

## PSALM 113

*The LORD Exalts the Humble.*

### INTRODUCTION.

- A. From Roy H. Enoch (6-19-96). "Praising the Lord for Exalting the Humble."
- B. This is a natural sequel to the two previous psalms. Psalm 111 declares God's works show Him to be powerful and merciful. Psalm 112 shows how those who serve Him will imitate His nature as much as they can. Psalm 113 shows how God cares for the poor and humble.
- C. This is another of the "Hallelujah Psalms," and show how God lifts up those who are weak and sometimes are considered insignificant by men.
- D. Clyde M. Miller, in the *Living Word Commentary*, describes the next six psalms in this way:  
"In Judaism, Psalms 113-118 are known as the Egyptian Hallel ('Hallel' means Praise). Psalms 113 and 114 were sung before the Passover meal; and psalms 115-118 were sung after it. They were also sung at the feasts of Pentecost, Tabernacles, and Dedication (Hanukkah, or the Feast of Lights)."
- E. The first six verses of this psalm describes the glory and majesty of God that would cause us to want to praise Him. The last three verses describes His blessings on the poor, needy and barren woman.

### THE TEXT.

113:1 Praise the LORD!  
Praise, O servants of the LORD,  
Praise the name of the LORD.  
2 Blessed be the name of the LORD  
From this time forth and forever.  
3 From the rising of the sun to its setting  
The name of the LORD is to be praised.  
4 The LORD is high above all nations;  
His glory is above the heavens.  
5 Who is like the LORD our God,  
Who is enthroned on high,  
6 Who humbles Himself to behold  
*The things that are in heaven and in the earth?*  
7 He raises the poor from the dust  
And lifts the needy from the ash heap,  
8 To make *them* sit with princes,  
With the princes of His people.  
9 He makes the barren woman abide in the house  
As a joyful mother of children.  
Praise the LORD!

### COMMENTS.

[v1] "Praise, O servants of the Lord..." "Servants" here may refer to the priests who are leading in the service, the Levites who served God by caring for the temple and teaching the people, or it may refer to the nation or worshipers.

[v1,2] "Praise the name of the Lord! Blessed be the name to the Lord..." The "name" of the Lord was described in Psa. 111:9, "Holy and awesome is His name" (NKJ). It is "Holy and reverend is His name" (KJV). God's name represents his character and personality and man should stand in awe before Him because of His power and love to bless, and justice to punish those who do not respect Him enough to obey Him.

[v2] "...from this time forth and forevermore!" "This expression occurs in 115:8; 121:8; 125:2 and 131:3. It means for one to praise God regularly and consistently throughout one's life" (Coffman).

[v4-6] "The Lord... Who dwells on high... humbles Himself to behold the things that are in the heavens and in the earth." It seems that this is referring to God in an accommodative sense from man's viewpoint. It almost seems that God is pictured as leaning down out of heaven to see what man is enduring on earth.

**[v7]** “He raises the poor out of the dust, and lifts the needy out of the ash heap...” This seems to be a synonymous parallelism and the “dust heap” or “dunghill” as it is sometimes translated, refers to the city dump where the ones in deep poverty or diseased, tried to find a living and ask alms (see 1Sam. 2:7,8).

**[v8]** “That He may seat him with princes...” God would lift those from poverty to the luxury of the king's palace.

**[v9]** “He grants the barren woman a home...” Coffman suggests that this figure may come from 1Sam. 2:5-8,21 where Hannah, who was barren was given children.