

Psalm 114:1-8

“When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was his sanctuary, *and* Israel his dominion. The sea saw *it*, and fled: Jordan was driven back. The mountains skipped like rams, *and* the little hills like lambs. What *ailed* thee, O thou sea, that thou fleddest? thou Jordan, *that* thou was driven back? Ye mountains, *that* ye skipped like rams; *and* ye little hills, like lambs? Tremble [Hebrew: *travail in pain*] thou earth, at the presence of the Lord, at the presence of the God of Jacob; which turned the rock *into* a standing water, the flint into a fountain of waters.”

Introduction

“Psalm 113 through Psalm 118 are the Hallel Psalms, an interesting group of Psalms that we have come to. Psalm 113 and 114 were sung before the second cup in the Passover meal. And Psalm 115 through 118 were sung at the end of the meal. So, as we look into this 114th Psalm, realize it’s being sung towards the beginning of the Passover meal, and it is a remarkable Psalm, Spurgeon says it’s one of the most beautiful, McCarran says it’s unmatched in beauty, it is short, and it is sweet, and it says so much in just several verses. Let’s read through it, it says **“When Israel went out of Egypt, the house of Jacob from a people of strange language;”** speaking of the Egyptians, **“Judah was his sanctuary, *and* Israel his dominion.”** the first two verses speaking of the Exodus, the deliverance. Ah, in verses 3 and 4, nature is personified, the Psalmist by the Holy Spirit does a very interesting thing, it says, **“The sea saw *it*, and fled: Jordan was driven back.”** This is the Red Sea observed, remarkably he’s personifying, **“The sea saw *it*, and fled: Jordan was driven back.”** Giving it personality that could be forced in a direction, **“The mountains skipped like rams, *and* the little hills like lambs.”** (verse 4) And now, in verses 5 and 6 he interrogates. **“What *ailed* thee, O thou sea, that thou fleddest? thou Jordan, *that* thou was driven back? Ye mountains, *that* ye skipped like rams; *and* ye little hills, like lambs?”** (verses 5-6) And he’s coming to the answer of all of this at the end, **“Tremble, thou earth, at the presence of the LORD, at the presence of the God of Jacob; which turned the rock *into* a standing water, the flint into a fountain of waters.”** (verses 7-8) So, they’re at the table, this hymn of the Exodus, of Deliverance is being

sung, remarkably of course, Jesus was there to accomplish an exodus, when it was on the Mount of Transfiguration, Luke tells us that Moses and Elijah stood there, and they spoke to him of his decease, which he was about to accomplish at Jerusalem. Now nobody accomplishes a deceased, that's a funny way to think of that. The Greek word was actually **"They spoke to him of the exodus he was about to accomplish at Jerusalem,"** because Moses' exodus was incomplete, he brought the people out, they wandered for 40 years because they didn't go forth in faith, they entered into the Promised Land, failed to drive out the enemy, and they were under Roman occupation by the time Moses appears there and talks with Jesus of the exodus he's going to accomplish. Elijah in his day, he challenged the people **'How long halt ye between two opinions,'** and he's there speaking to Christ of what he's about to accomplish. It tells us in Ephesians, **'He will lead captivity'** not captivities, captivity itself **'captive.'** **'Hell and death where's thy sting, O grave where is thy victory'** (cf. **1st Corinthians 15:55**) So, it's a very interesting song being sung here now.

A Passover Psalm About Christ

"When Israel went out of Egypt, the house of Jacob from a people of strange language;" (verse 1) and it isn't till the last verse he tells us it was the LORD. **"the house of Jacob from a people of strange language;"** and look what it says then, **"Judah was his sanctuary, and Israel his dominion."** (verse 2) it doesn't tell us who "his" is until the last verse (i.e. the LORD). So, when Israel came out, when Jacob came out, from the Egyptians, the people of a strange language, when that was happening, **"Judah was his sanctuary."** That was a two-fold truth. The tribe of Judah for sure, and the territory they were coming to, Judah in Israel would be where the sanctuary was built. But in the loins of Judah, as he comes out of Egypt, the Messiah, his sanctuary is in the lineage of Judah, as this Exodus is taking place. And Israel itself, the whole land, his dominion. The children of Israel didn't realize it. They didn't recognize it, as Christ was sitting there that night, singing the Passover songs, as the Passover lamb was brought in again, Tripho and Justin Martyr, Tripho a rabbi, Justin Martyr says in those days there were tens of thousands of lambs crucified, again, they would put the pomegranate stake across the shoulders without breaking a bone, skin the animal, the animal was roasted with the head, the pertinence carried home in the

skin. When you got the animal home to the fireplace you drove another pomegranate stake through the mouth and out the buttocks, tied the two hands to the stake that went across the shoulders, and the two feet to the long stick, and in the fireplace was a lamb crucified. And that's the way they were prepared it in the days of Jesus. And they're there to partake of the Passover lamb, a picture of Christ crucified. And Israel [Judah. Israel, the ten northern tribes are gone from the land at this point] not even understanding what's going on. **'He came to his own, his own received him not.'** His disciples still are not seeing clearly, they still want to know if they can sit on his right hand and his left hand. But he says here, nature knew. In the very loins of Judah was the sanctuary of the LORD. **'The sea saw it, he says, the ocean knew, the sea understands what's taking place, saw it, and fled, Jordan was driven back because of it, there's no confusion. And the mountains skipped like the rams, and the little hills like the lambs,'** The crossing of the Red Sea was the completion of the Exodus, that's when they were considered out of Egypt, the Egyptian army destroyed in the Red Sea behind them [for the full account of the Exodus from Egypt, see <http://www.unityinchrist.com/lamb/exodus1.html>]. The crossing of the Jordan River was entering into their inheritance, and what happened in those years between, was the Law was given, you go to Exodus chapter 19, it says when God spoke and appeared on the mountains, the whole mountain shook, and the hills and the valley, they shook. And there's an interesting picture here, it says **'Hey, from the beginning of the Exodus to the entering into the Land, nature knew, the world that he formed understood what was moving, it wasn't just a people, but Judah, it was his sanctuary, and Israel was his dominion. And the sea fled before that, saw it and moved. Jordan was driven back, the hills skipped and so forth.'** And he says **"What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?"** (verse 5) **'What's your problem, why did you do this?'** nature being interrogated. **"thou Jordan, that thou was driven back? Ye mountains, that ye skipped like rams; and ye little hills, like lambs?"** (verse 6) and then very interesting, **verse 7** says, **"Tremble, thou earth,"** now it's expanded to all of us, **"Tremble thou earth, at the presence of the LORD, at the presence of the God of Jacob;"** and "tremble" is a specific Hebrew word, your translation might be different, it speaks of the pain of travail, or the pain of childbirth, it should say **"travail in pain thou earth,"** and it's an incredible prophecy, because it says that when Christ

returns, it's going to be like a woman in travail, there's going to be wars and rumour of wars, famines, pestilence, earthquakes, these are the beginning of sorrows, labour pains. Here it says **"Travail in pain thou earth, at the presence of the LORD,"** nature again will understand completely, **"at the presence of the God of Jacob; which turned the rock into a standing water, the flint into a fountain of waters."** (verses 7-8) The Hebrew phrase "the rock into standing water" was at the beginning of the journey, and that rock was smitten, they were to smite the rock, Moses smote that rock. The flint is in Numbers chapter 20, it's at the very end of the last year of the journey, and the first year of the journey are brought before us, the first year of the journey the rock was smitten, the last year of the journey the rock was to be spoken to and not smitten. And the whole [40 year] journey is between these two. So, imagine that, here is the rock, we're told in **1st Corinthians chapter 10, 'That that rock that followed them was Christ,'** that's what Paul says. And now we have this incredible Psalm being sung at the table with Jesus and the disciples, about God's deliverance of his people from Egypt, and that the very creation bowed before it all, because it recognized that in the loins of Judah, Judah was the sanctuary of Jehovah, of his presence and so forth. And the things are put forth, the crossing of the Red Sea, the beginning of the Exodus, the Exodus being complete from Egypt, the crossing of the Jordan, the entering into the promises of God, the mountains inbetween, where the Law was given, and then it brings us to the very end, and it says **'Look, the rock was smitten at the beginning of the journey, it was to be spoken to at the end of the journey,'** and there is Christ sitting at the table with the disciples as they go through this, just interesting, beautiful, beautiful Psalm.

Psalm 115:1-18

"Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake. Wherefore should the heathen say, Where is now their God? But our God is in the heavens: he hath done whatsoever he hath pleased. Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are

like unto them; so is every one that trusteth in them. O Israel, trust thou in the LORD: he is their help and their shield. O house of Aaron, trust in the LORD: he is their help and shield. The LORD hath been mindful of us: he will bless us; he will bless the house of Israel; he will bless the house of Aaron. He will bless them that fear the LORD, both small and great. The LORD shall increase you more and more, you and your children. Ye are blessed of the LORD which made heaven and earth. The heaven, even the heavens, are the LORD's: but the earth hath he given to the children of men. The dead praise not the LORD, neither any that go down into silence. But we will bless the LORD from this time forth and for evermore. Praise the LORD."

Introduction

Ah, Psalm 115 to Psalm 118, **Matthew 26:30** says **'And when they sung an hymn, they went out into the Mount of Olives.'** So this, Psalm 115 through Psalm 118 are the hymns that were sung at the end of the meal. So again, as we go through Psalm 115 and 116, try to imagine Christ now, with his disciples, singing these things, understanding what was ahead of him, the disciples will all flee that evening, they don't understand. These are remarkable. The song goes like this, Psalm 115, beautiful, **"Not unto us, O LORD, not unto us, but unto thy name give glory," 'LORD, it's not about us, it's about you, not unto us, not unto us, but unto thy name give glory,' "for thy mercy, and for thy truth's sake. Wherefore should the heathen say, Where is now their God? But our God is in the heavens: he hath done whatsoever he hath pleased." 'They want to say 'Where is your God? because you worship idols on the earth, and because you don't see our God, you think our God is not real? Because you don't see our God, you can pass legislation against him? because you don't see our God, you can take 'One nation under God' and challenge that? Because you don't see our God, you can stop prayer in schools and Bible reading? Because you don't see our God you think he's not there? He says, 'Well our God, he's in the heavens, that's where he is. And he, by the way, has done whatsoever he pleased.'** He's not up there, seeing an analyst or wearing his mood-ring because of little puny human beings that are rebelling down on earth, it doesn't upset him at all. He's not going 'O no, they're doing it to me again, what am I going to do?' He says, **'Look, this is the situation, the glory is not going to be ours, it's gonna be his.'** It doesn't matter what

legislation takes place, it doesn't matter what prime ministers and presidents and kings say, it doesn't matter what happens in human governments, **'Unto you, unto you O LORD, not unto us, be glory LORD, it all belongs to you, LORD,' "unto your name give glory, for thy mercy, and for thy truth's sake."** **'Why should the nations say, 'Where is now their God?' he's in the heavens,' "he hath done whatsoever he hath pleased."** (verse 3)

The Idols Men Worship, Then And Now

Verses 4 now down to 8, describe the vanity of what the world thinks. **"Their idols are silver and gold, the work of men's hands."** now that hasn't changed a whole lot now, has it? **"They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them."** (verses 4-8) So, certainly in our culture, people are not making little idols and bowing down before them. You know, there's the fringe people out there, I'm sure there's always somebody doing something strange. But by and large, those things are not happening. In our culture, people are worshipping mammon, that was money, that was the god of money. That god is still being worshipped, though people are not bowing down to little idols when they do it, but it's still being worshipped everywhere. Baccus was the ancient god of wine, and the Romans drank themselves into a stupor all the time worshipping Baccus. We don't make a little statue, but you figure fifty thousand traffic fatalities a year in the United States because of alcohol, 50,000. One out of 14 people who take their first drink becomes an alcoholic [which if people followed the Bible's explicit instructions for extreme moderation, no one would become an alcoholic, most people, preachers included, don't realize that or how alcoholism develops within a person]. The cost in our culture, in our medical facilities, in our social services, in our schools, in the workplace, the cost across this nation regarded to alcohol abuse is immeasurable. It is a greater plague by far, than any other plague in the country, more than heroine, But we still worship Baccus, we just don't get down on our hands and knees and worship a little statue. Moloch, of course the babies were taken, and when they were newborn they were put into the arms of this burning statue, the arms were heated up

till they were glowing, and they sacrificed their children to Moloch [or Baal]. Now we would never do that, but of course there's been 54,000,000 abortions since Roe v. Wade, we just don't bow down before little statues [see <http://www.unityinchrist.com/kings/1.html> and scroll to the end to read about an archeological discovery of a temple of Baal which will surprise you as to it's location.] Baal, the god of nature [Baal was also the one they sacrificed babies to, which Pastor Joe doesn't seem to realize]. I'm a discovery channel freak...I love animals, I love nature, I love all of that stuff, I love to watch that stuff, where they're searching for Big Foot, I love all that stuff. Baal was the worship of nature, of lightning, of rain, of the fields and so forth. Asheroth, nobody would bow down before this feminine statue now [the goddess that originated the Ishtar Egg, now celebrated as Easter, with bunny rabbits and Easter Eggs], but it was the worship of pornography, of sexuality, worshipped in the mountains all the time, of sexual behavior. Our culture is steeped in that now. Of course we'd never admit to bowing down in front of an idol. Look what it says here, it says the unbelievers that mock our God because he's not visible, our answer is, **'Because you can't see him, he's not there? Our God's in the heavens, their idols are silver and gold, the work of men's hands. And their little statues, they have mouths, but they can't speak, they have eyes, but they can't see, they have ears, but they can't hear, they have noses, but they can't smell, they have hands, but they can't handle anything, they have feet, but they can't walk, neither speak they through their throat,'** and here's the final one, this is the saddest thing, **"They that make them are like unto them; so is every one that trusteth in them."** (verse 8) People say, *'Well I don't worship idols.'* Whatever people give most of their time and their energy and their attention to, don't say you don't worship, human beings are worshippers, and everybody worships something. The sad thing is, worshipping all of those things, you end up to be somebody without anything to say. What do you got to say? What do you got to show? Worship alcohol, worship pornography, worship money, you got nothing to say, it says they have mouths, they speak not, they have ears, you try to talk to them, they don't hear anything you're saying, they don't listen. Sadly, it says, **'They that make them are like unto them.'** those that trust them, they're just like them, this is what you worship, this is what you become, and the sad thing is, you really don't see what's going on. You really don't have anything to say that matters, you really can't hear reason and truth. There's no light in your life, you have nothing to

give, you have no way to reach out with your hands and do anything right, you're not going anywhere, there may be feet, but they're walking, they have nowhere to go. You think of the prodigal son in the New Testament, it says he's out drinking, spending his money on prostitutes, and finally it says when he's eating husks with the swine, it says **'When he came to his senses,'** he had lost them, he was backslidden, he turned his back on the LORD, he gave himself to all these other things, he couldn't see, he couldn't hear, he couldn't think, it says when he returned to his senses, he says, **'it's better to be a servant in my father's house than to be out here.'** So if you're wondering about someone you know, how many times we knew somebody on fire for the Lord at some point in time, they're witnessing, and all of a sudden you see them, they're out there, they've lost their minds, you ask, *'How can they do that, were they ever saved in the first place?'* you go through all these machinations and wrestling and you're wondering *'What about eternal security?'* it makes you think all kinds of theological things, but God's gonna win, if they're his, he is gonna bust them, and they are gonna say *'Uncle.'* And when they return to their senses, they're gonna say *'You know what? This stinks. It's better to be a servant in my Father's house than to be doing all of this.'* Sadly, people who don't know God, they don't know eternity, they don't know forgiveness, they don't know purpose for life, they got nothing to give, nothing to say.

'The LORD Has His Mind Full Of Us, He Will Bless Us'

"O Israel," verse 9, "trust thou in the LORD: he is their help and their shield." Unlike those who are trusting in their idols, **"O house of Aaron, trust in the LORD: he is their help and their shield. Ye that fear the LORD, trust in the LORD: he is their help and their shield."** (verses 9-11) the scholars feel that in the Temple precincts when this was said, that when it was sung publicly, they would cry out, the priests would cry out **'O Israel, trust thou in the LORD!'** and then the people would sing out loud, **'He is their help and their shield,'** then the priest would say **'O house of Aaron, trust in the LORD,'** and then they would cry again, **'he is their help and shield,'** and it would go back and forth. **"The LORD hath been mindful of us: he will bless us; he will bless the house of Israel, he will bless the house of Aaron."** (verse 12) it means his mind is full of us, mindful means a mind full. Careful means you're full of care, mindful means your mind is full, it says here **'the LORD has his mind full of us; he will bless us, he will bless the**

house of Israel; he will bless the house of Aaron.’ **“He will bless them that fear the LORD, both small and great. The LORD shall increase you more and more, you and your children.” (verses 13-14)** Listen to the promise that’s given there. You know, they’re sitting at the table with him, right before they sing this song. And he breaks the bread, and he says **“Take this, break it, eat ye all of it, this is my body broken for you. And afterwards he takes the cup, and he gives it to them and says, ‘This is the cup of the New Testament [New Covenant] in my blood, drink you all of it. This is shed for the remission of sins.”** And then they go out and they sing **“The LORD hath been mindful of us, he will bless us, he will bless the house of Israel, he will bless the house of Aaron, he will bless them that fear the LORD both small and great.”** And how wonderfully, those of us with kids and grandkids, **“The LORD shall increase you more and more, you and your children.”** Just how true that hangs over us, even today, you know, all who fear the LORD. **“Ye are blessed of the LORD which made heaven and earth. The heaven, even the heavens, are the LORD’s: but the earth hath he given to the children of men.” (verses 15-16)** imagine Jesus singing this. And to Gethsemane, **“The dead praise not the LORD, neither any that go down into silence.” (verse 17)** heading into three hours of darkness (on the cross, noon to 3pm), **“But we will bless the LORD from this time forth and for evermore. Praise the LORD.” (verse 18)** Just interesting beautiful song, sung in that context.

Psalm 116:1-19

“I love the LORD, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul. Gracious is the LORD, and righteous; yea, our God is merciful. The LORD preserveth the simple: I was brought low, and he helped me. Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the LORD in the land of the living. I believed, therefore have I spoken: I was greatly afflicted: I said in my haste, All men are liars. What shall I render unto the LORD for all his benefits toward

me? I will take the cup of salvation, and call upon the name of the LORD. I will pay my vows unto the LORD now in the presence of all his people. Precious in the sight of the LORD is the death of his saints. O LORD, truly I *am* thy servant; I *am* thy servant, *and* the son of thine handmaid: thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD. I will pay my vows unto the LORD in the presence of all his people. In the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD."

Introduction

Psalm 116 again. Again just now remember, this is leaving the Last Supper, on the Passover [night, just before Passover day], Jesus and disciples. As we go into this the LORD, Jehovah, you're going to see in the first verse, **"I love the LORD, because he hath heard my voice *and* my supplications."** (verse 1) the LORD is mentioned 15 times in here. It's a very personal Psalm. When you read through Psalm 116 there's a huge amount of personal application, because it says "I" "me" "my" "mine" 37 times in these short verses, 37 times. And it says "I will," you pick it up 6 or 7 times, in the English it's actually 8 times, in the Hebrew you'll see there **"I will call, will call upon *him*"**, you see in **verse 9, "I will walk before the LORD"**, **verse 13, "I will take the cup of salvation,"** in **verse 14, "I will pay my vows,"** **verse 17, "I will offer to thee the sacrifice of thanksgiving,"** again in **verse 18, "I will pay my vows..."** so just an interesting song to sing. And again, think of the guys as they're walking out of the Last Supper, headed towards Gethsemane.

We Serve A Prayer-Hearing, Listening God

And the song begins like this, **"I love the LORD, because he hath heard my voice *and* my supplications."** (verse 1) What was Jesus thinking? Is he remembering this in Gethsemane as he's sweating great drops of blood as he's praying? **"I love Jehovah, I love the LORD, because he hath heard my voice *and* my supplications. Because he hath inclined his ear unto me, therefore will I call upon *him* as long as I live."** (verses 1-2) Now just, isn't it interesting, because you know they say that the best counselor, if you're interested in counseling, I'm not particularly, the best counselor is the best listener. What it tells me here, as I get conformed into his

image and likeness, is that I need to become a better listener, my wife, my kids, my grandkids, with the church, my comrades spiritually, that I need to be a better listener. If I'm being conformed into his image and likeness, and it says here **"I love the LORD, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live."** (verses 1-2) that we serve a prayer-hearing God, that he hears us. And the Psalmist is convinced of it here, as the Holy Spirit has him put his quill to the page.

*"The Sorrows Of Death Compassed Me, And The Pains Of Hell Gat Hold Of Me: I found Trouble And Sorrow"—
A Messianic Prophecy*

And look, Jesus again singing this, imagine, **"The sorrows of death compassed me, and the pains of hell gat hold of me: I found trouble and sorrow."** (verse 3) **"Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul."** (verse 4) you know, **'Father, forgive them, they know not what they do. Eli, Eli, lama sabachthani, Father into thine hands do I commend my spirit,'** after he said, **'It is finished.'** How interesting. **"The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul."** (verses 3-4) And he tells us in this time of trouble, his love for the LORD is based on the fact that the LORD heard him, he says here, **'he inclined his ear unto me when I called upon him.'** And here's again, you know, to me, in all these years, saved over 40 years now, I've been saved the longer half of my life...and I still feel like a child before the Lord, I still feel like I'm learning so much. And one of the things I'm convinced of now more than ever, is when those days come, and they come, you know, couple times in the last five, six years, there were times of being hurt so deeply, you know, I said to Kath, **'I don't know if I can do this 15 more years.'** You know, I'm bleeding. And sometimes you come to those days where you have nothing left, the tank is **empty**, no one else knows. But inside you've got nothing, **'I can't take another step.'** That's the meeting-place, that's when he comes, that's when he hears, when you finally come with empty hands, he's there. As long as you got something, as long as you want to make a contribution, as long as it's you and him, and he's your helper, the meeting-place isn't as real. But when you come with nothing, you come *'I'm*

wrung-out Lord, I am beaten down, I got nothing, that's the meeting-place. It's interesting, you watch Jesus in Gethsemane, it says that he began to be heavy and very sorrowful, and the Greek says **"away from home,"** that's the phrase "very sorrowful." He began to feel separated from heaven. There is Jerusalem in front of you, when we go to Gethsemane it's amazing to look across the valley and see Jerusalem and realize Jesus was here and didn't feel close to home, he felt away from home. Because the earthly Jerusalem is just a [very poor] reflection of that Holy City that God made, the real Jerusalem, the heavenly Jerusalem where his origin was from. And as he sat there in Gethsemane, and he wasn't sweating blood because he knew he would be beaten or he knew that his beard would be ripped out or his hands and his feet would be pierced, he was sweating blood because he knew he would take the sin of the world, that was the cup, upon himself, and then have to drink a cup of God's wrath, and be separated from God. He says **"The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow."** (verse 3) Imagine him singing this with the guys, they have no idea. **"the pains of hell gat hold upon me: I found trouble and sorrow. Then I called upon the name of the LORD; O LORD, I beseech thee, deliver my soul."** (verses 3b-4) and look what he says, **"Gracious is the LORD, and righteous; yea, our God is merciful."** (verse 5) You know, if somebody is just gracious they're a little too loose, if they're just righteous they're a little too hard. Our God is gracious and righteous, wonderful thing. **"yea, our God is merciful."** **"The LORD preserveth the simple: I was brought low, and he helped me."** (verse 6) you know, that's the place, when you come to that place it's a childlikeness. I have nothing, **"the LORD preserveth the simple: I was brought low, and he helped me. Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee."** (verses 6-7) there's the returning to your rest, and you know, Christ at the end, **"It is finished. Father into thy hands I commend my spirit."** It says he gave up the ghost, it wasn't taken from him. [ghost: Middle English, *spirit*] It says **'he bowed his head, he gave up the ghost,'** very interesting, when a young man had come to him and said **'Lord, I will follow you anywhere,'** and he said, **'Really? The foxes of the earth, they have their holes, the birds of the air have their nests, but the Son of man has nowhere to lay his head. You want to follow me? The animals are at home in this environment, they're earthly, the birds of the air, they have their nests, I'm not at home here, this is not my environment.'** **"The Son of man has nowhere to bow his**

head” he says, on the cross, **“It is finished.”** He says, **“Father, into thy hands I commend my spirit,”** and then it says **“he bowed his head, and he gave up the ghost.”** **“Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.”** (verses 7-8) That’s a great bumper-sticker, isn’t it? That’s something we want to carry with us every day. **“Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.”** (verse 8)

“I Will Take The Cup Of Salvation, And Call Upon The Name Of The LORD”—The Exchange Of Cups

The “I will’s” now. **“I will walk before the LORD in the land of the living.”** (verse 9) imagine Jesus singing this, seeing the other side of the cross. **“I believed, therefore have I spoken: I was greatly afflicted: I said in my haste, All men are liars.”** (verses 10) and this is more us than him. **“All men are liars”** ever been there? *‘You can’t trust anybody!’* you know, we do that. *‘That’s it, I’m done!’* Jeremiah said, *‘that’s it, I’m not speaking anymore!’* but he said, *‘LORD, your Word was a fire in my bones, I couldn’t shut up.’* You know, here the writer says in his affliction, obviously not Christ, he says **“I said in my haste, All men are liars.”** Well if that’s true, we don’t have to believe what he’s written here, you know, it’s self-defeating. But he admits, *‘I did that in haste, I did it in angst, I was angry, I flipped out, I said in my haste, All men are liars.’* **“What shall I render unto the LORD for all his benefits toward me?”** (verse 12) he’s at least looking to heaven. He says, **“I will take the cup of salvation, and call upon the name of the LORD.”** (verse 13) again, what is Christ thinking in Gethsemane about this song? He took our cup, the cup of God’s wrath, and he gave us the cup at the Last Supper of fellowship with the Father, that was the exchanging of cups. **“I will take the cup of salvation, and call upon the name of the LORD. I will pay my vows unto the LORD now in the presence of all his people.”** (verses 13-14) Not my will, but thine be done.

“Precious In The Sight Of The LORD Is The Death Of His Saints”—What Does That Mean?

And then, **“Precious in the sight of the LORD is the death of his saints.”** (verse 15) You know, it’s almost as a parent, you

know, a child whose been away, someone whose maybe on the battlefield, and all of a sudden they're coming home. This is spoken from the perspective of Eternity, it's not an earthly perspective. This is telling us what the LORD sees on the other side of the equation. **"Precious in the sight of the LORD is the death of his saints."** (verse 15) it's a homecoming, you know, he sees on his side, crossing all of this pain, all of this sorrow, all of this crying out, and then stepping into Eternity, no sin, no sorrow, no pain, no death, **"Precious in the sight of the LORD is the death of his saints."** and certainly Jesus as he sings this, knows it's because of what he's accomplished. **"O LORD, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds."** (verse 16) just imagine him singing this.

Some Vows We Can Make

"thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD. I will pay my vows unto the LORD now in the presence of all his people, in the courts of the LORD's house, in the midst of thee, O Jerusalem, Praise ye the LORD." (verses 16c-19) Look, **"I will pay my vows"**, you know, I talk to people sometimes that are so troubled, because they feel they've made a promise, they're unable to keep it. You know, in the Old Testament you could sacrifice or pay your way out of a vow, if you made a Nazarite vow, there was a way to end it. And that's why Jesus says, you know, **"Don't swear by heaven or earth, don't make vows, don't do these things."** But it's beautiful to look here. Look at the vows he's made here, as we come through this Psalm. In **verse 2** he says **'I will call upon him as long as I live.'** That's a good vow I think, isn't it? Everybody here tonight willing to make that vow? **'I'm gonna call upon him as long as I live.'** It's not a bad vow. Some days it might be *'I can't believe you're doing this to me,'* but you're going to be calling upon him, as long as you live. You're not going to look to Moloch, you're not going to look to these other gods, there's nowhere else to go, Peter says **'Where else can we go, who else has the word of Eternal life?'** That's a good vow. Look in **verse 9**, **"I will walk before the LORD in the land of the living."** We're willing to make that? Lord, I'm going to walk before you, my life is, human beings may not understand me, they may not see everything going on in my life, but Lord my life is before you, you see, you understand. And particularly after **verse 8**, **"thou hast delivered my soul from**

death, mine eyes from tears, and my feet from falling.” so LORD, I’m going to walk before you, in the land of the living, good vow. Look at **verse 13, “I will take the cup of salvation, and call upon the name of the LORD.”** everybody willing to make that vow? Because you can mess up the first two, then that verse is very important, **“I will take the cup of salvation, and call on the name of the LORD.”** I mean, what else is there? Again, where else can we go, who else has the words of Eternal life? Jesus leaves us the breaking of the bread and drinking of the cup. Israel [and the early Church] had Passover, all these things they had to enact, with the lamb, the bitter herbs, the salty water, the tears, all of that they had, Sukkot, the building of booths, the Feast of Tabernacles, all the different things, you go through their feasts, there were so many things they had to enact, and God’s a Master Teacher [the early Christian Church still enacted those things, kept the Sabbath, and God’s Holy Days Pastor Joe just listed. They only switched from the sacrifice of the lamb to the bread and wine, but kept it once a year on Passover. For historic proof, see: <http://www.unityinchrist.com/history2/earlychurch1.htm>].

. And here we are, thousands of years later, and God says when he gives the Passover to the Jews in Exodus 12, that they will do this from generation to generation to generation for ever. And you see Jews all over the world [and Messianic Jewish believers in Jesus]...they’re kind of like the Church, all these different flavors, and yet they all have Seder. They all keep the Passover. And the LORD it in Exodus 12, they’re going to keep this from generation to generation forever, remarkable. The building of booths to teach the children we were in the Wilderness, and God kept us. He gives us one, isn’t it wonderful? The breaking of the bread, the drinking of the cup. He says, **‘In the center of everything you do, I want you to remember this, my broken body, my shed blood, that’s the epicenter, that’s the way home.’** All of the other things, you learn, you work through, but religion, re-linking with God is not a denomination, it is a personal relationship with the Living God, and it only happens through the broken body and the shed blood of his Son. He’s the Master Teacher, he gives us this. **“I will take the cup of salvation, and call upon the name of the LORD.”** Verse 14 and verse 18 says **“I will pay my vows...in the presence of the people...in the presence of the people”** it says in both places. In **verse 17** it says **“I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.”** is that a vow we’re willing to make? Just two of us? **“I will offer to thee the sacrifice of thanksgiving”** the reason I’m asking, is because I’m at the end

of this study, and we're going to sing a couple songs now, and because we have some extra time, we're going to sing several songs, I could have fit Psalm 117, that's the shortest Psalm, I could have just slipped that in here. But I need a little bit to stretch out Psalm 117 and Psalm 118, because Psalm 119 is humongous, and we're going to be there for several months. So, I didn't want to rush through these. But we're paying our vows now in the presence of the people, you know, one of those is **"I will offer to thee the sacrifice of thanksgiving,"** I'm going to have Rob come, we have 15 minutes now, we can worship and bring our hearts before the Lord, and we can pay unto him the sacrifice of thanksgiving, we can offer that. Let me pray, according to what we looked at this evening, and then we'll begin to worship...[transcript of a connective expository sermon on Psalm 114:1-8, Psalm 115:1-18 and Psalm 116:1-19, given by Pastor Joe Focht, Calvary Chapel of Philadelphia, 13500 Philmont Avenue, Philadelphia, PA 19116]

related links:

For a full account of the Exodus from Egypt, see,
<http://www.unityinchrist.com/lamb/exodus1.html>

and for the last six days of Jesus' physical life, see,
<http://www.unityinchrist.com/lamb/lastsix.htm>

Idol worship then and now, temple of Baal found in New Hampshire. see,
<http://www.unityinchrist.com/kings/1.html>
(and scroll to the end of the document)

The early New Testament Church, what was it like? See,
<http://www.unityinchrist.com/history2/earlychurch1.htm>