

Part 2 – Who is Like the Lord our God?

In chapter one-hundred-thirteen, part 1, we learned this Psalm is the *third* of the three “Hallelujah” Psalms that *Praises* the Lord (YHVH) for His *everlasting* mercy, *and* goodness towards us. But this Psalm also begins what were called the ‘Great Hallel’ Psalms (Psalms 113-118). For, in olden times, Psalms 113 through 114 were sung by the congregation at the *beginning* of the Passover celebration; and Psalms 115 through 118 were sung by the congregation at the *end* of the Passover celebration. Thus, it was likely one of these Psalms (possibly Ps 118) that Jesus sang, with His disciples, after the very first Communion (Math 26:30). And we saw this Psalm 113 begin by calling us to praise the Lord *three times*, which was done for *emphasis*. Once call was to praise the Lord with a ‘hallelujah’, the second was a call for His *servants* to praise (celebrate) Him, and the third was a call to praise His ‘*name*’ (honor, authority and character). And then the Psalmist said the Lord’s (YHVH’s) name (honor, authority and character) should be praised at *this time, always and forever*. So, no matter when we live (what generation we are in) we should remember to praise (celebrate) our Heavenly Father for His everlasting mercy, and goodness, towards us. And then the Psalmist called us to praise (celebrate) the Lord (YHVH) *all the day long*, which simply means to strive to keep His Word (and ways) in our heart (desires, feelings, intentions and motivations) and mind (thoughts), throughout the day, so we can *learn to obey Him* (from the heart) *regardless of what* happens during the day. Yet, it also means setting a good example (via our *good* words and works) to help others understand that praising (and worshiping) our Heavenly Father *truly* rests upon our earnestly striving to obey Him (from the heart).

And then we learned our Heavenly Father (YHVH) is truly ‘high above’ all nations on earth. And that is not only in a *physical* sense, but also a *spiritual* sense. In the spiritual sense, our Heavenly Father is ‘high above’ all nations because His ways, works, *and* thoughts are way far above all others. And, in the physical sense, He’s ‘high above’ all nations because He’s in a higher *dimension* that *we cannot see*, while in our flesh body. Yet the wonderful thing is that: He has promised, if we learn to think (and desire) like He does (by putting off our ‘old man’ and putting on the ‘new man’) we’ll be given an *eternal* body, like Jesus Christ has (Phil 3:21). So, if we allow His Word (and Holy Spirit) to ‘raise’ our inner man (to a higher level of thinking *and* desiring that which is good), then He will give us a ‘higher’ body that is *eternal* – just as He did for Jesus Christ, *after* He raised Jesus Christ from the dead (Phil 3:21)! And we also learned that the Lord’s (YHVH’s) glory is also ‘high above the heavens’; which (again) simply means that He’s in *another dimension*, that’s truly on a *much* ‘higher’ level than the physics of this earthly (fleshly) dimension, which is *why* we cannot see Him with our flesh eyes. Yet, He thought it good to come to this earthly dimension (as Jesus Christ) to teach us His ‘ways’ (and thoughts) and to shed His *own* blood to atone for our sins (Heb 2:14)! And that truly shows **just how much our Heavenly Father loves us**. Further, *because of* the blood Jesus Christ shed to atone for our sins, we can now be *spiritually* close to our Heavenly Father (even though we still cannot see

Him) via the indwelling of His precious Holy Spirit *within us* (1 John 4:9-17). And, we'll now pick up in this Psalm with the thought of *how much* 'higher' (physically *and* spiritually) our Heavenly Father is than *all* His creation...

Psalm 113

5 Who is like unto the LORD our God, who dwelleth on high,

6 Who humbleth himself to behold the things that are in heaven, and in the earth!

So, the Psalmist now uses a figure of speech (*Erotesis*, apx 6) which is when a question is asked but, not for information, or for an answer – it's simply *to make a point*. And the 'points' (reasons) can vary (see apx 6) but, the purpose here is to express *wonder* and *admiration* for our Heavenly Father. This expression is used several times in the Bible (Ex 15:11, Deut 33:26-27; 1 Sam 2:2; 1 Chron 17:20; Ps 35:10; 71:19; 73:25; 86:8; 89:6,8 and here, in Ps 113:5), so it is 'ever the saints' noblest cry' and 'ever the outburst of the saints' praise' (as the *Companion Bible* puts it). Now, the word '**Lord**' here is (again) God's sacred (and covenantal) name **Yehovah** which means (the) *self-Existent* or *Eternal* (#3068) [<https://t.me/BibleStudyTruth/946>]. And, the use of His Sacred Name points to the fact that *only* our Heavenly Father (Yehovah) is eternal *because* He's the *only* one who has *always* existed and *always* will (Rev 1:8, 4:9, 11:17, 16:5, 22:13). Yet, this verse also uses 'title' for our Heavenly Father, which is rendered as '**God**' but, in the Hebrew, it is '**Elohiym**' (#430, also spelled as '*Elohim*' at times). And, when it's being used as a 'title', it means *the Supreme God*, who is our **Creator**. '*Elohiym*' is therefore, 'God the Creator', *putting His omnipotence* ('*El*', #410) *into operation*. It's first occurrence (Gen 1:1) connects it with creation, and gives it its essential meaning as 'the Creator'. Thus, it indicates His relation to mankind *as His creatures* (in contrast with Yehovah [#3068], which indicates a *convent relationship*). So, the Psalmist is not only addressing our Heavenly Father by His Sacred, and covenantal name (Yehovah #3068, i.e. YHVH), he's also addressing Him with the title of '**Elohiym**' (#430), which shows he's referring to our Heavenly Father's *eternality* (#3068) and His *supreme power* (omnipotence) as the Creator of all things, *even* our own soul (Rev 4:11; Ezek 18:4).

And then the word '**dwelleth**' is a prim root that means *to sit down* (specifically as judge, in ambush, or in quiet); and, by implication, it also means *to dwell* or *to remain* (#3427). And the word '**high**' here means *to soar*, i.e. *be lofty* (#1361). And then (in verse 6) the word '**humbleth**' means *to depress* or *sink* (#8213) while the word '**behold**' simply means *to see* (#7200). And the word '**heaven**' again means *the sky*, as aloft and can even allude to what we call '*outer space*' (#8064). And the word '**earth**' can mean the *earth, at large*, or *a partitively* (portion of) *a land* (#776). In the context of this verse, it's speaking of *the earth at large*. So, the Psalmist is wondering (with amazement and awe) at the fact that Yehovah (our Creator) – who is 'high above' *everything* (physically and spiritually) - is *so concerned* with His creation that He *humbles Himself* to look at what's going on in 'heaven' and 'in the earth'. Yet, He has very good reason for doing so! As another Psalm pointed out...

4 The LORD is in his holy temple, the LORD's throne is in heaven: his eyes **behold**, his eyelids **try**, the children of men.

5 The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.

6 Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.

7 For the righteous LORD loveth righteousness; his countenance doth behold the upright.

Ps 11:4-7

The word ‘**behold**’ in verse 4 means *to gaze at*, to *mentally perceive* or *contemplate* (with pleasure) (#2372). And the word ‘**try**’ here means *to test* (especially metals) and, figuratively, also means *to investigate* (#974). So, the *reason* our Heavenly Father humbles Himself to ‘behold’ (look at closely) what goes on in heaven, and earth, is to see what His creation is doing! As Rev 4:11 says, He created all things for His pleasure. So, He *enjoys* watching us (although some do grieve Him). But, there is more to it than that for, as Psalms 11 explains, the *main* purpose for His watching over us is to see *what we are doing*, i.e. He’s investigating what His children are up to, be it *good or bad*! And, as many Scriptures declare, He not only sees what we’re doing (and saying) but He can even read our heart and mind; which means He even knows what we’re *thinking about* doing and what we *truly desire* to do (1 Chron 28:9; Ps 44:20-21, 94:11; Jer 16:17, Jer 17:9-10; Ezek 11:5; Heb 4:12-13). And, while He can certainly do this from His throne (as Psalm 11 points out), *there are times He actually comes down to earth to do so*. And, as the study on **You Will See Clouds and Wheels, Part 1** explains, He does so in His *awesome* flying vehicle [<https://t.me/BibleStudyDownload/392>]. Which is why the Psalms speak of Him ‘*flying upon the wings of the wind*’ (Ps 18:10), and ‘*flying upon the heaven*’ (Ps 68:4) and ‘*walking upon the wings of the wind*’ (Ps 104:3)! Moreover, this is also how He led Israel out of Egypt, i.e. in the ‘cloud’ that covered the *flying vehicle He was in* (Ex 23:21-22), from which He even fought with the Egyptians, during the ‘crossing of the Red Sea’ event (Ex 14:19-28).

And, while there were many times God came down to bring good news, or give instructions to people (such as Moses and Mary, when she conceived), we’re actually told about a specific time when God came to earth to *investigate*. In the book of Genesis, chapter 18, we’re told that the Lord (YHVH) appeared unto Abraham, in the plains of Mamre. Abraham not only made a meal for the Lord (YHVH), and the other two angels with him, but he actually had a conversation with the Lord (YHVH) concerning what His plans were. Check out what the Lord (YHVH) said...

20 And **the LORD said**, *Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;*

21 *I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.*

22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

Gen 18:17-22

If you continue on, you will see how Abraham pleaded with the Lord to save Sodom *because* that's where his nephew, Lot lived. Yet, because there were not even *ten* righteous people in that city, the Lord (YHVH) did have to destroy it. However, He did spare Lot and his daughters, as Genesis 19 records. But, the point to our study is that, *this account is an example of what this Psalm 113:6 is speaking of*, i.e. the Lord (YHVH) humbling Himself to investigate what His children are doing. While our Heavenly Father can certainly see all things we do and say (even what we're *thinking about doing* and *wanting to do*), there are still times He wants to come check it out Himself (personally). And usually, it is before making a very important decision, such as destroying an entire city. Therefore, Sodom and Gomorrah *had to have been* filled with *incredibly evil* people, for God wouldn't have destroyed it if there were even *ten* righteous people. And, if you read the account in Genesis 19, you'll see why; for even the *children* of Sodom were sexual perverts! That's *how bad* things had gotten there. So, while most of the time our Heavenly Father watches over us from His throne in heaven (Ps 11), there *are* times He comes to earth *Himself*. And the reasons have varied. Not only did the Lord (YHVH) come down to visit Hagar (Gen 16:7-13), but also Abraham (Gen 12:7, 17:1, 18:1, 22:15), Isaac (Gen 26:1-5), Jacob (Gen 32:1-2, 35:1-13, 48:3), Moses (Ex 3:1-6), Joshua (Josh 5:13-15), Balaam (Num 22:21-35), the children of Israel (Judges 2:1-4), Gideon (Judges 6:11-23), Samson's parents (Judges 13:3-12), Elijah (1 Kings 19:8, 2 Kings 1:3, 15), Zechariah (Zechariah 1:11-12), Joseph (husband to Mary, mother of Jesus - Mth 1:20, 2:13, 19), Zacharias (father of John the Baptist - Lk 1:11), the shepherds (Mth 2:9), the apostles (Acts 5:19), Phillip (Acts 8:26) and Peter (Acts 12:7). And, *most* of the time (not all, but *most*) when you see the phrase 'Angel of the Lord' it's referring to *God Himself*, in a form we can see in this dimension (i.e. Jesus Christ *before* He came to earth incarnated). And, in **Ezekiel chapter 1** [https://t.me/BibleStudyBooks_Ezekiel/21] we're even given an *incredibly detailed* account of what God's magnificent flying vehicle looks like!

And, in case you are wondering *how* God can come to this dimension when Jesus told us He's a 'spirit' (John 4:24), check out the special study on **Was Christ Here On Earth Before His Birth** [<https://t.me/BibleStudyDownload/485>], for it well explains how Jesus Christ has always been our Heavenly Father *in a form we can see*, i.e. in this dimension. That's why, when the Lord appeared to Moses, on Mount Sinai, we're told ***the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed*** (Ex 3:2). Yet, in verse 4 we're told that, when ***the Lord*** (YHVH) *saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.* So, whenever our Heavenly Father wanted to come to earth, He did so via His 'angel' (which simply means messenger), who was Jesus Christ. In other

words, when our Heavenly Father (or any angelic being) wants to come to earth, He still had to put on a material body (not flesh, but a *different* kind of material body) to do so. The study on the **Spiritual and Material Dimensions** [<https://t.me/BibleStudyDownload/263>] explains this very well. However, now that God already came to earth in a flesh body (as Jesus Christ), and then rose Him from the dead, Jesus now has an *eternal* body that is *also* **interdimensional**! This can be documented by the fact that Jesus not only disappeared ‘into thin air’ - right in front of some of his disciples (Lk 24:30-31), - but also the fact that He also (literally) just appeared ‘out of nowhere’ in front of His disciples (Lk 24:35, 43; John 20:19, 26). And, what’s *really* great, is that, those who remain faithful servants to Him will *also* get that kind of body (*eternal* and *interdimensional*) when Jesus Christ returns, at His Second Advent (Phil 3:21).

And, of course, the fact that God came down from that heavenly dimension, incarnated as Jesus Christ, was also an *incredibly humble* thing for Him to do (as this Psalm 113:6 speaks of). Paul points this out too, in Phil 2:6-11. And Paul stresses that fact (that God humbled Himself came down to earth, *and served us*, via Jesus Christ) to impress upon us the *importance for us* to *humble ourselves in service to Jesus Christ*. For, just as God humbled Himself (via coming to earth in the flesh *as Jesus Christ*) and *serving His creation* (teaching us truth and dying to atone for our sins), so too must we humble ourselves, *and serve others*, by using our God given gifts to share the Gospel of Jesus Christ with them (Mth 25:14-30). As Jesus said, *whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted* (Luke 14:11, 18:14; Matt 18:4, 23:12). And, in Mth 23:11 He also pointed out that those who are greatest in the Kingdom of God will be those who *serve each other* the most. Again, that means finding, and using, our God given gifts to *serve others* by helping them come to Jesus Christ *and* grow in knowledge, and understanding, of His Word. James also points this out in James 4:6-10 and does Peter in 1 Peter 5:5-7.

However, we should also understand that (and be on guard for) it is *not only* ‘good angels’ that can come to the earth! For not only did Satan himself come down to earth (and tempt Eve, Gen 3) but so did other evil angels, who (like Satan) seduced flesh women into having children with them (Gen 6) – which was an attempt to destroy God’s ‘plan of Salvation’ because it corrupted the *very* seed line that the Messiah was promised to come through (Gen 3:15). But, just as God (via Jesus Christ) is *not done* coming down to earth (for Jesus *will* return *again*, at His Second Advent), likewise Satan (and his fallen angels) are not done with that either. As we learned back in Psalms 110:1 [https://t.me/BibleStudyBooks_Psalms/1547], Jesus Christ is not (and cannot) coming back to this earth UNTIL Satan (and his fallen angels) are kicked out of heaven... to the earth, as Rev 12:7-17 warns us very clearly. Yet, in 2 Thess 2, Paul also warns us of this, and he was simply explaining what Daniel’s visions warned about (ex: Daniel 11). Of course, many other Scriptures warn us of this, particularly the prophets of old and the book of Revelations. And, can you guess just *how* Satan and his fallen angels will be coming back to earth? Yes, the same way they came before... and it’s also how our Heavenly Father (and His faithful servants)

come to earth, i.e. in magnificent flying vehicles, which you can learn about in the **You Will See Clouds and Wheels, Part 2** study [<https://t.me/BibleStudyDownload/393>].

So, the man who wrote this Psalm 113 *must* have understood that our Heavenly Father has, quite literally, ‘came down’ from ‘on high’ to the visit those on the earth. And he brought this point out, in this Psalm, because this Psalm is praising (celebrating) our Heavenly Father for His holy (righteous) characteristics. And the fact is that, our Heavenly Father – while He does dwell ‘on high’ – is not arrogant or haughty. He doesn’t feel ‘too good’ to come to the earth, even in a flesh body (as Jesus Christ) as He commanded of us (Gen 1:26-27). And the *reason* He ‘humbles Himself’ to, not only look at what goes on in earth (even in the hearts and minds of His children, good and bad alike), but also to *literally* come down at times, is simply because ***He loves us***, as the famous John 3:16 verse points out. And that truly, is *all the more* reason to praise (celebrate) our Heavenly Father...

*11 For the grace of God **that bringeth salvation** hath appeared to all men,*

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

*13 Looking for that blessed hope, and **the glorious appearing of the great God and our Saviour Jesus Christ**;*

*14 Who gave himself for us, that he might redeem us from all iniquity, and **purify unto himself a peculiar people, zealous of good works**.*

Titus 2:11-14

We’ll pick this up in part 3...

AMEN.