

Tehillim / Psalms 113 | ספר תהילים קיג

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The Lord Raises Us up to be Leaders

In this week's study from *Tehillim / Psalms 113:1-9*, the Psalm opens saying, א הללויה | הללו עבדי יהוה: *113:1 Praise the Lord! Praise, O servants of the Lord, Praise the name of the Lord. (NASB)* How many reasons can you think of to praise the Lord as the Psalm opens calling us to do? How many ways can you think of that would give praise to the Lord God our Father in heaven? The psalmist continues saying, ב יהי שם יהוה מברך מעתה ועד-עולם: ג ממזרח-שמש עד-מבואו מהלל שם יהוה: *113:2 Blessed be the name of the Lord From this time forth and forever. 113:3 From the rising of the sun to its setting The name of the Lord is to be praised. (NASB)* The psalmist says that the name of the Lord is blessed for all time. What does it mean that “the name of the Lord is blessed?” The statement “from the rising of the sun to its setting” is a reference to the nature of our lives, from when we get up until we lay down, we seek to praise His name. This is paralleled to the way in which we are to live our lives according to His word. The psalm states, ד רם על-כל-גוים | יהוה על השמים כבודו: ה מי פיהוה אלהינו המגביהי לשבת: *113:4 The Lord is high above all nations; His glory is above the heavens. 113:5 Who is like the Lord our God, Who is enthroned on high, (NASB)* Israel is said to be set apart as separate according to Parashat Balak in the prophecy of Bilam. The Lord states something about Israel that distinguishes His people from the nations. In a similar way, the Psalmist states that the Lord is high above all the nations, meaning that His glory is above even the heavens. This is a description of His being unapproachable, His might, and His ultimate power over all of creation. The psalm says, ו המשפילי לראות בשמים ובארץ: *113:6 Who humbles Himself to behold The things that are in heaven and in the earth? (NASB)* The idea is that the Lord is above the heavens and the earth, and yet He humbles himself to seek out men on this earth, those who would seek Him and seeking to live in righteousness, justice, holiness, and truth. The Psalm concludes saying, ז מקימי מעפר דל מאשפת ירים אביון: ח להושיבי עם-נדיבים עם נדיבי עמו: ט מושיבי עקרת הבית אם-הבנים שמחה הללויה: *113:7 He raises the poor from the dust And lifts the needy from the ash heap, 113:8 To make them sit with princes, With the princes of His people. 113:9 He makes the barren woman abide in the house As a joyful mother of children. Praise the Lord! (NASB)* The Lord is able to do what seems impossible. The psalmist uses the example of the poor the Lord raises up to sit as equals to princes in both wealth and in posterity. It is true how the Lord is able to heal the hearts of even the most desperate of things, such as the woman who is unable to bear children. The Lord works in the heart to bring joy even in the midst of sorrow.

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
ספר תהלים פרק קיג	ספר טוביה פרק קיג	א הללויה שבחו אלהא שבחו עב-	א הללויה שבחו אלהא שבחו עב-	ΨΑΛΜΟΙ 113	113:1 αλληλουια αινεϊτε παιδες
א הללויה הללו עבדי יהוה הללו	א הללויה הללו עבדי יהוה הללו	דיא דיהוה שבחו ית שמא דיהוה:	דיא דיהוה שבחו ית שמא דיהוה:	113:2 κύριον αινεϊτε τὸ ὄνομα κυρίου	113:2 κύριον αινεϊτε τὸ ὄνομα κυρίου
א-ת-שם יהוה: ב יהי שם יהוה	א-ת-שם יהוה: ב יהי שם יהוה	ב יהוי שמא דיהוה מברך מהש-	ב יהוי שמא דיהוה מברך מהש-	εἶη τὸ ὄνομα κυρίου εὐλογημένον	εἶη τὸ ὄνομα κυρίου εὐλογημένον
מברך מעתה ועד-עולם: ג ממזרח-שמש עד-מבואו מהלל שם יהוה: ד	מברך מעתה ועד-מבואו מהלל שם יהוה: ד	תא ועד עלמא: ג ממדנח שמשא	תא ועד עלמא: ג ממדנח שמשא	ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος	ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος
רם על-כל-גוים יהוה על השמים כבודו:	רם על-כל-גוים יהוה על השמים כבודו:	עד מטמעיה משבח שמא דיהוה:	עד מטמעיה משבח שמא דיהוה:	ἀπὸ ἀνατολῶν ἡλίου μέχρι δυσμῶν	ἀπὸ ἀνατολῶν ἡλίου μέχρι δυσμῶν
		ד רמא על כל עמיא עממיא יהוה	ד רמא על כל עמיא עממיא יהוה	113:4 αινεϊτε τὸ ὄνομα κυρίου	113:4 αινεϊτε τὸ ὄνομα κυρίου
		עלוי שמיא איקריה:	עלוי שמיא איקריה:	ὕψηλος ἐπὶ πάντα τὰ ἔθνη ὁ κύριος	ὕψηλος ἐπὶ πάντα τὰ ἔθνη ὁ κύριος
				ἐπὶ τοὺς οὐρανούς ἢ δόξα αὐτοῦ	ἐπὶ τοὺς οὐρανούς ἢ δόξα αὐτοῦ

<p>ה מי פיהוה אלהינו המגביה לשבת: ו המפילי לראות בש- מים ובארץ: ז מקימי מעפר דל מאשפת ירים אביון: ח להושיבי עם-נדיבים עם נדיבי עמו: ט מושיבי עקרת הפית אם-הבנים שמחה הללויה:</p>	<p>ה מן כוותיה דכמת דיהוה אלהנא דג- ביה מותביה למתב: ו דממיד דמכיד עייניה למחמי בשמיא ובארעא: ז מקים מעפרא מסכינא מקיקלתא ומ- קלקלתא ירים חשוכא: ח לאותבא לאותובי עם רברביא עם רברבי עמיה: ט מיתייב כנישתא דישראל דמתילא לעקרא דיתבא מוריקא מו- דיקא לאינשי ביתה "היך כרכושתא דמדורא בעיקרי ביתא ומודקא מזון מבני נשא ותהדור ירושלם מליא אוכלוסין סגיעין היך אימא די על בניא חדיא הללויה שבחו אלהא:</p>	<p>113:5 τίς ὡς κύριος ὁ θεὸς ἡμῶν ὁ ἐν ὑψηλοῖς κατοικῶν 113:6 καὶ τὰ ταπεινὰ ἐφορῶν ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῆ 113:7 ὁ ἐγείρων ἀπὸ γῆς πτωχὸν καὶ ἀπὸ κοπρίας ἀνυψῶν πένητα 113:8 τοῦ καθίσει αὐτὸν μετὰ ἀρχόντων μετὰ ἀρχόντων λαοῦ αὐτοῦ 113:9 ὁ κατοικίζων στεῖραν ἐν οἴκῳ μητέρα τέκνων εὐφραινομένην</p>
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<p>Tehillim Psalms 113 113:1 Praise the Lord! Praise, O servants of the Lord, Praise the name of the Lord. 113:2 Blessed be the name of the Lord From this time forth and forever. 113:3 From the rising of the sun to its setting The name of the Lord is to be praised. 113:4 The Lord is high above all nations; His glory is above the heavens. 113:5 Who is like the Lord our God, Who is enthroned on high, 113:6 Who humbles Himself to behold The things that are in heaven and in the earth? 113:7 He raises the poor from the dust And lifts the needy from the ash heap, 113:8 To make them sit with princes, With the princes of His people. 113:9 He makes the barren woman abide in the house As a joyful mother of children. Praise the Lord! (NASB)</p>	<p>Toviyah Psalms 113 113:1 Hallelujah! Give praise, O ser- vants of the Lord, praise the name of the Lord. 113:2 May the name of the Lord be blessed, from now and for- ever. 113:3 From the rising of the sun to its setting, the name of the Lord is praised. 113:4 The Lord is high above all Gentiles, his glory is over the heavens. 113:5 Who is like the Lord, our God, whose dwelling is lofty in situation? 113:6 Who lowers his eyes to look on the heavens and the earth. 113:7 Who raises up the poor man from the dust; he will lift up the needy from the ash-heap. 113:8 To make him dwell with the leaders, with the lead- ers of his people. 113:9 Who makes dwell the congregation of Israel, who is likened to a barren woman who sits beholding the men of her house, full of people, like a mother who rejoices over her sons. (EMC)</p>	<p>Psalmoi Psalms 113 Alleluia. 113:1 Praise the Lord, ye servants of his, praise, the name of the Lord. 113:2 Let the name of the Lord be blessed, from this present time and for ever. 113:3 From the rising of the sun to his setting, the name of the Lord is to be praised. 113:4 The Lord is high above all the nations; his glory is above the heavens. 113:5 Who is as the Lord our God? who dwells in the high places, 113:6 and yet looks upon the low things in heav- en, and on the earth: 113:7 who lifts up the poor from the earth, and raises up the needy from the dunghill; 113:8 to set him with princes, even with the princes of his people: 113:9 who settles the barren woman in a house, as a mother rejoicing over children. (LXX)</p>
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In this week's study from *Tehillim / Psalms 113:1-9*, the Psalm opens saying, הַלְלוּ אֶת-יְהוָה | הַלְלוּ עַבְדֵי יְהוָה: *113:1 Praise the Lord! Praise, O servants of the Lord, Praise the name of the Lord. (NASB)* How many reasons can you think of to praise the Lord as the Psalm opens calling us to do? How many ways can you think of that we may do that would give praise to the Lord God our Father in heaven? King David gave praises to the Lord in the following way according to *1 Chronicles 29:10-20*.

1 Chronicles 29:10-20

29:10 So David blessed the Lord in the sight of all the assembly; and David said, 'Blessed are You, O Lord God of Israel our father, forever and ever. 29:11 'Yours, O Lord, is the greatness and the power and the glory and the victory and the majesty, indeed everything that is in the heavens and the earth; Yours is the dominion, O Lord, and You exalt Yourself as head over all. 29:12 'Both riches and honor come from You, and You rule over all, and in Your hand is power and might; and it lies in Your hand to make great and to strengthen everyone. 29:13 'Now therefore, our God, we thank You, and praise Your glorious name. 29:14 'But who am I and who are my people that we should be able to offer as generously as this? For all things come from You, and from Your hand we have given You. 29:15 'For we are sojourners before You, and tenants, as all our fathers were; our days on the earth are like a shadow, and there is no hope. 29:16 'O Lord our God, all this abundance that we have provided to build You a house for Your holy name, it is from Your hand, and all is Yours. 29:17 'Since I know, O my God, that You try the heart and delight in uprightness, I, in the integrity of my heart, have willingly offered all these things; so now with joy I have seen Your people, who are present here, make their offerings willingly to You. 29:18 'O Lord, the God of Abraham, Isaac and Israel, our fathers, preserve this forever in the intentions of the heart of Your people, and direct their heart to You; 29:19 'and give to my son Solomon a perfect heart to keep Your commandments, Your testimonies and Your statutes, and to do them all, and to build the temple, for which I have made provision.' 29:20 Then David said to all the assembly, 'Now bless the Lord your God.' And all the assembly blessed the Lord, the God of their fathers, and bowed low and did homage to the Lord and to the king. (NASB)

We read that *29:10 So David blessed the Lord in the sight of all the assembly; and David said, 'Blessed are You, O Lord God of Israel our father, forever and ever. (וַיְבָרֶךְ דָּוִד אֶת-יְהוָה לְעֵינֵי כָל-הַקָּהָל וַיֹּאמֶר דָּוִד בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ מֵעוֹלָם וְעַד-עוֹלָם: David praised the Lord by speaking to everyone about his faith through the blessing of God's name and the majesty, victory, and power of God to deliver His people. David recognizes it is the Lord who has brought the wealth to himself and to the people. He says that the Lord discerns our hearts and delights in uprightness and integrity. In these things, he blesses the name of the Lord. This was done by speaking well of the Lord God; David is expressing adoration and respect to the Lord. Note that this is more than just a speech or something said repeatedly or ritualistically. David was not only impressed by the character of God, so influenced by His marvelous attributes, He was compelled by the sheer power and majesty of the Lord to bless Him, and to praise His name. His Word reached his heart and had the intended influence that lead to action, his having lived out his faith. In fact, David asks that the Lord would preserve this attitude, intention, and integrity in His people forever and for all generations. Based upon the Scriptures, David blessed the Lord in the following way:*

1. Praise the Lord God of Israel in song.
2. Praise the Lord God of Israel in prayer.
3. Praise the Lord God of Israel in obedience.
4. Praise the Lord God of Israel through the influence of a faithful life.

The Apostle Paul wrote to the Romans in *Romans 15:11* "And again, "Praise the Lord, all you Gentiles, and

sing praises to him, all you peoples.” (NIV) When we sing to the Lord, we express our praise to the Lord at a fundamental level, from our hearts. The heart is what characterizes who we are in its raw form because the heart is what the Lord sees, our intentions, and the truest nature of our faith (intention and integrity). We are told by our teacher Yeshua, that we are to express our adoration of the Lord by the phrase “Hallowed be Your Name” (Matthew 6:9). This is coming before the Lord in prayer and recognizing the sacredness of doing so and the sacredness of the name of God because of who He is. Studying the Scriptures where men and women prayed, we find the great expression of reverence and honor to the God of Israel. When we go before the Lord in prayer, we should take this approach as well to recognize the Lord for who He is, to humble ourselves before Him, and to revere and honor Him in the greatest way that we can.

When we study God’s Word and read something like what Paul wrote in *Romans 3:23 for all have sinned and fall short of the glory of God, (NASB) Paul basically says “for in disobedience, we fail to glorify Him.” This illustrates the task and the struggle that we have ahead of us as we live our lives for the Lord. The Torah calls us to obedience and our faith in Yeshua also calls us to live an obedient life. It is our willful attempts by faith to act upon God’s Word, to apply the Word to our lives that the Lord our Father in heaven is looking for. We are not really praising the Lord God in heaven until we decide to follow all of His instructions. Yeshua said, “But why do you call Me ‘Lord, Lord’ and do not do the things which I say?” (Luke 6:46). This is why Yeshua taught in Matthew 5:16 “In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.” (NIV) When we follow the instructions of the Lord God according to His Words, and honor the Son in our lives, the Lord puts within us the kind of influential spirit that will work in others lives for good and not for evil. It is through godly behavior that we become a light unto the world and lead others into the faith. The Psalm opens saying, הַלְלֵיָהּ | הַלְלֵיָהּ אַתְּ-יְהוָה : 113:1 *Praise the Lord! Praise, O servants of the Lord, Praise the name of the Lord. (NASB) David begins his psalm with a powerful statement to praise the Name of the Lord. The Lord God of Israel deserves to be praised and He is worthy to receive our praise just as the Scriptures state.**

- “For great is the LORD and most worthy of praise; he is to be feared above all gods” (*Tehillim / Psalm 96:4*).
- “Great is the LORD and most worthy of praise; his greatness no one can fathom” (*Tehillim / Psalm 145:3*).
- “I call to the LORD, who is worthy of praise, and I am saved from my enemies” (*2 Samuel 22:4*).
- “You are worthy, our LORD and God, to receive glory and honor and power; for you created all things, and by your will they were created and have their being” (*Revelation 4:11*).

By praising the Lord, we are reminded of the greatness of God and of His power and presence in our lives. Our praises reinforce this understanding, “Praise the Lord, for the Lord is good; sing praise to his name, for that is pleasant” (*Tehillim / Psalm 135:3*).

The rabbis say the following according to the *Talmud Bavli Sukkah 38b*.

Talmud Bavli Sukkah 38b:1

Many significant halakhot can be learned from the custom of hallel based on the manner in which it was recited. In reciting hallel there are allusions to several halakhic matters and customs that the Sages instituted due to circumstances extant at the time. Although due to increased literacy and familiarity with the hallel liturgy the reasons no longer apply, these customs remain in practice. The prayer leader recites: “Halleluya” (Psalms 113:1), and the congregation recites: Halleluya, in response. From here is the source that there is a mitzva

The idea here is that the hallel is a mitzvah. The rabbinic understanding is “*Praise the Lord, for the Lord is good; sing praise to his name, for that is pleasant*” (Tehillim / Psalm 135:3), this is a mitzvah (a commandment). The reason being is due to the connection to our lives being lived for God’s glory. We are called to honor and respect the name of God in the way that we live our lives. The Talmud speaks of the leader reciting the halleluyah and then the people responding in like manner saying halleluyah. This parallels the Messiah who lived his life to honor God, and in similar manner, as the disciples of Yeshua, we also honor God according to His Word.

Talmud Bavli Sukkah 38b:2

Likewise, the prayer leader recites: “Give praise, servants of the Lord” (Psalms 113:1), and the congregation recites: Halleluya, in response. From here is the source of the halakha cited in the mishna that if an adult male was reciting hallel on his behalf, he answers: Halleluya. He recites: “Thank the Lord, for He is good” (Psalms 118:1), and they respond: “Thank the Lord, for He is good.” From here is the source that there is a mitzva to respond by reciting the beginnings of chapters. It was also stated that Rav Hanan bar Rava said: There is a mitzva to respond by reciting the beginnings of chapters.

The word “*hallel*” means “*praises,*” and the rabbis say that much may be learned from the custom of the hallel. The idea is that there is a blessing in just reciting the hallel, and in the congregation saying Halleluya together in response to the liturgy. Why do you think this is so? It may be because of the things we have been discussing. We are reminded of the promises of God and our minds are taken to how often the Lord has had mercy upon us and provided us with the “*good thing*” when we have done nothing but lived in disobedience. The hallel increases our faith because we verbally acknowledge the power of God and His glory within the embodiment of our praises. Note the significance of this when we couple this to the way that we live our lives. This is why the liturgy is designed in the way that it is, where “*the prayer leader recites: “Give praise, servants of the Lord” (Psalms 113:1), and the congregation recites: Halleluya, in response.*” Where the people “follow the leader” and Yeshua the Messiah is our leader.

The psalmist continues saying, ב יהי שם יהוה מְבָרָךְ מֵעַתָּה וְעַד-עוֹלָם: ג מִמְזֶרֶה-שָׁמֶשׁ עַד-מְבֹאוֹ מְהֵלָל, יהוה: 113:2 Blessed be the name of the Lord From this time forth and forever. 113:3 From the rising of the sun to its setting The name of the Lord is to be praised. (NASB) The psalmist says that the name of the Lord is blessed for all time. What does it mean that “*the name of the Lord is blessed?*” When we consider the commandments in the Torah, the taking on of the command is synonymous to carrying the name of the Lord with us. Through the commandments we are to bless and give glory to Him throughout the week, and every day of our lives. Our goal in life, our created purpose, is to give God glory each and every day, and to bless His name as we work our way through life and on to eternal life. The phrase, “*Blessed be the name of the Lord From this time forth and forever,*” is a yardstick by which to measure and hold ourselves accountable. As we go through our daily activities and make our daily decisions, we should continually ask ourselves, “*Is the name of the Lord blessed in the activity I am doing?*” This is similar to Tehillim / Psalm 118:26 כו בָּרוּךְ הוּא בְּשֵׁם יְהוָה בִּרְכֹנֹכֶם מִבֵּית יְהוָה: 118:26 Blessed be he that comes in the name of the LORD: we have blessed you out of the house of the LORD. (NASB) In the First Century period, these words may have carried with it a Messianic interpretation where the one that comes in the name of the Lord was a title of the Messiah (Matthew 11:3, Mark 11:10). What this illustrates for us is in the following verse in the statement “*from the rising of the sun to its setting*” being a reference to the nature of our lives, from when we get up until we lay down, we seek to praise His name. This is paralleled to the way in which we are to live our lives according to His word, according to the commandments. The Talmud Bavli Megillah 17a states the following:

Rashi on Bamidbar / Numbers 23:19

Part 1

‘הוא איש וגו’ [GOD IS] NOT A MAN [THAT HE SHOULD LIE] — *He has already sworn to them that He will bring them thither and give them as a possession the land of the seven peoples, and you think to slay them in the wilderness?! (cf. Midrash Tanchuma 1:4:13)*

Part 2

‘הוא אמר וגו’ — *Read this in the form of a question: HATH HE SAID, [AND SHALL HE NOT DO IT]? — The rendering of ויתנחם in the Targum, ותיבין ומחמלכין, means, “[and not as the doings of mortals who decide to do things] and again reconsider” — to withdraw from them.*

Rashi states based upon the Scriptures that God does not lie, He will bring them into their inheritance and will give them the land of the seven peoples (the Land of Canaan). The Lord promised to bring the people into the Land, note how that generation that sinned, they all died in the wilderness. It was their children that were brought into their inheritance. Their parents were so rebellious and obstinate against God’s Word that they were left to die in the wilderness, to die in their sins, and their children were given what they were unwilling to receive. Note how God’s Word has the tendency to reveal the intentions of the heart (*Hebrews 4*). When we consider a mitzvah (command) and reject it on the basis that it is old, or passed away, which is the end result of the modern theologies, this type of theological basis enables one to disregard what the Lord wants for our lives. This is why the Torah reveals something about our heart and who we are at a very deep spiritual level. The point is that we should have a deep desire to serve and live for the Lord in the way that He wants us to. Paul wrote in Romans 7 about the difficulty and the war that is waging within the body between the spirit and the body.

The commentary Shney Luchot Habrit states the following:

Shney Luchot HaBrit, Bereshit, Torah Ohr 54

Another difficulty is whether what the sages describe means that G’d had re-considered? Surely this cannot be; do we not have it on good authority that one of the things that distinguishes G’d from man is אדם ויתנחם, “כי לא בן אדם ויתנחם, “For He is not human that He should reconsider or regret!” (Numbers 23:19)

The Lord does not re-consider His own ways or the promises that He has made. Man on the other hand reconsiders everything, including whether he should obey the Lord or choose to sin at any given time. Our struggle with sin is one of the tell tale signs that we are the children of God. Have you ever thanked the Lord God our Father in heaven for sending His Holy Spirit into your life for the conviction of sin? What about thanking the Lord for His help in leading you in the paths of righteousness and truth?

The psalm states, וְהִמְשִׁפִּילִי לְרֵאוֹת בְּשָׁמַיִם וּבָאָרֶץ: 113:6 *Who humbles Himself to behold The things that are in heaven and in the earth? (NASB)* The idea is that man is to humble himself to seek out the Lord who is in heaven, and to seek the Lord while here on earth. The Lord is above the heavens and the earth, and yet He humbles himself to seek out men on this earth, those who would seek Him and desire to draw near by living in righteousness, justice, holiness, and truth. The Aramaic Targum states, וְדַמְמִיךְ דְּמַכִּיךְ עֵינֵיהָ לְמַ, 113:6 *Who lowers his eyes to look on the heavens and the earth. (EMC)* in agreement with the interpretation that the Lord humbles Himself to look down upon the heavens and the earth. The idea is that He is above the heavens and the earth. This interpretation is taken from *Tehillim / Psalms 14:2 The LORD looks down from heaven on the children of man, to see if there are any who understand, who seek after God. (NASB)* The Lord God of Israel seeks those who would seek him. This is what it means to be a true worshiper, to seek and to walk according to God’s ways. The Lord created us for communion. We were

made to relate to him, having been created in his image in order to walk with the Lord who is Spirit, we were designed so that we may walk in this physical world which demonstrates our faith by walking in the spirit. The Scriptures state that no one naturally seeks God, therefore it is the Lord who seeks us. Remember how the Lord sought Adam and Eve as they hid in the Garden (*Bereshit / Genesis 3:9*). Yeshua the Messiah gave this as His mission statement saying, “*The Son of Man came to seek and to save the lost*” (*Luke 19:10*). In *Romans 7:18*, Paul says, “*For I know that good itself does not dwell in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out.*” In and of ourselves, we cannot seek after the Lord and therefore it is imperative that we ask for His help to have faith and to continue in our living for Him on a daily basis. Yeshua said, “*No one can come to me unless the Father who sent me draws them*” (*John 6:44*). In other words, the only way we can seek our Father in heaven is if our hearts have first been stirred by God’s Spirit with a desire to draw near and to seek Him. Based upon these verses, it is the Lord who draws us to Himself. *Ephesians 2:8* underscores this truth saying, **כי בחסד נושעתם על ידי האמונה ולא**; **מִדְכֶם הִיְתָה זֹאת כִּי מֵתַת אֱלֹהִים הִיא:** “*By grace/mercy/chesed are you saved, through faith, and that not of yourselves. It is the gift of God.*” Therefore, the faith to believe for salvation does not originate within ourselves, but it is a gift of God where the Lord God enables our hearts to seek Him, when in our own self-centered state we would never do so. The Apostle James said that every good thing originates with God (*James 1:17*). The prophet Jeremiah states in *Jeremiah 29:13* that God says, “*You will seek me and you will find me, when you seek me with all your heart.*” This is similar to what Moshe wrote in the Torah in *Devarim / Deuteronomy 4:29* *But from there you will seek the LORD your God, and you will find Him if you search for Him with all your heart and all your soul.* (NASB) This is significant because finding, knowing, and being known by God is connected to the way we live our lives. The reason being, we live our lives based upon our faith. We decide what to do with the faith God gives. We can ignore it, we can misuse it by chasing after false gods, or we can receive it gladly and use it to embrace the gospel message which is to seek the Lord and His Messiah according to His Torah. When the Lord God says we must seek Him with all our heart, we understand that He has taken the first step toward us. He has done all that is necessary for us to draw near to Him. It is now up to us to engage our will and sinful desires to turn from them and to follow Him. The faith to seek Him is a gift, but we must accept it and exercise it to have a relationship with Him. It is kind of like our relationship with our spouses. Our spouse has given us love, and so we are must also do likewise. It is kind of like the saying, “*you get what you give.*” If we are not giving the Lord our lives in love to live according to His Word, if we are not at least “*trying,*” what do you think you will get in response from our Father in heaven?

The Psalm concludes saying, **ז מְקִימֵי מַעַפֵּר דָּל מֵאַשְׁפֹּת יָרִים אֲבִיוֹן: ח לְהוֹשִׁיבֵי עַם-נְדִיבִים עִם נְדִיבֵי עַמּוֹ:** **ט מוֹשִׁיבֵי | עֲקֶרֶת הַבַּיִת אֶם-הַבָּנִים שְׂמֵחָה הַלְלוּיָהּ:** *He raises the poor from the dust And lifts the needy from the ash heap, 113:8 To make them sit with princes, With the princes of His people. 113:9 He makes the barren woman abide in the house As a joyful mother of children. Praise the Lord!* (NASB) The Lord is able to do what seems impossible. The psalmist uses the example of the poor the Lord raises up to sit as equals to princes in both wealth and in posterity. Rashi comments on the poor in the following way:

Rashi on Genesis 49:11:5

אסרי is the same as **אוסר** (i.e. the yod is redundant). Similar forms are: (*Psalms 113:7*) “*who raiseth (מְקִימֵי instead of מְקִימֵי) the poor out of the dust*”, (*Psalms 5:1*) “*that art enthroned (בן אתנו instead of בני אתנו) in the heavens*”. In the same way is **אתנו** (instead of בני אתנו) to be explained. Onkelos translates v.11 as having reference to King Messiah: **גפן** “*the vine*” symbolizes “*Israel*” (cf. *Psalms 80:9*): “*Thou didst pluck up a vine out of Egypt*”); **עירה** (taken as **עיר** city with the **ה** suffix instead of **ו**, like **סותה** instead of **סותו** in thin verse) means Jerusalem; **שורקה** alludes to Israel as the prophet exclaims (*Jeremiah 2:21*) “*Yet, I had planted thee a noble vine (שורקה)*”.

It is interesting how Rashi interprets the raising up of the poor to the King Messiah. This is consistent with the Targum translation, where the Aramaic Targum states, ז מקים מעפרא מסכינא מקיקלתא ומקלקלתא ירים, ה לאותבא לאותובי עם רברביא עם רברבי עמיה: 113:7 Who raises up the poor man from the dust; he will lift up the needy from the ash-heap. 113:8 To make him dwell with the leaders, with the leaders of his people. (EMC) The Messiah is not believed to be raised up from wealthy persons. The reason one is raised up from the status of being poor is due to his having faith in the Lord, the sustainer and creator of all things. The Messiah is to be a leader of His people. The Lord raises him up to dwell with leaders. The character and kind of leader based upon the bible is to be a leader in righteousness, justice, and truth according to God’s Word and to lead others to do the same. To be raised in wealth would cause one to place their faith in their wealth. The Lord raises us up out of our troubles and from our sins to be leaders of truth and righteousness, and to speak of the Lord to all peoples to lead them to know the Lord and His Messiah. Just as the psalm states, ט מושיבי | עקרת הבית אם-הבנים שמחה הללויה: 113:9 He makes the barren woman abide in the house As a joyful mother of children. Praise the Lord! (NASB) it is true how the Lord is able to heal the hearts of even the most desperate of people, such as the woman who is unable to bear children. The Lord works in the heart to bring joy even in the midst of sorrow. For this we too can say Halleluyah (הללויה) Praise the Lord! Let’s Pray!

Heavenly Father,

Help us to live as Your people in Justice, Righteousness, and Truth, that is coupled to Moral and Ethical living. Father, we believe You are able to overcome all things, from saving us from our enemies, to the deliverance from sin, and even to work in our hearts to deeply and truly love others, whether at home or even our enemies. We recognize the weaknesses in our strength and resolve to serve You and to do what is expected, to be humble and to pray and to remain in Your word. Lord help us to have the strength to stand for truth and life, to have the desire to seek You in prayer and in Your Word, to have faith in Yeshua Your Messiah, and to love our neighbor each day. We thank You Lord for Your continued faithfulness to Your promises and to us. Help us to grow in our faith, to walk in the spirit, and apply these truths to our lives. We praise Your Holy Name and give You all of the honor, and the glory, and the praise forever and ever.

In Yeshua’s (Jesus’) Name we pray! Amen!

Be Blessed in Yeshua, Christ our Messiah!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
“Yeshua” King Messiah forever and ever

Notes