17 verse 10 for as we heard not too long ago at the end of Romans 11. Who is first given to God, that he should be repaid. Uh, there's you cannot give to God, you cannot add Uh, to God any good or any glory.

From him and through him, and to him, are all things. To him, be the glory forever. And so we We make vows to worship God, according to his word, but even in his worship, Uh, it is he who is doing us? Good? And this is not surprising considering verse 15.

Precious in the sight of Yahweh is the death of his Saints. Now, it's true that when we come to die, the Lord has a special care for us and He has cared very much to redeem us from death and he has compassion, Etc. But that is not what is meant by precious.

In the sight of Yahweh is the death of his Saints. The word precious here is a money word is costly. Uh, and twice in the song. In the first half of the psalm talked about, y'all are delivering us from Death. And we understand. How costly it was. I mean for the God who has everything, the god to whom, nothing could be added.

What could ever be costly, how could something be costly to him? Except that. He added Humanity to himself. In humiliation. The second person of the godhead, the son, he humbled himself to take the form of the bond slave, and be a found in appearance as a man, humbled himself to the point of death, humbled himself, even to the death of the cross, all these things from Philippians chapter 2.

And so indeed, Even for the great and glorious. Infinite God. The deaths of his Saints delivering us from death has been very costly. And we see the greatness of God's love in the generosity. That he is willing to lay out great riches even himself. Um, The. Indescribable gift as scripture calls it.

Uh, so indeed costly in the sight of the Lord, is the death of his Saints and by this purchase price of Christ. He has delivered us from all other. Uh slavery, he says, oh, Yahweh truly. I am your servant, your servant, the son of your maidservant, you have loosed, my bonds, the Lord paid the price, To take us out from our slavery to sin and our slavery to wrath and our slavery to fear.

And to make us his freed slaves instead in which we get to Rejoice to be his servants and belong to him. And so, The response again. Verse 17 through 19 are again answering the question watch. Shall I render to Yahweh for all his benefits towards me? And again, we offer worship, I will offer to you the sacrifice.

Of Thanksgiving. And we'll call. Upon the name of the Lord. The worship of God has always been. A spiritual thing. First and foremost he doesn't need bulls and doesn't need goats we've read and studied in Leviticus. These were ways by which he gave man to draw near to him and to communicate to us that he was giving to us to draw near to him by faith through the once for all sacrifice.

Of the Lord Jesus Christ. And so the great thing that you should give God is Thanksgiving and prayer which is worship. And praise. Notice verse 14, I will pay my vows to Yahweh now in the presence of all his people. Verse 18, I will pay my vows to yahway.

Now in the presence of all his people, Two things there. You want to? Respond immediately. Or as soon as you can. Because all his people are not always gathered but as soon as you can and then the the other thing is, That public worship is prioritized over private. Uh, in the presence of all his people Verse 18 in the courts of yahweh's house in the midst of you Jerusalem.

Yes, we are worshipping in the secret place of the heart. You see that in verse 17, the sacrifice of Thanksgiving Um, Or as Hebrews, 13 calls it. The sacrifice of Praise when talking about not being jealous of not being able to participate in the feasts of the Jews. Because we have a table of which they have no right to partake because we have the reality in Christ himself.

And so we offer to God, the sacrifice of Praise, we offer to God, the sacrifice of Fellowship sharing With, with one another. And we share one with one another, in the worship, in the presence of all his people, and the courts of the Lord's House of Yahweh's house, in the midst of Jerusalem, and the psalm, concludes praise yahweh.

Hallelujah, We will spend eternity. Marveling at the greatness of his benefits to us and responding to him with the one thing. Uh, that he requires of us tells us to give in, in response worship in which he himself continues to bless us. Because that's how, you know, you have the Living God, he doesn't need anything from you.

The way. Uh, what you render to him? For all his benefits is to continue receiving. From him. Praise God. Let's pray. Our gracious Godner Heavenly Father. We thank you. For this portion, of your word and the opportunity to Read it and study it, and be singing it this week.

We pray that you would help us now with more understanding. Not to sing it, rotly or robotically. It so long as we continue to have it every week at the table. But do Lord. Press upon us, the amazing truths. You are the God from whom and through whom, and to whom are all things and no one can profit you at all.

And so help us to respond to your benefits, by worshipping you and be glorified o God as in that worship. You are the one Who gives us cup of Salvation and listens to our cries? And fills us with joy, Uh, we praise you for how you have redeemed us to belong to you.

And freed us from all other slavery Grant to us to live in that freedom and joy in Thanksgiving. We ask in Jesus name, amen.