

## Psalm 113 - Fulfilling God's Creation Design

### 1. God on high.

Ps 113:1-5 Praise ye the LORD.  
Praise, O ye servants of the LORD, praise the name of the LORD.

2Blessed be the name of the LORD from this time forth and for evermore.

3From the rising of the sun unto the going down of the same the LORD'S name *is* to be praised.

4The LORD *is* high above all nations, *and* his glory above the heavens.

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

Psalms 111-118 are known as the *Egyptian Hallel*s because they were used in the weeks preceding the Passover celebration of the Jews exodus from Egypt. They are the *hallel*s, or praises, where we get the word *hallelujah* from, or praise Jah, praise Jehovah. The first part of this Psalm is easy to understand because it speaks of how people generally conceive of God.

One of the first things we should be careful to notice is that this is a praise for those who are the servants of God. The word *servants* is used in the narrow sense of those who belong to God because they are His obedient children. Just as God is infinite, He deserves eternal praise for evermore and everywhere.

Vs. 4 presents us with a picture that, without the last half of the Psalm, might leave us feeling far away from God's concern. "The LORD *is* high above all nations, *and* his glory above the heavens."

### 2. God down low.

God is the God who is on high, but He is also the God who has condescended to the lowly and He is the God down low. We instinctively have a problem with vain and prideful people and know that there is something wrong with ignoring the plight of those who are "less than." In the book of Romans, God emphasizes the importance of those who are on the same level of mind to mind, but also the importance of condescending and considering those who of *low* estate.

Rom 12:16 *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

God models this perfectly. Vs. 1-4 describe the exaltation of God and then, in vs. 5, the psalmist pivots to direct our attention to the most opposite in the second part of the Psalm, not just to man who is less than God, but to the lowliest of men.

Ps 113:6-9 Who humbleth *himself* to behold *the things that are* in heaven, and in the earth!  
7He raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill;  
8That he may set *him* with princes, *even* with the princes of his people.  
9He maketh the barren woman to keep house, *and to be* a joyful mother of children. Praise ye the LORD.

There are three possible ways to understand the lowliness of man.

First, we could be speaking of God's righteous holiness compared to man's sinfulness and the degradation of a sinful life; but there is nothing in the passage that indicates the lowly are made low by their sin. This is *not* what is intended here because it only describes those who are of humble substance.

Secondly, we could be comparing God's excellence to man. We could compare the infinite superiority of God's work to that of a Michelangelo, Alexander the Great, or John Rockefeller. These men are representative of artistic, empire building, and business achievement. However, this is *not* what is intended in the Psalm because God is not comparing his greatness to man.

Instead, the purpose of this Psalm *is* to compare God's position to the extent to which He will reach out to man. God is declaring his compassion to man and so He reaches down to those who seem to be forgotten and bypassed. It's kind of like when you eat ice cream. You don't just eat whatever you can get easily on your spoon, but you practically lick the bowl when you are done. God not only reaches down to man, but to the lowliest man. He scrapes the dregs of mankind and lifts him up.

But read these the last part of the Psalm carefully here.

Ps 113:7-9 He raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill;  
8That he may set *him* with princes, *even* with the princes of his people.  
9He maketh the barren woman to keep house, *and to be* a joyful mother of children. Praise ye the LORD.

God addresses the essence of the *aspirations and dreams* of mankind in the light of His perfect *design for* mankind. He will make men to sit among the princes and women to be a joyful mother of children. This Psalm perfectly coincides with Gen 2-3

Gen 2:18-25 And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him.

19And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

20And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

23And Adam said, *This is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

24Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

The word *woman* basically refers to being a female version of a human as a man is a male version of a human. They are meant to be a complement to each other because each in their differentiation make up one flesh. Chapter 2 is a recap of the creation of man which had been described in chapter 1.

Gen 1:26-28 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27So God created man in his *own* image, in the image of God created he him; male and female created he them.

28And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Man was supposed to have subdued the earth and have dominion over God's creation. Being male and female they were to be fruitful, and multiply, and replenish the earth. In their complementary roles they were the crown of God's creation.

Ps 8:4-6 What is man, that thou art mindful of him? and the son of man, that thou visitest him?

5For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet:

God's further design is revealed in the negative in chapter 3 when His judgment for their fall is rendered. By way of each one's curse you get the understanding of what *should* have been.

Gen 3:9-21 And the LORD God called unto Adam, and said unto him, Where *art* thou?

10And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

11And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

13And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

...

16Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.

17And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;

18Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

20And Adam called his wife's name Eve; because she was the mother of all living.

21Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

Eve was to be the mother of all living, but would bring forth her children in sorrow. Adam would now fulfill his leadership role, but subduing the earth would be in sorrow and by the sweat of his face. In the end, man and, by extension, woman would return to the

dust of the earth. Psalm 113 is not just about our personally being lifted up, although that is included by what God meant. In the second half of Psalm 113, what we see is God on high Who will restore man as the crown of His creation. Again, the lowest of men will be lifted out of the dust of the earth and set among princes and the most barren of women will be fruitful and a joyful mother of children.

God could have described the destitute in a general way and that certainly would have been effective enough; but He got more specific than that. God differentiates between the aspirations of men and women according to how He created them.

We should be able to neatly conclude here by extolling the virtues of womanhood and manliness. However, this is where trouble from the world begins. We need to be aware of the way the world will attack the Bible and God's design for mankind when they see this Psalm.

The world attacks the Bible by confounding the very things that define gender. By fanning the flames of perversity, Satan has attacked God's creation of male and female to damage the physical, emotional, and spiritual health of our children, families, and civilization, itself. We have been told that there is no difference between men and women while at the same time we are told that we need more influence from women's perspective. In order to accommodate the ungodly, the world is conflicted over what gender is at all. We are told that there is no such thing as gender, that each should be able to choose their gender; but if there *is no* gender, how can you define what is a woman or a man? NJ Assembly Bill 4454 was created to, beginning in kindergarten, to promote sexual and gender identification while at the same time tolerance of religious beliefs. The very problem of gender *identification* is that it assumes gender is a *choice*. However, if you can define what a *woman* is and what a *man* is then by the act of defining you are denying that such a thing is *able* to be chosen. The whole purpose of this ill-logic is to ultimately erase any distinction.

Then comes the next problem. If you promote the inclusion of those who have religious beliefs, what will you do when you are faced with the students from the largest belief systems that teach God created *male and female* and do not find gender identification acceptable? If you were to suggest that those who are so conflicted be encouraged to go for counseling, you would find another problem. According to NJ Assembly Bill 3371 it is illegal for a counselor to do anything other than affirm the new sexuality, even if a student wants to choose to be rid of the new identification.

This erasure of God's design has

found its way into the military where the new Secretary of Defense has been directed to accommodate gender identification and medical procedures are mandated to enable it.

Feminists and non-feminists have correctly identified that the equal protection of women's sports will be, and already has been, violated by those who weren't able to excel in male competition.

Erasing male and female distinctions has also been attempted by trying to erase a gender pay gap. But, any gap is there because men and women's work choices are different.<sup>1</sup>

The erasure of gender causes multiple personal problems.<sup>2</sup> Then, from schools, to the military, to sports, to business, etc., all these areas affected by forced, artificial means to reject God's design in creation of man and woman.

Christians have been mischaracterized as Neanderthal cavemen beating women down whose only use is to have babies. Throughout the Bible you cannot help but conclude that women are thinking, productive, and valuable human beings worthy of respect and love. This passage is not describing the limitations of man and woman, but the foundation of God's creation of humanity in the complementary roles of man and woman. In the economy of the world only a respect for God's design will actually work towards harmony.

*Fundamentally* men and women are different. That difference is rooted in God's design for men and women to work with respect to God's concept. The Bible is clear that there is so much more to womanhood than just having babies – as if that is some insignificant thing in itself. One of the factors in the rise and fall of a society and culture is the perverting and destruction of the family. God has uniquely equipped men and women in the family unit. You can certainly try to force arbitrary definitions to work in spite of God's design and what you might get is equal pay, but that is a poor measure for success.

The family has proved to be the most basic functioning unit of civilization.

Ps 127:1-5 Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.

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<sup>1</sup><https://www.adamsmith.org/blog/economics/there-is-no-such-thing-as-a-gender-pay-gap>,

<https://time.com/3222543/wage-pay-gap-myth-feminism/>

<sup>2</sup><https://www.thepublicdiscourse.com/2018/03/21151/>

2*It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.*

3Lo, children *are* an heritage of the LORD: *and* the fruit of the womb *is his* reward.

4As arrows *are* in the hand of a mighty man; so *are* children of the youth.

5Happy *is* the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

"Except the LORD build the house" refers to our homes built on God's design for man. "They labour in vain that build it," refers to how man tries to substitute God's design by his design. Our families are our heritage.

The world wants to throw out the Bible and God's design because His design does not agree with their agenda and their ever changing definitions. Hopefully, this will equip us to counter the arguments of the world.

### 3. Fulfilling God's creation design.

Our redemption and restoration to God's design begins with a desire for God's plan for our lives. There is a time for righting unequal treatment, but I am addressing the problem of the lust that drives our envy. What would our pursuits look like if we were not living according to envy? You might recall how several actresses or singers have boasted how they sacrificed their unborn child to get a Hollywood or other award. They will certainly go down in infamy. If all we are doing is complaining that we aren't getting a big enough piece of the pie then we are missing the whole purpose of God and His creation.

This Psalm should not be limited to physical earthly blessing. The psalmist identifies the future state of man. Certainly not all those who have trusted in Christ have been lifted up to sit among princes or to keep house. In the eternal scheme of things, not only will men sit as princes and women as fruitful, but both will share in that joy. The Psalm recognizes God's plan for men and women on earth, but actually men and women share in those blessings. They can be enjoyed even now in this life and definitely in God's kingdom to come. Men *and* women can enjoy the abundance of children as they serve God. Men *and* women can enjoy preeminence in God's sight. It might not be by the way the world is measured, but there is far more that God has for us than that.

Gal 3:27-28 For as many of you as have been baptized into Christ have put on Christ.

28There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Although we each fulfill a purpose in the way God designed us, in God's sight, there are no class distinctions.

Acts 10:34 Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons:

1Pet 2:9-10 But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

10Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

When Jesus comes into your life, you get a whole new sense of purpose. When we put our lives in the hand of God, He will bless us and make us fruitful. Even the lowest person will not be left behind.

1. God on high. Ps 113:1-5
2. God down low. Rom 12:16 , Ps 113:6-9, Gen 2:18-25, 1:26-28, Ps 8:4-6, Gen 3:9-21, Ps 127:1-5
3. Fulfilling God's creation design. Gal 3:27-28, Acts 10:34, 1Pet 2:9-10