

PSALM 113 – The Majesty and Condescension of God -Who is like the LORD our God?

4/24/21 Sat. Morn Prayer - P. Twente, www.ptwente.com 714 425-9221; ptwente@gmail.com

'Praise to the Lord, the Almighty, the King of creation' Joachim Neander (1650-80) (1:41)

Praise to the Lord, the Almighty, the King of creation! O my soul, praise Him, for He is thy health and salvation! All ye who hear, now to His temple draw near; Praise Him in glad adoration.

Praise to the Lord, oh, let all that is in me adore Him! All that hath life and breath, come now with praises before Him; Let the Amen sound from His people again, Gladly for aye we adore Him. Praise to the Lord, oh, praise to the Lord

PSALM 113 – This Psalm is one of pure praise and contains but little which needs exposition; a warm heart full of adoration of the Most High will best of all comprehend this sacred hymn. Its subject is the greatness and condescending goodness of the God of Israel, as exhibited in lifting up the need from their low estate. It may fitly be sung by the church during a period of revival after it has long diminished and brought low. With this Psalm begins the Hallel, or Hallelujah of the Jews, which was sung at their solemn feasts.

The Majesty and Condescension of God! Who Is like the Lord Our God?

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

- The Levites began: 'Hallelujah' (Praise the Lord). The people repeated: 'Hallelu Jah.' The Levites: 'Praise (Hallelu), O servants of the LORD.' The people responded: 'Hallelu Jah.' The Levites: 'Praise (Hallelu) the name of the LORD' The people responded: 'Hallelu Jah.'"
- These were not vain repetitions, for the theme is one which we ought to dwell upon; it should be deeply impressed upon the soul, and perseveringly kept prominent in the life.

Psa 113:2 Blessed be the name of the LORD From this time forth and forevermore!

- While praising Him aloud, the people were also to bless Him in the silence of their hearts, wishing glory to His name, success to His cause, and triumph to His truth. By mentioning the name, the Psalmist would teach us to bless each of the attributes of the Most High, which are as it were the letters of His name; not quarrelling with His justice or His severity, nor dreading His power, but accepting Him as we find Him revealed in the inspired word and by His own acts and loving Him and praising Him as such. Every time we think of the God of Scripture we should bless Him, and His august name should never be pronounced without joyful reverence.
- ***“From this time forth.”*** If we have never praised Him before, let us begin now. As the Passover stood at the beginning of the year it was well to commence the new year with blessing Him who wrought deliverance for His people. When the Lord says, “From this time will I bless you,” we ought to reply, “Blessed be the name of the Lord from this time forth.”
- ***“And for evermore”***: eternally. The Psalmist could not have intended that the divine praise should cease at a future date however remote. “For evermore” in reference to the praise of God must signify endless duration: are we wrong in believing that it bears the same meaning when it refers to gloomier themes? Can our hearts ever cease to praise the name of the Lord? Can we imagine a period in which the praises of Israel shall no more surround the throne of the Divine Majesty? Impossible. Forever, and more than “forever,” if more can be, let Him be magnified!

Psa 113:3 From the rising of the sun to its going down The LORD's name is to be praised.

- I am certain that none of us are as faithful as we should be in our praises unto the Lord. I think that is one of our great weaknesses in faith is that we don't praise Him enough. ***From the rising of the sun to its going down The LORD's name is to be praised.***
- From early morn till eve the ceaseless hymn should rise unto Jehovah's throne, and from east to west over the whole round earth pure worship should be rendered unto His glory. So, ought it to be; and blessed be God, we are not without faith that so it shall be. We trust that ere the world's dread evening comes, the glorious name of the Lord will be proclaimed among all nations, and all people shall call Him blessed. At the first proclamation of the gospel the name of the Lord was glorious throughout the whole earth; shall it

not be much more so ere the end shall be? At any rate, this is the desire of our souls. Meanwhile, let us endeavor to sanctify every day with praise to God. At early dawn let us emulate the opening flowers and the singing birds,

- It is a marvel of mercy that the sun should rise on the rebellious sons of men and prepare for the undeserving fruitful seasons and days of pleasantness; let us for this prodigy of goodness praise the Lord of all. From hour to hour let us renew the strain, for each moment brings its mercy; and when the sun sinks to his rest, let us not cease our music of praise.

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

- The psalmist asks though the Gentiles knew Him not yet was Jehovah their ruler: their false gods were no gods, and their kings were puppets in his hands. The Lord is high above all the learning, judgment, and imagination of heathen sages, and far beyond the pomp and might of the monarchs of the nations. Like the great arch of the firmament, the presence of the Lord spans all the lands where dwell the varied tribes of men, for his providence is universal' this may well excite our confidence and praise. "And his glory above the heavens:" higher than the loftiest part of creation; the clouds are the dust of his feet, and sun, moon, and stars twinkle far below his throne. Even the heaven of heavens cannot contain Him. His glory cannot be set forth by the whole visible universe, nor even by the solemn pomp of angelic armies; it is above all conception and imagination, for he is God - infinite. Let us above all adore Him who is above all.

Psa 113:5 Who is like the LORD our God, Who dwells on high,

- "Who is like unto the Lord our God?" The challenge will never be answered. None can be compared with Him for an instant; Israel's God is without parallel; our own God in covenant stands alone, and none can be likened unto Him. Even those whom He has made like Himself in some respects are not like Him in godhead, for His divine attributes are many of them incommunicable and inimitable. None of the metaphors and figures by which the Lord is set forth in the Scriptures can give us a complete idea of Him' His full resemblance is borne by nothing in earth or in heaven. Only in Jesus is the Godhead seen, but he unhesitatingly declared "he that hath seen Me hath seen the Father." "Who dwelleth on high." In the height of His abode none can be like Him. His throne, his whole character, His person, His being, everything about Him, is lofty, and infinitely majestic, so that none can be likened unto Him. His serene mind abides in the most elevated condition, he is never dishonored, nor does he stoop from the pure holiness and absolute perfection of his character. His saints are said to dwell on high, and in this they are the reflection of his glory; but as for Him Himself, the height of his dwelling-place surpasses thought, and he rises far above the most exalted of His glorified people.

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

- God is so vast, and God is so great that to look upon the things in heaven or upon the earth it takes a humbling of God. He is high above all nations; His glory is above the heavens. It is incomprehensible. He is an infinite God. He is beyond our capacity to really understand or to conceive the greatness and the awesomeness. We sang "Our God is an awesome God" but we don't know a tenth part of it, a fraction of it. He is so awesome and so great, He humbles Himself. That's really the sign of greatness is that of humility. He humbles Himself to behold those things that are in heaven and in the earth.
- He dwells so far on high that even to observe heavenly things He must humble Himself. He must stoop to view the skies and bow to see what angels do. What, then, must be His condescension, seeing that he observes the humblest of His servants upon earth, and makes them sing for joy like Mary when she said, "Thou hast regarded the low estate of thine handmaiden." How wonderful are those words of Isaiah, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with Him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Heathen philosophers could not believe that the great God was observant of the small events of human history; they pictured Him as abiding in serene indifference to all the wants and woes of His creatures. "Our Rock is not as their rock"; we have a God who is high above all gods, and yet who is our Father, knowing what we have need of before we ask Him; our Shepherd, who supplies our needs; our Guardian, who counts the hairs of our heads; our tender and considerate Friend, who sympathizes in all our griefs. Truly the name of our condescending God should be praised wherever it is known.

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

- This is an instance of his gracious stoop of love: He frequently lifts the lowest of mankind out of their poverty and degradation, and places them in positions of power and honour. His good Spirit is continually visiting the down-trodden, giving beauty for ashes to those who are cast down, and elevating the hearts of

his mourners till they shout for joy. These up liftings of grace are here ascribed directly to the divine hand, and truly those who have experienced them will not doubt the fact that it is the Lord alone who brings his people up from the dust of sorrow and death. When no hand but His can help He interposes, and the work is done. It is worthwhile to be cast down to be so divinely raised from the dust. *“And lifteth the needy out of the ash heap,”* whereon they lay like worthless refuse, cast off and cast out, left as they thought to rot into destruction and to be everlastingly forgotten. How great a stoop from the height of His throne to An ash heap! How wonderful that power which occupies itself in lifting up beggars, all befouled with the filthiness in which they lay! For He lifts them *out of* the ash heap, not disdainingly to search them out from amidst the base things of the earth that he may by their means bring to nought the great ones, and pour contempt upon all human glowing. What an ash heap was that upon which we lay by nature! What a mass of corruption is our original estate! What a heap of loathsomeness we have accumulated by our sinful lives! What reeking abominations surround us in the society of our fellow men! We could never have risen out of all this by our own efforts, it was a sepulcher in which we saw corruption, and were as dead men. Almighty were the arms which lifted us, which are still lifting us, and will lift us into the perfection of heaven itself. Praise the Lord.

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

- Hallelujah! I wonder if the thought was of David in verses seven and eight of raising the poor out of the dust and the needy out of the ash heap. David was nothing but a shepherd and God said, “I took you from the sheep goat [from following after the sheep] and I made you the ruler over my people”. David never forgot that. He never forgot how marvelous was God’s grace towards him. He was nothing, just a simple little shepherd boy following sheep on the hillsides out around Bethlehem, yet God took David and placed him on the throne. God takes the poor out of the dust that He might set him with the princes, even with the princes of his people.
- “That He may set him with princes.” The Lord does nothing by halves: when He raises men from the dust he is not content till he places them among the peers of his kingdom. We are made kings and priests unto God, and we shall reign for ever and ever. Instead of poverty, he gives us the wealth of princes; and instead of dishonor, he gives us a more exalted rank than that of the great ones of the earth. “Even with the princes of his people.” All his people are princes, and so the text teaches us that God places needy souls whom he favors among the princes of princes. He often enables those who have been most despairing to rise to the greatest heights of spirituality and gracious attainment, for those who once were last shall be first.
- This is an instance of his gracious condescension of love: He frequently lifts the lowest of mankind out of their poverty and degradation, and places them in positions of power and honour. His good Spirit is continually visiting the down-trodden, giving beauty for ashes to those who are cast down, and elevating the hearts of his mourners till they shout for joy. These up liftings of grace are here ascribed directly to the divine hand, and truly those who have experienced them will not doubt the fact that it is the Lord alone who brings his people up from the dust of sorrow and death.

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

- You women who have been having difficulties with pregnancy, take that as a promise. The strong desire to have children caused the birth of offspring to be hailed as the choicest of favors, while barrenness was regarded as a curse; hence this verse is placed last as if to crown the whole, and to serve as a climax to the story of God’s mercy. The glorious Lord displays His condescending grace in regarding those who are despised on account of their barrenness, whether it be of body or of soul. Sarah, Rachel, the wife of Manoah, Hannah, Elizabeth, and others were all instances of the miraculous power of God in literally fulfilling the statement of the Psalmist. Women were not supposed to have a house till they had children; but in certain cases where childless women pined in secret the Lord visited them in mercy, and made them not only to have a house, but to keep it.
- ***“Praise the Lord.”*** The music concludes upon its keynote. The Psalm is a circle, ending where it began praising the Lord from its first syllable to its last. May our life-psalm partake of the same character, and never know a break or a conclusion. In an endless circle let us bless the Lord, whose mercies never cease. Let us praise Him in youth, and all along our years of strength; and when we bow in the ripeness of abundant age, let us still praise the Lord, who doth not cast off His old servants. Let us not only praise God ourselves but exhort others to do it; and if we meet with any of the needy who have been enriched, and with the barren who have been made fruitful, let us join with them in extolling the name of Him whose

mercy endureth forever. Having been ourselves lifted from spiritual barrenness, let us never forget our former estate or the grace which has visited us, but world without end let us praise the Lord. Hallelujah.

This is my Father's World (2:13)

"This is My Father's World" is a popular Christian hymn penned by Maltbie Davenport Babcock, a minister from New York. The title originated from what Babcock would tell his wife before going on walks in upstate New York, that he was "going out to see the Father's world." The central theme is joy and appreciation for the beauty of our natural world. Find the lyrics and story of this hymn below.

*1 This is my Father's world, And to my listening ears All nature sings, and round me rings
The music of the spheres. This is my Father's world: I rest me in the thought
Of rocks and trees, of skies and seas-- His hand the wonders wrought.*

*2 This is my Father's world: The birds their carols raise, The morning light, the lily white, Declare their
Maker's praise. This is my Father's world: He shines in all that's fair; In the rustling grass, I hear Him
pass, He speaks to me everywhere.*

*3 This is my Father's world: O let me ne'er forget That though the wrong seems oft so strong, God is the
Ruler yet. This is my Father's world: Why should my heart be sad? The Lord is King: let the heavens
ring! God reigns; let earth be glad!*

**PRAY FOR OUR CHURCH/PERSECUTED CHURCH; SCHOOLS; POLICE
OFFICERS/MILITARY; ISRAEL:**

**PRAY FOR OUR NATION'S LEADERS: PRAY FOR CALIFORNIA: PRAY FOR WORLD
LEADERS: - Pray for World Leaders, especially their salvation!**