

# THROUGH THE BIBLE STUDY

## PSALMS 113-118

April 10, 32 AD was the most dramatic night in the history of the world.

The morning light brought the Sanhedrin's condemnation of Jesus, Pilate's mock trial, Jesus' scourging, and finally a brutal crucifixion.

But the night before, began with a festive meal called Passover.

Remember the meaning of the first Passover... to force pharaoh's hand God put out a contract on the firstborn of all Egypt. God provided a way of escape for those who believed. A slaughtered lamb was eaten. Then its blood was smeared on the doorpost of the house, so when death came knocking it *passed over* the house where the blood was applied.

Every year since, the Jews recalled God's salvation with a ceremonial meal. Jesus and His disciples shared such a meal on that famous night.

In fact, Jesus made some radical changes that night.

He turned the Passover into a self-portrait. He was the lamb who was killed and eaten. The blood of Jesus is smeared on the framing of our hearts. Now because of Jesus' blood death *passes over* our lives.

Jesus said the matzo bread eaten at the meal pointed to His sacrifice, "This is My body..." As did the cup of wine, "This is My blood of the New Covenant..." We recall that Passover whenever we take communion.

And the Seder Meal or Passover ended with the singing of songs.

The songs sung at every Passover are tonight's text, Psalms 113-118, "*The Hallel Psalms.*" Wouldn't you have loved to hear Jesus sing?

You think the *American Idol* can sing? Can you imagine how beautiful the one true God must've sounded? I'm sure Jesus had some pipes!

They left the upper room singing, yet later that night the *singing* turned to *sorrow*. Temple guards arrested Jesus. His disciples forsook Him. Peter denied His Lord three times. His trial, torture, and execution followed.

A night that began in *celebration* – ended in *confusion*.

Yet if the disciples had listened to the psalms they sung it would've shined a light on what was about to transpire.

"Hallel" means "praise," but these psalms were not just *praise*, they were also *prophecy*.

The psalms chosen for the Passover were preparation for the trial that awaited Jesus. Many of the lines were fulfilled the very next day.

**PSALM ONE HUNDRED AND THIRTEEN** begins "Praise the LORD! Praise, O servants of the LORD, praise the name of the LORD! Blessed be the name of the LORD from this time forth and forevermore!"

In Alex Haley's novel "*Roots*," the hero's name is "Kunta Kinte," but the white slave owners strip him of his tribal name, and call him "*Toby*." Kunta despises the name. It's an insult to

his African heritage - an attempt to rob him of his dignity and glory. He's proud of his African name.

Likewise we should be proud of the name of the LORD Jesus.

Are you ever ashamed to speak the name "Jesus?" In our culture you can say "God" all you'd like and never raise an eyebrow, but say "Jesus" and it's like an air-raid siren piercing the quiet of the night.

The name "God" can mean anything, but "Jesus" is more exclusive.

Acts 4:12 tells us the name "Jesus" is powerful. "There is no other name under heaven given among men by which we must be saved."

Psalm 113:2-3 tell us three times to bless and praise His name!

Verse 3 "From the rising of the sun to its going down the LORD'S name is to be praised..." As the earth rotates into the light of the sun every city and country should greet the day with praise and thanksgiving to God.

Think of it... on a given Sunday Jesus is praised in secret gatherings of Chinese Christians - in the thatched huts of India – in the great cathedrals of Europe – in a medal buildings in Georgia - by cowboys on the plains of Texas – by surfers in California – and by Eskimos in Alaska. *As the sun travels across the sky it's followed by a worldwide wave of praise!*

"The LORD is high above all nations, His glory above the

heavens.

Who is like the LORD our God, Who dwells on high, Who humbles Himself to behold the things that are in the heavens and in the earth?

God is higher than heaven. The universe fits between His thumb and pinky, yet He oversees the quantum particles of the subatomic world.

He's higher than the heavens, yet stoops so low that nothing on earth occurs without His knowledge. He is **infinitely high** and **intimately nigh**.

God is both **transcendent** and **immanent**.

Do you think the disciples really understand the God who created the heavens was sitting with them at the Passover table, singing hymns?

**“He raises the poor out of the dust, and lifts the needy out of the ash heap...”** Ancient cities burned waste in a designated spot outside its walls. The poor and needy gathered around the burning sewage to keep warm.

Here God promises to turn the tables. His mercy and grace takes the homeless man who sleeps over the sidewalk grate, and **“seat(s) him with princes - with the princes of His people.”** He turns *paupers* into *princes*.

**“He grants the barren woman a home, like a joyful mother of children. Praise the LORD!”** Think of all the biblical examples of God opening the womb of a woman... Sarah, Rebekah, Hannah, Elizabeth...

God can turn a *barren Karens* into *fertile Myrtles*.

**PSALM ONE HUNDRED AND FOURTEEN** demonstrates how God engineered nature to bring the Hebrews out of Egypt. He mentions both the parting of the Red Sea, and the holding back of the Jordan River.

From the sixth century AD onward the Church used this Psalm in its ministry to the dying or the bereaved. Psalm 114 speaks of God's victory over our enemies. It's also associated with Easter for the same reason.

Verse 1 **“When Israel went out of Egypt, the house of Jacob from a people of strange language, Judah became His sanctuary, and Israel His dominion.”** When you purchase real estate you do so for one of two reasons. You intend for it to be a **residence** or a **rental...**

The Hebrews were purchased by God from slavery to be His holy residence. Judah was God's sanctuary – the divine domicile.

God had no intention of renting His people out to foreigners. God didn't purchase Israel to be inhabited by strange thoughts, or evil ideas, or devilish ambitions. God wanted Israel for Himself! He wanted to take dominion. God demands the right to rule – to boss what He buys.

And the same is true with you and me. You are no rental. You and I are God's sanctuary – His dominion. He desires to *rule* what He *rescues*.

**“The sea saw it and fled; Jordan turned back. The mountains skipped like rams, the little hills like lambs. What**

ails you, O sea, that you fled? O Jordan, that you turned back?” When God delivered Israel from bondage in Egypt, the sea folded back and He cut a walkway through the seabed.

When Joshua led Israel into Canaan, God dammed up the Jordan.

“O mountains, that you skipped like rams? O little hills, like lambs?

Tremble, O earth, at the presence of the Lord, at the presence of the God of Jacob, Who turned the rock into a pool of water, the flint into a fountain of waters...” Twice, while wandering in the wilderness God brought water from a rock. The first time Moses struck the rock. The second time He spoke to the rock and water gushed out.

Jesus is our Rock, and on the night when He sang these psalms with His disciples He knew He was about struck. Thankfully, because of His work on the cross, today all we have to do is speak to the Rock and out will flow the water of life and a river of refreshment into our lives.

History tells us the Assyrians were masters of propaganda. Adolph Hitler designed aspects of his propaganda machine by borrowing ideas from the ancient Assyrians.

When the Assyrian army camped outside Jerusalem they didn't want to waste time and resources in a prolonged siege – so King Sennacherib tried to intimidate and threaten the Jews. He sent spokesmen to bully Judah into surrender. The Assyrians blasphemed God, spoke of the supposed superiority of their gods, boasted Jerusalem would fall...

And God sent an Angel of the Lord to shut them up. In one night the Angel slaughtered 185,000 Assyrians. As usual, God had the last word!

**PSALM ONE HUNDRED AND FIFTEEN** was probably written as Hezekiah's or Isaiah's response to the taunts of the Invaders.

Verse 1 “Not unto us, O LORD, not unto us, but to Your name give glory, because of Your mercy, because of Your truth.” We sing a Chris Tomlin worship song, “Not to us, but to your name be the glory.”

Verses 2-3 ask, “Why should the Gentiles say, “So where is their God?”

When Moses first approached the Egyptian Pharaoh and told him God said, “Let My People Go.” Yul Bryner scoffed, Exodus 5:2, “Who is the LORD, that I should obey His voice to let Israel go? I do not know the LORD, nor will I let Israel go.” He wouldn't obey a God he didn't know.

After a few plagues the Pharaoh got to know God very well. In Exodus 12:31 he tells Moses, “Go, serve the LORD as you have said.”

God made Himself known among the heathen, and here the psalmist is asking God to do it again. Let them never question, *where is our God?*

Verse 3 “But our God is in heaven; He does whatever He pleases.”

Here is the first rule of theology – “God is God, He's not applying for the job!” “God is in heaven; He does whatever He

pleases.”

When you're God you answer to know one. You do *whatever you like, whenever you like, however you like, to whomever you like, for how ever long you like...* without getting permission or asking for an opinion.

“Their idols are silver and gold, the work of men's hands.” God created man in His image, but fallen man has created idols in his own image.

Vain and prideful men worship gods who look and act like them.

The Greek pantheon of mythological gods and goddesses had supernatural powers, but the same moral flaws and weaknesses as humans. The same was true for the idols of the Canaanites.

“They have mouths, but they do not speak; eyes they have, but they do not see; they have ears, but they do not hear; noses they have, but they do not smell; they have hands, but they do not handle; feet they have, but they do not walk; nor do they mutter through their throat. Those who make them are like them; so is everyone who trusts in them.”

Here's the **insanity of idolatry**. You make a god with eyes, but they don't see - ears that don't hear - noses that don't smell - hands that can't touch - feet that won't walk. *How can my creation end up greater than me?*

Always be careful of thinking, “*If I were God I would...*” This is idolatry. You're creating a god who looks like you. This is the sin of idolatry.



True worship begins with the realization: *I am not God. His ways are not my ways. His ways are higher.* Real worship doesn't make up its own rules. It realizes who God is and approaches Him on His own terms.

God does as He pleases... *not man.*

Verse 9 “O Israel, trust in the LORD; He is their help and their shield. O house of Aaron, trust in the LORD; He is their help and their shield. You who fear the LORD, trust in the LORD; He is their help and their shield.”

Unlike the false gods who are unable to act, the true God helps those who trust in Him. Those who *mock* God are serving a *mock god*.

“The LORD has been mindful of us; He will bless us...” Never forget our God is a blessing God. Throughout the history of Israel when God's people gathered to worship they always heard the same priestly pronouncement.

Numbers 6:22, “The LORD bless you and keep you; the LORD make His face shine upon you and be gracious to you; the LORD lift up His countenance upon you, and give you peace.” God wanted this truthful statement ringing in His people's ears... “The LORD bless you...”

And here he adds, “He will bless the house of Israel; He will bless the house of Aaron. He will bless those who fear the LORD, both small and great.” God will pour out His blessing regardless of status symbols.

Whether you live on the lowest rung of society's social ladder, or you're on top of the heap... all that matters to God

is whether you fear Him.

Verse 14 “May the LORD give you increase more and more, you and your children. May you be blessed by the LORD, Who made heaven and earth. The heaven, even the heavens, are the LORD's; but the earth He has given to the children of men.” A T-shirt has the sprawling universe whirling through space with an arrow pointing to a microscopic dot.

The caption reads, “You are here.”

This is what verse 16 tells us, the heavens belong to God, but the earth is given to humanity. God gave man dominion over planet earth – and He will one day hold us responsible for what we did with the opportunity.

“The dead do not praise the LORD, nor any who go down into silence. But we will bless the LORD from this time forth and forevermore. Praise the LORD!” If death overcame us it would silence our praise.

Apparently, the psalmist believed in the resurrection - to praise God forevermore requires triumph over death. Death is a shadow we pass through. We don't abide there. We live forever to worship God.

The author of **PSALM ONE HUNDRED AND SIXTEEN** is unknown, yet it's a very personal psalm. He refers to himself 37 times in 16 verses.

The psalm begins, “I love the LORD, because He has heard My voice and my supplications. Because He has inclined His ear to me, therefore I will call upon Him as long as I live.” Notice, God is a hearing God.

When you pray there is someone on the other end of the line.

“The pains of death surrounded me, and the pangs of Sheol laid hold of me; I found trouble and sorrow. Then I called upon the name of the LORD: ‘O LORD, I implore You, deliver my soul!’” Imagine, Jesus singing these lyrics as He left the upper room, and walked across Jerusalem to the Garden of Gethsemane. “The pains of death surrounded Me...”

Later that night, in great agony, He would pray the same prayer.

And here we get a possible glimpse at the aftermath of Jesus’ turmoil in the garden. Jesus was distressed and trouble with the prospect of betrayal and death. He agonized until His perspiration was like drops of blood.

Yet here is the outcome, “Gracious is the LORD, and righteous; yes, our God is merciful. The LORD preserves the simple; I was brought low, and He saved me. Return to your rest, O my soul, for the LORD has dealt bountifully with you.” Jesus gained a peace in the Garden that night.

“For You have delivered my soul from death, my eyes from tears, and my feet from falling. I will walk before the LORD in the land of the living.”

Jesus began His priestly ordeal with a tremendous trust in God.

Though death had him surrounded – His eyes were flush with tears – it felt like His feet were slipping - Jesus was adamant, “I will walk before the LORD in the land of the

**living.”** He knew death was ahead for Him, but more importantly, Jesus knew He would also be resurrected. God *would* deliver His soul from death.

Verse 10, **“I believed, therefore I spoke, "I am greatly afflicted." I said in my haste, "All men are liars." Thankfully, God is not like all men.**

**“What shall I render to the LORD for all His benefits toward me?”**

In other words, how do we say *thanks* to God? Calvin Coolidge once said in a speech to America, **“We have been a most favored people. We ought to be a most thankful people.”** That’s even truer of Christians.

My mom knew the importance of expressing our gratitude. When we received a gift she made my brother and I write a thank-you note...

I hated it. I’d rather be outside running, or playing, or riding a bike. To me it was a waste of time. Besides, usually I’d already *said* thanks. But mom wasn’t satisfied until we’d showed our thanks in a tangible way.

In Luke 17 Jesus entered a certain village and met 10 lepers who were cried for mercy. Jesus healed all 10 lepers. As soon as they were healed they ran off to the priest to be pronounced *clean* and begin a new life.

Only one of the men returned to thank Jesus for the miracle, and Jesus asked, **“Were there not ten cleansed? But where are the nine?”**

Today, millions, the world over, have been healed by Jesus,

but we can still hear Him ask, "Didn't I heal John and Jim – save Beverly and Becky – comfort Andy and Ashley... where are they?" Are we among the nine? *No where to be found!* Or are we the few who took the time to say thanks?

I love how William Heslop once put it. He said, "To save such a sinner as I, God shall never hear the end of it!" That should be our attitude.

Well, how do you say thanks to God? "What shall I render to the Lord for all His benefits towards me?" The psalmist suggests three ways... "I will take up the cup of salvation, and call upon the name of the LORD. I will pay my vows to the LORD now in the presence of all His people."

The first way to say thanks to God is to "take up the cup of salvation."

Through God's grace our cup is now brimming with blessing. The least we can do is enjoy it. Put it to your lips and take a long, deep drink.

Whenever my grandma had a guest, she would whip up a scrumptious meal - at no cost or obligation. If you tried to pay her you'd insult her. The only way to say thanks to grandma was to clean your plate, and ask for more. The greatest insult to her would be for you to nibble, or ignore the food, or fill up on other junk before arriving at her house.

Likewise, the way to say thanks to God is to enjoy His blessings.

A second way is "to call upon the name of the LORD." Hey, the best way to thank an auto mechanic for excellent

service is the next time your car malfunctions you take the vehicle back to him.

The same is true with God. When you have a problem, make Him your *first resort* not *last retreat*. Before you call a friend, or run to church, go to God. You thank Him for past kindness by relying on His current kindness.

A third way to say thanks to God is to “pay your vows... in the presence of all God’s people...” The psalmist is so thankful to God he parades his lamb through the streets as he walks His sacrifice to the Temple.

He’s not embarrassed by his devotion to God. He wants the world to know of his love for God. The psalmist goes public with His praise.

Jesus told us to pray in private. Go into our room and shut the door. But when we praise God we’re suppose to roll the windows down. We need to praise Him at school, in the office, at the grocery store, or the ballpark.

So let’s review, how do you say thanks to God? You drink the cup of salvation – call out to God for help – and go public with your praise.

Verse 15, “Precious in the sight of the LORD is the death of His saints.” Jesus’ resurrection transformed death from an enemy into a friend.

The grim reaper has become our transport to glory.

Death is no longer a *tombstone*, but a *stepping stone*. It’s been said, “What the caterpillar calls the end of life, the Master calls a butterfly.”

“O LORD, truly I am Your servant; I am Your servant, the son of Your maidservant; You have loosed my bonds. I will offer to You the sacrifice of thanksgiving, and will call upon the name of the LORD. I will pay my vows to the LORD now in the presence of all His people, in the courts of the LORD's house, in the midst of you, O Jerusalem. Praise the LORD!

Again think what these words meant coming from the lips of Jesus...

He was about to be nailed to a tree - a public disgrace. He'll paraded through the streets, and mocked, and hung from a cross for all to see.

Yet He's ready to pay His vows. As we're told in Hebrews 12:2, “who for the joy that was set before Him endured the cross, despising the shame...” Jesus was humiliated so we could save face and be declared righteous.

Of the 1189 chapters in the Bible, **PSALM ONE HUNDRED AND SEVENTEEN** is the middle chapter. It's also the shortest chapter.

Actually, Psalm 117 has a very sentimental meaning for me. Because it's the shortest chapter in the Bible it was usually my dad's choice to read to my brother and I when it was his turn to put us to bed.

Mom always read us a chapter of the Bible before we went to sleep. But the church choir practiced on Wednesdays, so dad had to tuck us in. He'd open his Bible, and read hurriedly, “Praise the LORD, all ye nations! Praise Him, all ye peoples! For His merciful kindness is great toward us, and the truth of

the LORD endureth forever. Praise ye LORD!” *Goodnight boys!*

I was an adult before I realized “*Goodnight boys*” wasn’t part of the text. But at least dad read us God’s Word, and to this day I know Psalm 117.

*Dad, what one chapter in the Bible have you instilled in your kids?*

Psalm 117, “**Praise the LORD, all you Gentiles!**” Here’s a psalm that invites the Gentiles to join in the celebration and worship God. In Romans 15:1 Paul quotes Psalm 117:1 as proof of God's love for the Gentiles.

I like how John Phillips puts it, “**The Jews were given LIGHT from God which the Gentiles never had, but they were never given LOVE from God which the Gentiles did not have. God loves the Gentiles just as much as He loves the Jews.**” John 3:16, “**For God so loved the WORLD...**”



It was always God's desire to reach the Gentiles through the Jews.

The psalmist continues, "Laud Him, all you peoples!"

The Hebrew word translated "Laud" means "to sing loudly – to praise with a voice loud enough for everyone hear..." **Laud means loud...**

And why turn up the volume? "For His merciful kindness is great toward us, and the truth of the LORD endures forever. Praise the LORD!"

**PSALM ONE HUNDRED AND EIGHTEEN** is the last of the Hallel Psalms. It too is prophetic of Jesus. It follows the Master's final steps - *from Gethsemane... to Gabbatha... to Golgotha... to Glory...*

Verse 1 "Oh, give thanks to the LORD, for He is good! For His mercy endures forever. Let Israel now say, "His mercy endures forever."

Let the house of Aaron now say, "His mercy endures forever."

Let those who fear the LORD now say, "His mercy endures forever."

Think of verses 5-6 as prophetic of Jesus' experience in **Gethsemane**, and verses 7-8 as His trial before Pilate - at the **Gabbatha** or *pavement*.

"I called on the LORD in distress..." Matthew 26:37 tells us that in the Garden of Gethsemane Jesus took with Him Peter, James, and John... "And He began to be sorrowful and deeply distressed..."

“The LORD answered me and set me in a broad place.

The LORD is on my side; I will not fear. What can man do to me? The LORD is for me among those who help me; therefore I shall see my desire on those who hate me.” Jesus’ struggle in Gethsemane ended with Him being strengthened. He’s now ready to endure the trials ahead of Him.

Verse 8 is prophetic of Messiah’s thoughts before the Roman Governor, Pilate, at the Judgment Hall. “It is better to trust in the LORD than to put confidence in man.” Where were the men He called disciples?

For over three years Jesus gave to their development His constant time, effort, and energy. Now in His hour of need they abandon Him?

The psalmist gets more specific in verse 9, “It is better to trust in the LORD than to put confidence in princes.” Who will provide a fair trial?

Not “princes” – not the *High Priest*, or *Sanhedrin*, or *Pilate*, or *Herod*?

More than anyone who ever lived, Jesus knew that trusting in man leads to nothing but despair. Even good and godly people eventually let you down. This is why it’s “better to trust in the Lord.”

Verse 10, “All nations surrounded me, but in the name of the LORD I will destroy them.” Now Messiah’s thoughts take us to **Golgotha**.

From *Gethsemane* to *Gabbatha* to *Golgotha*...at the place of the skull. The locals call it “skull hill.” We call it **Mount**

Calvaria (skull) or Calvary.

Verses 10-21 are the Messiah's thoughts while hanging on the cross.

And on the cross, Jesus says in verse 10, “all nations surrounded” Him

According to John 19:20 the **titulus**, or sign that hung above the cross that pronounced His sentence was written in three languages – Hebrew, Greek, and Latin. It read, “Jesus of Nazareth, the King of the Jews.”

Verse 11, “They surrounded me, yes, they surrounded me; but in the name of the LORD I will destroy them.” Notice the fight Jesus exhibits on the cross. He's on the offensive. Jesus is out to destroy His enemies.

*But it's not what you think...* The Hebrew word translated “destroy” is a fascinating word. Almost everywhere else it's used in the OT it's translated “circumcision.” Jesus is fighting not to kill, but to circumcise the nations.

This is what Colossians 2:11 says about the work of Christ, “In Him you were also circumcised with circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ...”

Circumcision is a spiritual metaphor for the work of Jesus. Males are born with a fold of flesh that hinders good hygiene. Likewise, all humans are born with a spiritual nature that hinders healthy spiritual hygiene.

Just as circumcision deals with that fold of flesh. Spiritual circumcision, the work of Jesus in the heart of man, skins

back our rebellious nature.

Jesus shaves off our selfishness and makes us tender toward God.

Verse 12 “They surrounded me like bees; they were quenched like a fire of thorns; for in the name of the LORD I will destroy them.” Attacks against Jesus on the cross were like bees (furious) and thorns (fierce).

“You pushed me violently, that I might fall, but the LORD helped me.”

Who is the “You” here – *Jesus’ hidden foe*? It was no doubt the devil. On the cross Jesus destroyed and overcame His secret foe, Satan.

“The LORD is my strength and song, and He has become my salvation.

The voice of rejoicing and salvation is in the tents of the righteous; the right hand of the LORD does valiantly. The right hand of the LORD is exalted; the right hand of the LORD does valiantly.

I shall not die, but live, and declare the works of the LORD. The LORD has chastened me severely, but He has not given me over to death.”

Jesus didn’t suffer for His own crimes. He was sinless *in birth* and *from birth*. 1Corinthians 5:21 explains the cross, “For (God) made (Jesus) who knew no sin to be sin for us, that we might become the righteousness of God in Him.” This is the amazing grace we sing about – On Jesus God took out His wrath against sin, so that He could be merciful toward us.

Jesus gets what we deserve - while we get what Jesus deserves.

“Open to me the gates of righteousness; I will go through them, and I will praise the LORD. This is the gate of the LORD, through which the righteous shall enter. I will praise You, for You have answered me, and have become my salvation.” Jesus doesn’t just give salvation - He is salvation. Jesus is the narrow gate through which we come to God.

The next verse gets quoted by most of the NT writers in reference to Jesus. “The stone which the builders rejected has become the chief cornerstone.” This verse is connected to an ancient Jewish legend.

When the Temple was being built the first stone from the quarry looked odd. It didn't fit the specs. Someone concluded it must've been a mistake.

They rolled the stone over the cliff, and ignored it for months.

When the construction neared completion, workers waited on the cornerstone. That’s when someone said it had already been sent.

The chief cornerstone the stone the builders rejected.

Jesus was the first stone that didn't fit Jewish expectations for the Messiah. His ambitions were spiritual not geo-political.

And so they rolled Jesus aside. But at the end of the age the Jews will look again for the cornerstone, and they’ll realize the mistake they’ve made. They’ll return to Jesus and set Him in His rightful place.

Psalm 118 takes Jesus from **Gethsemane** to **Gabbatha** to **Golgotha**... all the way to **Glory**... This age will close with Jesus on the throne.

Verse 23 **“This was the LORD's doing; it is marvelous in our eyes. This is the day the LORD has made; we will rejoice and be glad in it.”**

We often quote verse 24 and sing it in reference to this day, today... **“This is the day...”** But verse 24 isn't referring to just *any day* or *every day*, but to the specific day when Messiah will return in glory!

He says, **“Save now, I pray, O LORD; O LORD, I pray, send now prosperity.”** The phrase **“save now”** is the Hebrew word **“Hosanna.”**

**“Blessed is he who comes in the name of the LORD! We have blessed you from the house of the LORD.”** This what the crowd shouted when they greeted Jesus the Sunday before Passover. Jesus made His triumphant entry into Jerusalem and the crowds hailed Him as their Messiah.

They quoted Psalm 118 – they knew it was a messianic psalm.

And the nation Israel will sing this song again...

Later in the week, Jesus pronounced judgment on the stubborn nation who had rejected Him. He told them, **“For I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the LORD!’”**

When Jesus returns the Jews will acknowledge that they rejected the cornerstone, and they'll greet Him again with the

song of Psalm 118.

The same song Jesus sang with His disciples after the Passover.

Verse 27 “God is the LORD, and He has given us light; bind the sacrifice with cords to the horns of the altar.” Jesus is light to a lost world. He was the sacrifice bound to the altar with cords *and nails*.

“You are my God, and I will praise You; You are my God, I will exalt You. Oh, give thanks to the LORD, for He is good! For His mercy endures forever.”

When the Passover ended and Jesus sang these songs – how His heart must’ve been stirred. He knew their long term ramifications. They spoke of Gethsemane... Gabbatha... Golgotha... all the way to Glory...

And you’ve got to admire God’s forethought. 1000 years in advance God embedded in the Passover Psalms the encouragement He knew His Son would need during the most special Passover of all.