

–**Psalm 113 (NIV)**, 1 Praise the LORD. Praise, O servants of the LORD, praise the name of the LORD. 2 Let the name of the LORD be praised, both now and forevermore. 3 From the rising of the sun to the place where it sets, the name of the LORD is to be praised. 4 The LORD is exalted over all the nations, his glory above the heavens. 5 Who is like the LORD our God, the One who sits enthroned on high, 6 who stoops down to look on the heavens and the earth? 7 He raises the poor from the dust and lifts the needy from the ash heap; 8 he seats them with princes, with the princes of their people. 9 He settles the barren woman in her home as a happy mother of children. Praise the LORD.

19-113-1-Praise the Lord
praise, exaltation, sovereignty, salvation
Psa 113
The God we exalt is the God Who exalts His people.

INTRODUCTION: (Psalm 113 as Responsive Reading)

–This is the first of 6 psalms in a Hebrew *cantata of salvation* called the “Egyptian Hallel,” sung at Jewish Passovers. At *the Last Supper*, Jesus and the disciples probably sang **Psa 113-114** before the meal and **Psa 115-118** after it.) This first psalm has a theme: **HOM.idea**. It not only tells us to Praise the Lord, but gives reasons for it...

I. Psalm 113 Tells Us to Praise the God Who Reveal Himself– v.1-3,
Praise the LORD. Praise, O servants of the LORD, praise the name of the LORD. Let the name of the LORD be praised, both now and forevermore. From the rising of the sun to the place where it sets, the name of the LORD is to be praised.

A. **Why is *the Name of the LORD* to be praised?**

1. Praise is proper, because God’s name reveals Who He is: “*I AM THAT I AM*,” the probable meaning of *Jehovah* (or *Yahweh*). [**French translations:** *Eternel*. “the Eternal One.” – **The Jews substituted “LORD”** for it, thinking God’s name too sacred to pronounce.] (But one thing is clear: *we are*, because *we started*; *God is*, because *He is!*)
2. God says to remember Him by this name– Ex 3:15, The LORD ... This is my name forever, the name by which I am to be remembered from generation to generation. (An array of qualifying additions to His basic name, Jehovah, help show us how to praise Him: *Jehovah-Jireh*, “The Lord Who provides” - *Jehovah-Rophe*, “The Lord Who heals” - *Jehovah-Nissi*, “The Lord Our Banner” - *Jehovah-Rohi*, “The Lord Our Shepherd” - *Jehovah-Shalom*, “The Lord Our Peace” - *Jehovah-Tsidkenu*, “The Lord Our Righteousness” - *Jehovah-Shammah*, “The Lord Who is Present” - *Jehovah-M’kaddesh*, “The Lord Who Sanctifies”)

B. **What happens when *true praise* is our response to God?**

1. It captures our commitment: “*Praise, O servants of the Lord*”
 - a. If you want to serve God, make praising Him a lifestyle.
 - b. Praising God keeps our service God-focused, not self-serving.
2. It captures our time: “*both now and forevermore*”
 - a. Praise allows us to invest our present time in an eternal way.
 - b. Praising God now is earthly practice for our heavenly vocation.
3. It captures our daily territory: “*from the rising of the sun to the place*

where it sets” [The sun shines on our whole day of activities: our *rising, eating, work, leisure and rest—all the territory in our daily life.*]

TRANS: *Praise the name of the LORD, the Great “I AM,” the God WHO IS! The Self-revelation in His name calls us, His servants, to fill all the time and territories of our everyday lives with the sound of His praises.*

II. Psalm 113 Tells Us to Praise the God Who Humbles Himself—

v.4-6, *The LORD is exalted over all the nations, his glory above the heavens.*

Who is like the LORD our God, the One who sits enthroned on high, who stoops down to look on the heavens and the earth?

- A. Where does humility come from? From “the Most High God” (God’s ultimate example of *humility* revolves around the interplay of two different aspects of His nature: transcendence and immanence.
- B. The LORD is a God of transcendence —
 1. [Webster’s definition: “a reality above categories; that which is beyond the bounds of human cognition or thought.”] Only God fits this description perfectly; He’s beyond our ability to fully comprehend Him.
 2. God “sits enthroned on high,” not striving for dominion or mastery but calmly resting in Self-Acceptance of this *holy transcendence.*
- C. HOWEVER, the LORD is also a God of immanence—
 1. [Merriam-Webster’s definition: “being within the limits of possible experience or knowledge”] God makes Himself knowable by being personally involved in creation, directly looking after it AND us.
 2. God (the *Infinite*) must come to us (the *finite*); we can’t initiate a way of approach; but He *can* and *did*, and that Way is Jesus).

TRANS: *Praise God, the God Who reveals Himself! Praise Him, the exalted, transcendent God, Who is also immanent, humbling Himself to work with and restore His fallen creation!*

III. Psalm 113 Tell Us to Praise the God Who Exalts His People—

v.7-9, *He raises the poor from the dust and lifts the needy from the ash heap; he seats them with princes, with the princes of their people. He settles the barren woman in her home as a happy mother of children. Praise the LORD.*

- A. God shares His exaltation (*Love gives the best to the beloved.*)
- B. How does God do this sharing of His exaltation with us?
 1. He raises us up from destruction and degradation:
 - a. “He raises the poor from the dust”— All are poor in one sense; *life’s*

trials pulverize our bodies and death disintegrates them back into dust. (But God will raise us from the dust in resurrection!)

- b. “He raises...the needy from the ash heap”— [We live in a throw-away society, where worn-out things get tossed and worn-out people can often feel *devalued, forsaken, and forgotten.*] When the world is done with us, God is not! We never cease being *precious and valuable* to Him!
2. God takes us from our poverty and transforms us into royalty; He saves us not for isolation, but for congregation (the Church).
3. God “settles the barren woman in her home as a happy mother of children”
 - a. Some today aren’t in sync with God’s ideas for marriage and family, but literally, children are still His blessing, and spiritually, our fruitful growth is always His will.
 - b. Barrenness among Christians can happen when the Church, the Bride of Christ, neglects her Savior, the Bridegroom.
 - c. BUT, just as parents rejoice at the birth of newborns, we say “Praise the LORD!” not just at *spiritual growth spurts* but at seeing others “born again” into the Kingdom of God. (That’s why true praise and evangelism are inseparable.)

CONCLUSION:

—“Praise the LORD” are the first words in this Psalm and last words. AND Who are we praising? The God Who revealed Himself by His Name; the God Who humbled Himself to become one of us in Christ, and the God Who, by that humbling, exalted His people with *royal salvation* in His *eternal Kingdom*, not just as *servants*, but as His *beloved Bride*. **This God we exalt is the God Who exalts His people.**

—When we understand Who this God is and what He has done through Christ to lift us from destruction and barrenness, we can’t help but cry out with the Psalmist, “Praise the LORD!”

—Let’s praise the LORD as this Psalm portrays praise! It will help us to be the kind Christian believers we were *born again* to be.