

Psalm 117: Praise The LORD.

An invitation to people everywhere to praise the Lord for His loyal love and faithfulness.

Because the Lord's Word is reliable, He is faithful. This term strengthens the concept of His covenant loyalty.

Deuteronomy 5:32 - *“Therefore you shall be careful to do as the LORD your God has commanded you; you shall not turn aside to the right hand or to the left.*

Psalm 119:160 - *The entirety of Your word is truth, and every one of Your righteous judgments endures forever.*

John 17:17 - *“Sanctify them by Your truth. Your word is truth.*

The Psalm ends with the familiar words Praise the LORD.

Psalm 118: The Messiah

This Psalm completes the group of Hallel songs (113-118). The contents certainly suggest that God, in reestablishing His nation, triumphed over the nations and their plans (1-21).

At least it can be said that the contents describe a festal procession to the sanctuary to sacrifice to and praise the Lord. Because the song was sung at the festivals, expressions in the song were on the lips of the people at Jesus' grand-entry into Jerusalem at the beginning of the Passion Week (118:25-26; Matthew 21:9). Also this Psalm may have been sung in the Upper Room after the Lord's Supper (Matthew 26:30).

1-4: Let the nation Israel, the priests, and all those who fear the LORD declare that His mercy is everlasting.

5-9: He called upon the LORD, He delivered him, He was by his side, he will not fear – it is better to trust in the LORD than men.

10-13: Surrounded by enemies who tried to destroy him, he was able to triumph over the enemies/nations.

14-21: He joyfully praised the LORD as his Strength, Song and his Salvation. God's right hand speaks of His strength and favor. The references to the gates and to praising suggest that the psalmist was anticipating joining the congregation in the sanctuary to praise the LORD for His great salvation (deliverance).

22-24: The LORD had taken the stone that the builders rejected and had marvelously made it the cornerstone of the nation. Therefore the people should rejoice.

Certainly in Jesus' Parable of the Landowner and the Tenants (Matthew 21:33-44) He applied the Psalm in that way. Jesus is the Stone and the Jewish leaders, the builders of the nation, had rejected Him. But God made Him the Cornerstone. Thus the kingdom would be taken from them and given to others.

1 Peter 2:4-5 - *Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious, you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.*

Zechariah 12:10 - *“And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.*

25-29: The Psalmist prayed then for his people's salvation and prosperity. The words “save us” and “Blessed is He who comes in the name of the LORD” were proclaimed at Jesus' Triumphal Entry (Matthew 21:9). The people believed that Jesus was the Coming Savior. The second half probably refers to the custom at the Feast of Tabernacles of waving branches before the Lord.

Fittingly Jesus identified Himself as the Stone who would bring salvation to those who prayed to Him, “Save us.”

One coming “in the name of the LORD” was the worshiper. At the altar the worshiper would give thanks and acknowledge the LORD God for His goodness and loyal love. In Jesus' Triumphal Entry this psalm, sung by the people as they moved in the procession to the temple, was most appropriate as He entered Jerusalem to begin His work of salvation for those who would believe.

Revelation 22:20 - *He who testifies to these things says, “Surely I am coming quickly.” Amen. Even so, come, Lord Jesus!*