

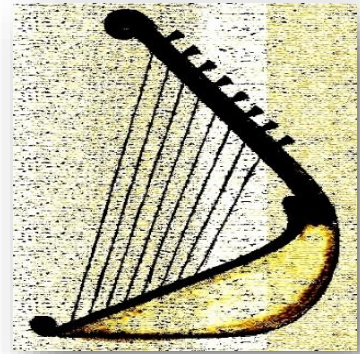
# PSALM 113 vs 1

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Psalms 113–118 are known as: **The Great Hallel**

This Psalm is one of pure praise, and contains little that requires an exposition: a warm heart full of adoration of the Most High will best of all comprehend this sacred hymn. The subject is: His greatness and goodness, His voluntary descent as the God of Israel, exhibited in lifting up the needy from their low estate. With this Psalm begins **the Great Hallel**, or **Hallelujah, which was sung at their 3 solemn festivals**; we will therefore call it: **THE COMMENCEMENT OF THE HALLEL**.



Praise YHWH servants of YHWH. – no longer servants of Pharaoh.

**Hallelujah!** Praise is an essential offering at the three solemn festivals of the people of God; three times a year they were required to go to Jerusalem, and they were required to not be empty-handed; Moses tells us, those joyous times were: **the Festival of Unleavened Bread**; **the Festival of Firstfruits and Harvest**; and **the Festival of Ingathering**.

Division. No division need be made in the exposition of this Psalm, except to praise God for His excellency (1-5); and for His mercy (6-9) – Charles Spurgeon.

## **1 Praise the Lord.**

**Praise, O servants of the LORD, praise the name of the LORD.**

**<sup>2</sup> The name of the LORD be blessed, from this time and forevermore.**

**<sup>3</sup> From the rising of the sun to its setting, PRAISED is the name of the LORD.**

**<sup>4</sup> High above all nations is the LORD; above the heavens is His glory.**

**<sup>5</sup> Who is like the LORD our God, who dwells on high.**

Think about it: Praising God does not rest in mere speculation, floating only in the brain, but in such quick and lively fears as to sink into the heart, and there produce suitable affections; for it will make us love Him for His goodness, respect Him for His greatness, fear Him for His justice, dread Him for His power, adore Him for His wisdom, and for all His attributes make us live in awe and obedience to Him. This is to praise God, without which all other complimenting of Him is mere flattery and hypocrisy. God Almighty endowed us for this end: that we should set forth His praise. – Matthew Hole, 1730.

This One who is from everlasting to everlasting is so high, He is under no necessity to hurry His plans; He has fixed the times and seasons – they are all with Him, and He dwells on high – Richard Watson, 1831.

**<sup>6</sup> Who humbles Himself to behold the things in heaven, and on earth!**  
/ the thought is amazing!

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**<sup>7</sup> He raises the poor from the dust, and lifts the needy from the dunghill;**

**<sup>8</sup> to set him with princes, even with the princes of His people.**

**<sup>9</sup> He makes the barren woman to keep house, and to be a joyful mother of children.**

Think about it: John the Baptist sent two disciples to Jesus, to know if He was the Messiah; the Lord answered “The blind see, the lepers are cleansed, the dead are raised” – extraordinary events, which proved His divine mission. He summed up the whole by saying, “The poor have the gospel preached to them”. There never was a religion but the true religion, with equal respect to all of society. How often, in choosing the poor, yet rich in faith, does God exalt the poor from the dust, and the needy from the dunghill – Richard Watson.

Who is like Him? Among the nations or angels of heaven, or the monarchs of earth, there is none like Him, for His wisdom, power, goodness, grace or mercy; none ever was like Him -- John Gill 1697-1771.

In this matter we would not be mistaken, but think altogether correctly: There is no being, either in heaven or on earth, who can be in any way likened unto the Lord God. – Wolfgang Musculus, 1497-1563.

How high is He? Answer: So high all creatures bow before Him; angels and saints worship Him; He is so high His greatness is unsearchable. – Thomas Hodges, A Glimpse of God's Glory, 1642

At the very least, this verse let's us know our God can do the inconceivable: a barren woman = a joyful mother. Through centuries the church took this verse to represent them, Is it metaphor, or veiled allusion? The subject: a barren woman, is only mentioned by the prophet – (Isaiah 54:1) That barren woman, was lost Israel, led by ½ Egyptian sons of Joseph who got carried away with promises given Abraham, Isaac and Jacob; Ephraim to become the great commonwealth; Manasseh became the great nation when the Gentiles comes to a close. Israel was not Jewish; Judah was Jewish. In other words, Gentiles were everybody who was not Jewish. So, by that reasoning, Israel was a Gentile. Does God have a sense of humor or what? The House of Judah sang this prophecy of their lost brothers living to the north, always scrapping with each other – fools trying to answer: who is the greatest?. Guess what? **God is!**

**Praise the Lord.**

**This is My Father's World**

**Jesus it is You**

Check out: Our Brothers Sisters Around The World Singing GOD'S Praise:  The Songlist 

**Every Praise**

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