



Psalms 114-118

Psalms 114:1–8** See note on Ps. 113:1–9. ***This psalm is the one most explicitly related to the Exodus (Ex. 12–14). It recounts God’s response to a captive nation (Israel in Egypt) in order to honor His promises in the Abrahamic Covenant (Gen. 28:13–17) given to Jacob (cf. 114:1, “The house of Jacob;” 114:7, “the God of Jacob”).

- I. God Inhabits Israel (114:1, 2)
- II. God Intimidates Nature (114:3–6)
- III. God Invites Trembling (114:7, 8)

***Psalms 115:1–18** See note on Ps. 113:1–9. This praise psalm appears to be antiphonal in nature, following this outline and pattern:

- 1) the people (vv. 1–8); 2) the priests (vv. 9–11); 3) the people (vv. 12, 13); 4) the priests (vv. 14, 15); and 5) the people (vv. 16–18).

Verses 4–11 are very similar to Ps. 135:15–20. It has been suggested that this psalm is post-Exilic (cf. v. 2) and could have first been sung at the dedication of the second temple (cf. Ezra 6:16).

Psalms 116:1–19** See note on Ps. 113:1–9. ***This is an intensely personal “thank you” psalm to the Lord for saving the psalmist from death (116:3, 8). The occasion and author remain unknown, although the language used by Jonah in his prayer from the fish’s stomach is remarkably similar. While this appears to deal with physical death, the same song could be sung by those who have been saved from spiritual death.

- I. The Lord’s Response to the Psalmist’s Prayer for Deliverance from Death (116:1–11)
- II. The Psalmist’s Reaction to God’s Deliverance of him from Death (116:12–19)

***Psalms 117:1, 2** See note on Ps. 113:1–9. The seal of redemptive truth is bound up in this diminutive but seminal psalm—its profundity far outdistances its size. This pivotal psalm exhibits 3 distinguishing features: **1) it is the shortest psalm; 2) it is the shortest chapter in the Bible; and 3) it is the middle chapter of the Bible.** That God looked redemptively beyond the borders of Israel in the OT is made clear here. The psalm looks back to God’s intent for Adam and Eve in Eden (Gen. 1, 2) and looks ahead to the ultimate fulfillment in the new heavens and earth (Rev. 21, 22).

- I. A Global Invitation (117:1)
- II. A Grand Explanation (117:2)

Psalms 118:1–29** See note on Ps. 113:1–9. ***This psalm, along with Ps. 110, is intensely messianic and thus the most quoted by the NT (Matt. 21:9, 42; 23:39; Mark 11:9, 10; 12:10, 11; Luke 13:35; 19:38; 20:17; John 12:13; Acts 4:11; Heb. 13:6; 1 Pet. 2:7). Neither the author nor the specific circumstances of the psalm are identified. ***Two reasonable possibilities could be entertained:*** 1) it was written during Moses’ day in the Exodus, or 2) it was written sometime after the Jews returned to Jerusalem from Exile. Probably it was the former, given 1) the nature of the Egyptian Hallel (esp. Ps. 114); 2) its use by the Jewish community especially at Passover; 3) the close similarity to Moses’ experience in the Exodus; 4) the striking similarity in language (Ps. 118:14 with Ex. 15:2; 118:15, 16 with Ex. 15:6, 12; 118:28 with Ex. 15:2); and 5) the particularly pointed messianic significance as it relates to the redemption provided by Christ our Passover (1 Cor. 5:7). It seems reasonable to propose that ***Moses possibly wrote this beautiful psalm to look back in worship at the historical Passover and look ahead in wonder to the spiritual Passover in Christ.***

- I. Call to Worship (118:1–4)
- II. Personal Praise (118:5–21)
- III. Corporate Praise (118:22–24)
- IV. Commitment to Worship (118:25–29)

