

Psalm 113

Telling the Greatness of Yahweh is Commanded of His Servants

- I. The **Responsibility** of Yahweh's Servants to Praise Him vv 1-3
 - A. **How** Do We Praise God? v 1

Psa. 113:1 Praise Yahweh! Praise, O servants of Yahweh, Praise the name of Yahweh!

 1. Meaning of the Hebrew Hy: Wll]h' (*halelu-yah; alleuia* in Latin)
 2. The Command to Praise is Given to His Servants
 - B. The **SUBJECT** of Praise vv 1-2a
 1. **Yahweh** (יהוה יהוה) *yhwh*
 2. His name

Psa. 113:2 Blessed be the name of Yahweh...
 - C. **How Long** is Yahweh to be Praised? v 2

Psa. 113:2 ... From this time forth and forevermore! TIME

 1. At the present
 2. Without ending
 - D. **Where** is Yahweh to be Praised? v 3 **PLACE**

Psa. 113:3 From the rising of the sun to its going down Yahweh's name is to be praised.
Zeph. 2:11 Yahweh will be awesome to them, For He will reduce to nothing all the gods of the earth; People shall worship Him, *Each one from his place, Indeed all the shores of the nations.*
Mal. 1:11 For from the *rising of the sun, even to its going down*, My name shall be great among the Gentiles; *In every place* incense shall be offered to My name, And a pure offering; For My name shall be great among the nations," Says the Yahweh of hosts.

 1. In the East
 2. In the West

The worship of the Lord is **not limited to the land of Canaan** but is to be universal. Through the witness of faithful Jews, many proselytes joined in the praise of God in the Diaspora. With the coming of our Lord and the preaching of the gospel to the Gentiles, the true worship of God has been gradually extended to all parts of the globe.
- II. The **Character** of Yahweh that is to be Praised vv 4-9

Now we have a justification for declaring God's greatness before others: His sovereignty and His tenderness

 - A. God is a **Transcendent Sovereign** v 4

Psa. 113:4 Yahweh is high above all nations, His glory above the heavens.

 1. He reigns over all nations
 2. He stands above the universe
 - B. To whom may God truly be **compared**? v 5

Psa. 113:5 Who is like the Yahweh our God, Who dwells on high,
This bold statement of the glorious rule of the Lord over heaven and earth evokes a rhetorical question, used as a way of stressing the uniqueness and the victorious rule of the Lord: "Who is like Yahweh our God?"

Ex. 15:11 “Who is like You, Yahweh, among the gods? Who is like You, glorious in holiness, Fearful in praises, doing wonders?”

Deut. 3:24 ‘O Lord Yahweh, You have begun to show Your servant Your greatness and Your mighty hand, for what god is there in heaven or on earth who can do anything like Your works and Your mighty deeds?’

Is. 40:18 ¶ To whom then will you liken God? Or what likeness will you compare to Him?

Is. 40:25 “¶ To whom then will you liken Me, Or to whom shall I be equal?” says the Holy One.

Is. 46:5 “¶ To whom will you liken Me, and make Me equal And compare Me, that we should be alike?”

1. Though transcendent He is immanent v 6

Psa. 113:6 Who humbles Himself to behold The things that are in the heavens and in the earth?

2. Though He is above the heavens he cares for the most deprived among us v 7-8

Psa. 113:7 He raises the poor out of the dust, And lifts the needy out of the ash heap,

Psa. 113:8 That He may seat him with princes — With the princes of His people.

This is a quote from **Hannah’s Song** in 1 Sam 2:8

1Sam. 2:8 He raises the poor from the dust And lifts the beggar from the ash heap, To set them among princes And make them inherit the throne of glory. “For the pillars of the earth are the LORD’s, And He has set the world upon them.

Note **Mary’s Magnificat** in Lk 1:52:

Luke 1:52 He has put down the mighty from their thrones, And exalted the lowly.

rp;[, according to 1 Kings 16:2, cf. 14:7, is an emblem of lowly estate (Hitziq), and

tPov]a' (from tp'v;) an emblem of the deepest poverty and desertion; for in Syria and Palestine the man who is shut out from society lies upon the *mezbele* (the dunghill or heap of ashes), by day calling upon the passers-by for alms, and by night hiding himself in the ashes that have been warmed by the sun (*Job*, ii. 152).

God raises His people according to **Elihu**:

Job 36:7 He does not withdraw His eyes from the righteous; But they are on the throne with kings, For He has seated them forever, And they are exalted.

3. Though He is exceedingly great He ministers to the hurting among us v 9 a-b

Psa. 113:9 He grants the barren woman a home, Like a joyful mother of children...

The afflicted man will receive recognition and the oppressed woman will receive honor in being a woman. In the ancient Near East, and especially in Israel, motherhood was a crowning achievement of any woman. A barren woman was a social outcast; she was a disappointment to her husband, to other women, and especially to herself

C. Praise Yahweh v 9c

Psa. 113:9...Praise Yahweh!

The psalm concludes on the note it began with. The final call to praise is so much more conclusive, as the psalmist has developed two reasons for the praise of the Lord: his sovereignty (vv.4-5) and his loving acts of care (vv.6-9a)

BIG IDEA

What does “praise” God mean? Praise is different from thanksgiving, confession, intercession, etc. Praise is bragging on God before other people. It cannot be done when we are alone. To say praise God is NOT praising God, but calling on other people listening to declare God’s nature and His works. Praise is telling others what kind of God we serve, His nature (all-powerful, all-knowing, etc.) and what He has done (He has created the universe, He has revealed Himself to us, He has saved us, He takes care of us like a Shepherd, etc.)