

Psalm 113

**Telling the Greatness of
Yahweh is Commanded
of His Servants**

Psalm 113

Introduction

The Hallel

With this Psalm begins the *Hallel*, which is recited at the three great feasts, at the feast of the Dedication (*Chanucca*) and at the new moons, and not on New Year's day and the day of Atonement, because a cheerful song of praise does not harmonize with the mournful solemnity of these days.

Psalm 113

Introduction

The Hallel is recited only in fragments during the last days of the Passover, for “my creatures, saith the Holy One, blessed be He, were drowned in the sea, and ought ye to break out into songs of rejoicing?”

Psalm 113

Introduction

In the family celebration of the Passover night it is divided into two parts, the one half, Ps. 113, 114, being sung before the repast, before the emptying of the second festal cup, and the other half, Ps. 115-118, after the repast, after the filling of the fourth cup, to which the ὑμνήσαντες (ὑμνέω, sing a hymn) (Matt. 26:30, Mark 14:26) after the institution of the Lord's Supper, which was connected with the the fourth festal cup,

Psalm 113

Introduction

may refer. Paulus Burgensis styles Ps. 113-118 *Alleluja Judaeorum magnum*. This designation is also frequently found elsewhere. But according to the prevailing custom, Ps. 113-118, and more particularly Ps. 115-118, are called only *Hallel*, and Ps. 136, with its “for His mercy endureth for ever” repeated twenty-six times, bears the name of “*the Great Hallel*” (הלל הגדול) (הלל הגדול).

Psalm 113

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 the LORD! (Yahweh)

Praise, O servants of the LORD, (Yahweh)

Praise the name of the LORD! (NASB)
(Yahweh)

Psalm 113

1. Meaning of the Hebrew הַלְלוּ יְהוָה (Psa 113:1)
(*halelu-yah; alleluia* Latin)

Give praise to Yahweh

Psalm 113

2. The Command to Praise is Given to His Servants

Give praise servants of Yahweh

Psalm 113

Preface of NASB, 1971

THE ***PROPER NAME*** OF GOD IN THE OLD TESTAMENT: *In the Scriptures, the name of God is most significant and understandably so. It is inconceivable to think of spiritual matters without a proper designation for the Supreme Deity. Thus the most common name for the Deity is God [אֱלֹהִים], a translation of the original Elohim .*

Psalm 113

Preface of NASB, 1971

One of the titles for God is Lord, a translation of Adonai. There is yet another name which is particularly assigned to God as His *special or proper name*, that is, the four letters YHWH (יהוה) (Exodus 3:14 and Isaiah 42:8). This name has not been pronounced by the Jews because of reverence for the great sacredness of the divine name.

Psalm 113

Preface of NASB, 1971

Therefore, it has been consistently translated LORD. The only exception to this translation of YHWH is when it occurs in immediate proximity to the word Lord, that is, Adonai. In that case it is regularly translated GOD in order to avoid confusion. *It is known that for many years YHWH has been transliterated as Yahweh, however no complete certainty attaches to this pronunciation.* (The preface to the New American Standard Version, 1971.)

Psalm 113

Response

NASB says that the proper name of God is “most significant” and “[i]t is inconceivable to think of spiritual matters without a proper designation for the Supreme Deity.” However, they, and other translations (except for the Jerusalem Bible, the World English Bible (used by the HVSBS) and the first edition of the Christian Standard Bible) have chosen to omit the name, because, they say, “no complete certainty attaches to this pronunciation.”

Psalm 113

Response

Yet Elohim (God), meaning powerful one, Adonai, meaning master, El Shaddai, meaning God almighty, and variations of these were used as designations. Like I am a husband, father, professor, but my proper name is Wayne. All of these are appropriate to use in certain contexts, but the proper name of God is different, and is used over 5,000 times in the Old Testament.

Psalm 113

Response

The most important mention is Exodus 3:15
“God, furthermore, said to Moses, “Thus you shall say to the sons of Israel, ‘Yahweh, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.’ **This is My name forever, and this is My memorial-name to all generations.**” (Ex 3:15 NAS95) See detailed explanation in Exodus 3:1-18 in HVSB

Psalm 113

Response

In our common statement, *halelu-yah*, there is little question that “yah” stands for the first portion of the name of God. The “weh” at the end is the most like pronunciation based on the a-e pattern in Hebrew words. No absolute certainty, but as much as we have in any other topic of biblical studies.

Psalm 113

B. The **Subject** of Praise vv 1-2a

1. Yahweh

Give praise to the name (character) of Yahweh

2. His name (character)

Psa. 113:2 Blessed be the name of the Yahweh

Psalm 113

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**

Psalm 113

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***

Psalm 113

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 Yahweh of hosts.

Psalm 113

1. In the East

2. In the West

From the place the sun rises until its setting.

Psalm 113

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.

Psalm 113

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

Psalm 113

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

Yahweh is high over all nations in His
authority

2. He stands above the universe

His glory (manifestation of His character) is
above all heavens

Psalm 113

B. To whom may God truly be **compared**? v 5

Psa. 113:5 Who is like Yahweh our God, Who dwells on high,

Solomon's prayer at the dedication of the temple

Psalm 113

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 the Yahweh our God?”

Psalm 113

Ex. 15:11 “Who is like You, O 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?’

Psalm 113

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?

Psalm 113

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?

Yahweh humbles Himself to see into the heavens and into the earth

Psalm 113

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,

Who raises the poor from the dust

And raises the poor from the dust (dung heap)

Psalm 113

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 Yahweh's, And He has set the world upon them.

Psalm 113

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

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

Psalm 113

According to 1 Kings 16:2, 'āp_{or} an emblem of lowly estate (Hitzig), and 'ašpōt (from šāp_{at}) an emblem of the deepest poverty and desertion; for in Syria and Israel, 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.

Psalm 113

God raises His people according to Elihu in 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.”

Psalm 113

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...

Psalm 113

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

Psalm 113

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)

A photograph of a group of people in traditional costumes, possibly during a festival or performance. The image is heavily faded and has a yellowish tint. The word "STOP" is overlaid in large, bold, red capital letters in the center. The background shows people in various costumes, including one with a large white mask and another with a dark hat and white mask. The overall scene is somewhat obscured by the high contrast and color of the text.

STOP