

Psalms 116:13

Authorized King James Version (KJV)

I will take the cup of salvation, and call upon the name of the LORD.

Analysis

I will take the cup of salvation, and call upon the name of the LORD. This verse provides the psalm's first answer to the previous question: "What shall I render unto the LORD?" Paradoxically, the response to grace received is receiving more grace—taking the cup of salvation and calling on God's name.

"I will take" (נָשָׂא/essa) uses nasa, meaning lift up, bear, carry, take. The imperfect tense indicates volitional future action: "I will" or "I choose to." This is deliberate decision, not passive reception. The verb suggests actively reaching for, lifting up, and drinking from the cup. The same verb describes priests lifting offerings before God (Exodus 29:27).

"The cup of salvation" (כּוֹס־יְשׁוּעוֹת/kos-yeshuot) uses powerful metaphorical imagery. Kos (cup) appears throughout Scripture representing one's lot, portion, or destiny—whether blessing (Psalm 23:5: "my cup runneth over") or judgment (Jeremiah 25:15: "the wine cup of this fury"). Yeshuah (salvation, deliverance) appears in plural form suggesting abundant, complete, comprehensive salvation. This isn't single deliverance but ongoing, multifaceted salvation—past deliverance, present security, future hope.

Taking "the cup of salvation" likely refers to drink offering poured out during thanksgiving sacrifice (Numbers 28:7) or cup lifted during festal celebration. Some commentators connect it to Passover's four cups representing redemption stages. The imagery suggests celebration, thanksgiving, participating in salvation's

benefits. Rather than offering something TO God, the psalmist receives FROM God—continuing to drink deeply from salvation He provides.

"And call upon the name of the LORD" (וְקָרָא בְּשֵׁם יְהוָה/uvshem-Yahweh ekra) adds second response element. Qara means call, proclaim, summon, worship. "Calling on the name of the LORD" means invoking His character and attributes in prayer, proclaiming His nature in testimony, appealing to His covenant promises. This phrase appears throughout Scripture marking genuine faith (Genesis 4:26; Joel 2:32; Acts 2:21; Romans 10:13).

Together, these responses reveal beautiful paradox: gratitude for grace received expresses itself by receiving more grace and declaring dependence on God. The proper response to divine deliverance isn't achieving spiritual independence but deeper dependence, continued trust, ongoing worship. We respond to salvation by celebrating salvation, by calling on the Savior's name, by proclaiming our need for Him. This isn't earning or repaying but enjoying and extending relationship.

Historical Context

The "cup" metaphor pervades Scripture. Blessing cups include Psalm 16:5 ("The LORD is the portion of mine inheritance and of my cup") and Psalm 23:5 ("my cup runneth over"). Judgment cups include Isaiah 51:17 ("the cup of his fury"), Jeremiah 25:15 ("the wine cup of this fury"), and Revelation 14:10 ("the wine of the wrath of God").

At Last Supper, Jesus took cup saying: "This cup is the new testament in my blood, which is shed for you" (Luke 22:20). In Gethsemane, He prayed: "O my Father, if it be possible, let this cup pass from me" (Matthew 26:39). The cup represented God's wrath against sin that Christ would drink fully, exhausting divine judgment so believers could drink salvation's cup.

Paul writes: "The cup of blessing which we bless, is it not the communion of the blood of Christ?" (1 Corinthians 10:16). Christian communion involves taking cup of salvation—celebrating Christ's blood shed for sin's forgiveness. Each time believers drink communion cup, they testify: "I will take the cup of salvation and

call upon the name of the LORD."

Calling on God's name marks genuine faith from earliest biblical times. Genesis 4:26 states: "Then began men to call upon the name of the LORD." Abraham "called on the name of the LORD, the everlasting God" (Genesis 21:33). Joel prophesied: "whosoever shall call on the name of the LORD shall be delivered" (Joel 2:32). Peter quoted this at Pentecost (Acts 2:21). Paul applied it to gospel salvation: "whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13).

This calling involves both private prayer and public testimony. Psalm 116:13 addresses personal devotion; verse 14 adds "Now in the presence of all his people"—public declaration. Genuine faith confesses Christ privately in prayer and publicly in witness. Romans 10:9-10 connects both: "if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart...thou shalt be saved."

Related Passages

Romans 10:9 — Confession and belief for salvation

John 3:16 — God's love and salvation

Study Questions

1. What does it mean to 'take the cup of salvation' as a response to grace already received?
2. How does the cup of salvation that believers take relate to the cup of wrath that Jesus drank at the cross?
3. Why is 'calling upon the name of the LORD' both a prayer activity and a witness activity?
4. How does this verse challenge the notion that responding to God's grace means achieving spiritual self-sufficiency?

Interlinear Text

כּוֹס	יְשׁוּעַ וְת	אֶשָּׂא	וּבִשָּׂה מ	יְהוָה ה	אֶקְרָא:
the cup	of salvation	I will take	upon the name	of the LORD	and call
H3563	H3444	H5375	H8034	H3068	H7121

Additional Cross-References

Psalms 16:5 (References Lord): The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot.

Psalms 116:2 (Parallel theme): Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

Psalms 105:1 (References Lord): O give thanks unto the LORD; call upon his name: make known his deeds among the people.

1 Corinthians 10:21 (References Lord): Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

Psalms 80:18 (Parallel theme): So will not we go back from thee: quicken us, and we will call upon thy name.

1 Corinthians 10:16 (Parallel theme): The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

Luke 22:20 (Parallel theme): Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

Isaiah 12:4 (References Lord): And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.

Psalms 116:17 (References Lord): I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.