

Part 3 – Whom the Lord Raiseth Up

In part 2 we learned of a figure of speech (*Erotosis*, apx 6) the Psalmist used to express *wonder* and *admiration* for our Heavenly Father. In particular, the Psalmist was amazed by the fact that, while the Lord (YHVH) dwells ‘on high’ (i.e. lives in Heaven, in His Holy Temple), He still humbles Himself to watch (even investigate) at what’s going on in ‘heaven’ and ‘in the earth’. And He does so to see what His creation is doing (even *thinking about* doing, or *wanting* to do), be it good or bad (for He alone can read our heart and mind, *no matter who we are*). And, while He can certainly do this from His throne in heaven (as Psalm 11 points out), *there are times He actually comes down to earth to do so*. And we also learned *how* He’s able to do this, i.e. via His flying vehicle, which other Psalms speak of (Ps 18:10, 68:4, 104:3). And Ezekiel himself saw it, and even gave us a really good (detailed) description of it (Ezek 1, 10). In fact, we learned there were *many* times the Lord (YHVH) *literally* came down to speak to His children, and for various reasons. But one example, in particular, showed us how He came down to *investigate*; which is when He (and a couple other angels) came down to see if Sodom and Gomorrah were really as bad as they had heard (Gen 18). This tells us our Heavenly Father doesn’t come to earth for frivolous reasons; He comes down for *very important* reasons. That’s why He also came down when freeing Israel from Egyptian bondage, to help them inherit the Promise Land, and also to fight for Israel, even after they had entered the Promise Land; and yet *more* times even after that.

And, of course, our Heavenly Father even came down to earth, *incarnated* into a flesh body (as Jesus Christ) to teach the truth and atone for our sins. And that is truly when He ‘humbled Himself’ *the most*! Yet, we also learned that, even *before* God was incarnated as Jesus Christ, it was *still through* Jesus Christ (which is simply His *body* that He manifests Himself to us as) that He came to earth *before* He was incarnated. 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 as the study on the **Spiritual and Material Dimensions** [<https://t.me/BibleStudyDownload/263>] explains *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* (Lk 24:30-31, 35, 43; John 20:19, 26). And that is the body He will be returning with! And, what’s *really* great, is that: those who remain *faithful* servants to Him (even during the ‘great tribulation’) will *also* get that kind of body (*eternal* and *interdimensional*) when Jesus Christ returns, at His Second Advent (Phil 3:21). But we also learned that, *not everyone* who comes down to earth, from heaven, *is good*. For Satan, and his fallen angels *also* did so (Gen 3, 6) for very evil purposes. And they will also be *coming back* (before Jesus Christ returns) for the *evil purpose* of trying to get the *entire* world to worship Satan (and his wicked ‘beast’ governing system). That’s why Jesus Christ comes back ‘with a vengeance’ to pour out God’s ‘cup of wrath’ upon those who remain rebellious (unrepentant).

And this teaches us that, 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. So, 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. And it is the thought of our Heavenly Father’s love for us that we’ll pick up with in this precious Psalm 113...

Psalm 113

7 He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;

8 That he may set him with princes, even with the princes of his people.

So, as the prior verse spoke of our Heavenly Father humbling Himself (even coming to earth *Himself* at times, and even *into the flesh* as Jesus Christ), to watch what goes on in the earth (and heaven), this verse now speaks of some of the reasons why. As Ps 103:6 said, the Lord (YHVH) *executeth righteousness and judgment for all that are oppressed*. And Ps 9:9 also tells us the Lord (YHVH) *also will be a refuge for the oppressed, a refuge in times of trouble*. And that’s essentially what this verse (Ps 113:7) is telling us - for our Heavenly Father hears (from His throne, in heaven, Ps 11) the cries of those who are oppressed (ex: Ex 3:7, 22:21-24; Jud 2:18) and *will* do something about it, *especially* when the earthly governments *do not*. So then, the word ‘**raiseth**’ here means *to rise* (#6965) and the word ‘**poor**’ means *dangling*, i.e. (by implication) *weak* or *thin* (#1800) and comes from a prim root that means *to slacken* or *be feeble* and, figuratively, also means *to be oppressed* (#1809). The *Companion Bible* notes this can also mean those who are *impoverished*. And then the word ‘**lifteth**’ means *to be high actively*, *to rise* or *raise* (#7311) while the word ‘**needy**’ means *destitute* (#34).

Now, to really understand what the Psalmist is saying, we must understand that he’s using *analogies*. For while the word ‘**dust**’ does literally mean *dust* (#6083) and the word ‘**dunghill**’ means *a heap of rubbish* or *filth* (#830), these are both *analogies* to explain the *extreme* poverty, and *degradation*, that those who are oppressed experience. And this expression was also used in 1 Kings 16:1-3, when *the word of the LORD came to Jehu the son of Hanani against Baasha, saying, Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins; Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat*. So,

because this man, Baasha, didn't rule over Israel righteously, but 'walked in the way of Jeroboam' (i.e. idolatry), God promised his posterity would *not* rule after him. But notice the figure of speech *God Himself* used when explaining *how* He made Baasha the ruler (prince) over Israel, i.e. God said He 'exalted' Baasha 'out of the dust'. In other words, though Baasha was not a rich, or a prestigious, man amongst Israel, God used this expression (out of the dust) to explain how He exalted Baasha *out of his poverty, and lowly status*, to be the ruler over Israel.

Further, the 'dust' was also used, as a figure of speech, when God condemned Satan (for beguiling Eve), who was called the 'serpent' in Gen 3:14. We know, from Rev 12:9 and 20:2, that the serpent is simply *another name* for Satan [<https://t.me/BibleStudyTruth/845>]. And it's used for Satan's role as the 'seducer', i.e. the one who seduces people (spiritually) *away from the truth* (Gen 3, 2 Cor 11:3, Rev 12:15). God promised Satan that he would 'eat dust' all the days of his life, which simply refers to his *degraded status* (with God) as well as his *degraded character*. You've probably heard the modern figure of speech 'he's lower than a snake's belly', to refer to people of a *terrible* moral character - it *comes from this* account in Genesis. And also, still yet today, people speak of 'eating dust' to refer to people being humiliated and/or in a lowly status. And, in Isaiah 29, when God prophesies that 'Ariel' (#740, a symbolical name for Jerusalem) would be *totally* demolished (as Jesus also prophesied of in Mth 24:2, Mk 13:2 and Lk 21:6) He said that, "*And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be **low out of the dust**, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper **out of the dust***" (Isa 29:4). Again, this is just a figure of speech to explain how the city (Jerusalem) will be totally destroyed (Jesus said not one stone would be standing upon each other) when Jesus Christ returns (at His Second Advent). This destruction likely comes from the great earthquake, and hail, that will come shortly before Jesus' return (Rev 6:12-17, 11:13, 19, 16:18-21).

Therefore, when this Psalm 113:7 says that the Lord (YHVH) *raiseth up the poor out of the dust, and lifteth the needy out of the dunghill*, it's simply saying that our Heavenly Father doesn't choose rulers because of their wealth, status or their good looks. He chooses those who are indeed 'lowly' because much of the time, those people are *humble*. Moses, and David, were both humble shepherds yet God raised them to rule of His people, Israel. Why? Num 12:3 tells us Moses was the meekest (most humble) man on all the earth at the time. So, God knew Moses wouldn't get prideful when given a lot of responsibility (and power). Likewise, God chose David because he was (to quote God) '*a man after min own heart*' (1 Sam 13:14); so, God *knew* He could use David to '*fulfill all my will*' (Acts 13:22). Paul explained this concept *exceptionally* well...

*26 For ye see your calling, brethren, how that **not many wise men** after the flesh, **not many mighty, not many noble, are called**:*

27 But God hath chosen the foolish things of the world to confound the wise; and **God hath chosen the weak things of the world to confound the things which are mighty;**

28 And **base things of the world, and things which are despised,** hath **God chosen,** yea, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

1 Cor 1:26-31

Therefore, the analogies in this Psalm 113:7 simply explain how our Heavenly Father ‘raises up’ those who are humble (to Him) and willing to obey Him. After all, *that which is highly esteemed among men is abomination in the sight of God* (Lk 16:15). And, that’s why verse 8 says that it’s those who are ‘poor’ and ‘needy’ will be ‘raised up’ that *he may set him with princes, even with the princes of his people*. And, while God doesn’t raise everyone who is poor and needy to be rulers (although He *will* help them when they earnestly cry out to Him for help, Ex 22:21-24), the Psalmist is pointing out (as Paul did in 1 Cor 1:26-31, above) that God *often* uses those kinds of people to be rulers *because of* their humility *and* dedication to serving Him. After all, pride (for his beauty and wisdom) was one of the *main* reasons Satan became corrupted (in the first earth age) and began to rebel against God, even teaching (and seducing) others to do the same, as Ezek 28 so clearly explains [<https://t.me/BibleStudyDownload/308>]. And that’s why, as God is working (via Jesus Christ) to build His eternal government (the Body of Christ) He looks to those who are humble and willing to obey Him. As Jesus said, *whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted* (Matt 23:12). And, *whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven* (Matt 18:4). That’s why we’re so often encouraged to remain humble to God. As it is written, *God resisteth the proud, but giveth grace unto the humble* (James 4:6). And again, *humble yourselves in the sight of the Lord, and he shall lift you up* (James 4:10). And again, *be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time* (1 Peter 5:5-6).

Moreover, these two verses (here in Psalm 113:7-8) were *also* spoken by Hannah, who was the mother of the prophet, Samuel. As 1 Sam 1 tells us, she earnestly prayed *earnestly* for a manchild; and *promised* to give him into service to the Lord (YHWH) **if** the Lord would only bless her with a child (for she was barren). And, after the Lord (YHWH) did give her a male babe (Samuel), she made good on her promise; and she brought Samuel (when he was old enough) to the Temple, and presented him to the priest, Eli. And, after that, 1 Sam 2 records a *beautiful* prayer Hannah prayed, which truly shows we was not a Biblically illiterate woman! And, in verse 8, we see her say (speaking of the Lord, YHWH), “***He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make***

them inherit the throne of glory: for the pillars of the earth are the LORD's, and he hath set the world upon them". Interestingly, while this Psalm 113:8 ends with 'even with the princes of His People', Hannah's prayer ends with '*to make them inherit the throne of glory*'. This helps us to understand what this Psalm 114:8 was speaking of, i.e. what those 'princes' (who are poor, and needy) will be lifted up to do. And that's why, during the tribulation of the antichrist (who is Satan, <https://t.me/BibleStudyDownload/345>), those who remain faithful to Jesus Christ *will* be persecuted. And they will be humbled because their *character* will be *greatly* demonized. For, when Satan comes, most everyone on earth will think he really is God (our Savior). And sadly, many Christians will even think he's 'Jesus Christ' Himself (which is *what* the 'great apostasy' really is, <https://t.me/BibleStudyDownload/499>). And they also will be cut off from being able to 'buy and sell' because they refuse to take the infamous 'mark of the beast', which means you *must* worship Satan as God (Rev 13:15-18). So, even in a physical sense, they'll be considered 'poor and needy' because they cannot partake of the 'riches of Babylon' (Rev 18 speaks of). However, our Heavenly Father *will* still provide for them throughout that time (Rev 12:13-17), as the study **Point A To Point B** clearly documents [<https://t.me/BibleStudyDownload/489>]. And God will provide for them, not only because they are being loyal to Him, but *also* so He can use them to speak the Gospel (of Jesus Christ) through them, to warn the world *to repent* before the *true* Jesus Christ returns (Mth 10:18-22, Mk 13:9-13, Lk 21:12-19).

So, in the *prophetical* sense, this Psalm 113:7-8 even speaks of how the Lord (YHWH) will **raise** those who are 'poor and needy' (and hated) by the world, *for His sake* (Matt 10:22, Matt 24:9, Mark 13:13, Luke 21:17-19; John 15:18), **up** to be 'rulers of His people. As Rom 8:14-17 points out, those who are led by the Holy Spirit of God, are considered (by God) to be His 'children'. And that means we are *heirs of God*, and *joint-heirs with Jesus Christ*! And that means, when He returns, He will 'lift us up' *to positions of authority* (and power) to rule with Him, in His eternal government (kingdom). But that's only if we're willing to suffer (for His sake, to bring His Word to His children) in this life. As it is written, *if we suffer, we shall also reign with him: if we deny him, he also will deny us* (2 Tim 2:12). And the *reason* we must suffer (for Jesus' sake) is because we are commissioned to take the truth (God's Word) to a world that's (for the most part) quite rebellious. While some people are earnestly seeking the truth, *many are not*. And, as Jesus pointed out in John 3:19-21, many don't like the truth (light) *because it exposes their sins*. So, they are not going to be nice to those who do 'shine the light' of God's Word, *especially* that of the Gospel of Jesus Christ (which is the only thing that can save our soul from spiritual death). Yet, we must prevail in our commission to share the Gospel (yea, all of God's Word) with those who are *willing* to hear it, even during the 'great tribulation' (Mth 24:21). And, for doing so, Jesus promises...

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

Rev 2:26-27

So, those who remain faithful to Jesus Christ (i.e. do not apostatize) will have power over the nations *because* we'll be ruling *under the guidance* (power and authority) *of Jesus Christ*. As Rev 5:10 says, Jesus Christ is the one that *makes us* kings, and priests, who reign on earth *when* He returns. Rev 20:4-5 also says this, but adds that we'll also be given *eternal* life, which is the *first resurrection*. And so we see that, this great Psalm 113 is *more* than just a 'Psalm of praise', it's also quite prophetic! Now, let's see how this Psalmist ends this beautiful Psalm...

Psalm 113

9 He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the LORD.

Now, after speaking about how the Lord (YHVH) raises the 'poor out of the dust' and the 'needy out of the dunghill', we see him speak of the Lord (YHVH) making a barren woman (who cannot conceive, #6135) to 'keep house' (dwell, or remain at home, #3427) and *joyfully* (gleefully, #8056) care for her children! And, in the physical sense, there are *many* examples of this; from Sarah (Gen 11:30), to Rebekah (Gen 25:21), to Rachel (Gen 29:31) to Elizabeth (John the Baptist's mother, Lk 1:7) and even to Hannah (Samuel's mother, 1 Sam 1), who we learned about earlier. Indeed, Hannah was a *physical* example of how the Lord (YHVH) does this *and* she even sang a song, praising the Lord (YHVH) for *what this very verse speaks of*! So, it is quite appropriate this beautiful Psalm ends with a 'story of Hannah's life', when Hannah herself spoke of what verses 7-8 (in this Psalm 113) also wrote about.

However, this verse (as in prior verses) is *also prophetic*. You see, Jesus us warned us about being deceived in these 'latter days'. For, Mth 25, Mk 13 and Lk 21 all record how Jesus' apostles asked Him what 'signs' would come to warn us that His return (Second Advent) was nearby. And, the very first thing He warned of was about deception: ***Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many*** (Matt 24:4-5; Mark 13:5-6; Luke 21:8). And He also warned us that *if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect* (Matt 24:23-24; Mark 13:21-22; Luke 21:8). Jesus was warning us of what Rev 13:13-14, and 2 Thess 2:3-4 speak of too. Yet, Jesus also said, *woe unto them that are with child, and to them that give suck in those days* (Mth 24:19; Mk 13:17; Luke 21:23). Why? Because He was not talking about a woman being *physically* pregnant. He was warning us not to be *spiritually* impregnated with Satan's *lies*! Yet again, Paul explained this incredibly well, in his second letter to the Corinthians. You see, after he had established the Church, there came other

‘preachers’ who tried to subvert *their faith in Jesus Christ*. And, since Paul could not go visit them to warn them (traveling was much harder back then), he sent a letter and wrote...

1 Would to God ye could bear with me a little in my folly: and indeed bear with me.

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

2 Cor 11:1-4

So, Paul uses the same analogy Jesus did (when warning those who would be found *spiritually* nursing Satan’s lies) and warns us not to let our minds (or hearts) be corrupted from the simplicity (sincerity, #572) of faith in Jesus Christ. The word ‘**beguiled**’ in verse 3 (above) means *to seduce wholly* (#1818) and has also been rendered as *deceive*. Indeed, it even comes from a word that means *to delude* (#538), which means *to deceive*. And further on, he tells us *why* we should be on guard against such spiritual deception...

13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into an angel of light.

15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

2 Cor 11:13-15

So, there are many people (still yet today) who claim to be (just as Jesus warned of too, in Mth 24, Mk 13 and Lk 21) apostles of Christ, i.e. ministers of righteousness. But they are *really* working *for Satan*, who himself is transformed (disguises himself as, #3345) an ‘angel of light’ (i.e. truth). Paul also wrote of this in 2 Thess 2, and Rev 12:7-17 warns of this also. And that’s why *only* those who are **not** deceive into worshipping Satan (who remain *spiritual* virgins for Jesus Christ, 2 Cor 11:2) will be considered the ‘barren’ ones when Jesus Christ returns (Luke 23:28-31, Isa 54:1-8, Gal 4:21-31). Thus, it is only those ‘barren’ ones who Jesus Christ will make to ‘keep’ His house, and be a joyful mother of His children! In other words, it is *only* those who remain *faithful* to the *true* Jesus Christ who will be allowed to govern God’s children when Jesus Christ returns. For Jesus will not allow anyone who has been spiritually seduced (and impregnated) by Satan to be His spiritual ‘wife’ (those who reign with Him) *because* they are not *spiritual* virgins anymore; for they *lost* their *spiritual* virginity to Satan when they believed his

lies and worshiped him, even *working* to do (spiritually ‘nursing’) his evil will. This is why Jesus warned...

*21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that **doeth the will** of my Father which is in heaven.*

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

*23 And then will I profess unto them, **I never knew you: depart from me, ye that work iniquity.***
Matt 7:21-23

So, those who worship Satan (and his wicked ‘beast’ governing system), and ‘nurse’ along his wicked agenda, indeed *are* ‘workers of iniquity’ (*even if* they call themselves ‘Christian’). Therefore, Jesus won’t have anything to do with them. **Only** those who *remain true* to the *true* Jesus Christ will be allowed to govern with Him, when He returns, i.e. be His *spiritual* ‘wife’, who *joyfully* ‘nurses’ God’s children via *teaching them the truth* during the Millennium (Ezek 44:23-24; Rev 20:4-6, etc.). So, this precious Psalm 113 isn’t just a lovely song of Praise, and it’s not just prophetic, it also includes a dire warning for us to make sure we don’t let the ‘old serpent’ (Gen 3, Rev 12:9, 20:2) to *spiritually* seduce us into his *spiritual* bed of lies...

*12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, **in departing from the living God.***

13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

*14 For we are made partakers of Christ, **if** we hold the beginning of our confidence stedfast unto the end;*

Heb 3:12-14

Praise Ye the Lord - Hallelujah!

AMEN.