GOD, MY EXCEEDING JOY
A JOYFUL JOURNEY THRU THE PSALMS

April 5 2020 AM (Palm Sunday)

Ps 118 – Music for a Grand Entrance

I. SETTING

A. AUTHOR: Unknown.

B. BACKGROUND:

1. There are no historical headings, but references to the altar (vv. 1-28) excludes the time during the exile (586 – 538 BC).

2. The song celebrates a national leader who almost died in battle but emerged victorious with God's help. He leads a procession to the Temple to give thanks for the victory.

3. The psalm is not a direct prophecy about Messiah. But the wording fits him in some ways and thus He fulfills it by typology.

C. PLACEMENT & USAGE:

1. Psalm 118 is in Book V (107-150), and it is packaged in a series of anonymous psalms (111-119).

2. The song was originally about a historical event, but it came to be used for national holidays, especially Passover.

3. Psalms 113-118 became known as, "The Egyptian Hallel [praise]."

   a. These songs came to be sung at Passover time which celebrated Israel's deliverance from Egypt.

   b. Ps 118 might have been the hymn the disciples sang before they left the Upper Room. Matt. 26:30 (Mk 14:26).

   c. These words were on pilgrim's minds during holy days & were often recited to pilgrims arriving in Jerusalem. (Matt 21:9).

PSALM 118

Purpose: Psalm 118 features a song within a song wherein the congregation celebrates how God delivered their "cornerstone" leader from near death & national disaster.

Type: Mixed Psalm of Thanks
Author: Unknown Date: Unknown
Usage: Sung at Tabernacles & Passover

INTRODUCTION: THE CONGREGATION INVITED TO GIVE THANKS vv. 1-4	**THE SONG OF DELIVERANCE:** THE INDIVIDUAL DECLARES HOW YAHWEH DELIVERED HIM vv. 5-18	**THE CEREMONY OF THANKSGIVING:** THE INDIVIDUAL & CONGREGATION PREPARE FOR A SACRIFICE OF THANKS vv. 19-28	**CONCLUSION:** THE CONGREGATION INVITED TO GIVE THANKS v. 29
Call to Thank Yahweh for His Goodness v. 1 **Call to the People to Thank Yahweh** v. 2 **Call to the Priests to Thank Yahweh** v. 3 **Call to the Combined Congregation to Thank Yahweh** v. 4	**THANKSGIVING: The Individual Announces His Deliverance** vv. 5-7 **INTERLUDE: Counsel for All to Trust in Yahweh** v. 8-9 **THANKSGIVING: The Individual Details His Deliverance** vv. 10-14 **INTERLUDE: The Congregation Erupts in Praise** vv. 15-16 **THANKSGIVING: The Individual Details His Deliverance** vv. 17-18	**REQUEST TO ENTER THE TEMPLE: The Individual Arrives & Announces His Intent** vv. 19-21 The Individual Arrives at the Gate vv. 19-20 The Individual's Intent to Sacrifice v. 21 **RESPONSE OF THE TEMPLE: The People Rejoice & Welcome Him in** vv. 22-27 Celebration of Yahweh's Restoration of the "Cornerstone" vv. 22-25 Reception into the Temple v. 26 Prayer for More Deliverance v. 27 **PRESENTATION OF THANK OFFERING: The Individual Presents His Offering with a Final Word of Thanks** v. 28	**Call to Thank Yahweh for His Goodness** v. 29

II. GENRE: Personal Psalm of Thanks Mixed with Public Calls to Worship

A. This is a mixed psalm of thanks in that it includes different voices. There are parts for the priests to sing, for the Levites to sing, for the congregation to sing, and for individuals to sing.

B. Much of the psalm is the words of an individual singing thanks for God's help (vv. 5-18). But there are also parts for the congregation to sing, and there's a long description of the original ceremony of thanks that has been preserved.

III. STRUCTURE: Introductory Call to Praise (vv. 1-4), Song of Thanks (5-18), Ceremony of Thanks (19-28), Concluding call to Praise (29).

A. This psalm may seem confusing when first read because it seems like different people are talking—and that's right.

B. This psalm is actually a song within a song.

1. The opening and closing verses are addressed to a congregation of Israelites who are called to give God praise.

2. Most of the internal verses are the words of an individual giving thanks for God's deliverance (5-28).

a. Verses 5-18 is his song of thanks.

b. Verses 19-27 recount the ceremony of thanks as he leads his fellows to the altar to present a thank offering.

c. Scattered throughout the section are the words of others who chime in like a chorus.

IV. FULFILLMENT IN JESUS: Typological Fulfillment

A. Because some of the words of Ps 118 are sung to Jesus during the Triumphal Entry, it is often assumed that this psalm must be prophetic of Jesus. Matt. 26:30 (Mk 14:26).

B. Some Jews in Jesus day sang parts of the psalm with a sense of expectancy, waiting for the Messiah to bring ultimate deliverance.

C. Several things caution us from reading this as a prophecy about Jesus.

1. The ps describes happenings that were not literally true of Jesus. For instance, the psalmist escaped death, but Jesus didn't (v. 18).

2. Jesus never led a procession of his followers to give a thank offering in the temple for a great national deliverance.

3. The famous words of this song ("Hosanna," "Blessed is he who comes in the name of the Lord") were sung to pilgrims all the time by Jews to other Jews during Passover & other holidays.

D. While these words are not prophetic about Jesus in particular, He nonetheless fulfills them in the ultimate sense.

1. Jesus is the ultimate Leader who has won the ultimate battle bringing the ultimate deliverance to His people.

2. Jesus is the ultimate One to come in the name of the Lord.

E. Jesus fulfills these words not because they are a prophecy but because He most fully fits the pattern they paint (typology).

1. The psalm is applied to Jesus several times in the NT.

2. In addition to the Triumphal entry songs (Matt 21; Mk 11-12, Lk 13, 19; Jn 12), Peter quotes v. 22 in Acts 4:11 and 1 Peter 2:7.

3. But in Hebrews 13:6, applied to the individual Christian (118:6). In a lesser way, we can fulfill these words as we follow in the footsteps of our Savior's victory.

This psalm was Martin Luther's favorite. He found great comfort in it when sequestered in Coburg Castle in 1530:

"This is my psalm, my chosen psalm. I love them all; I love all holy Scripture, which is my consolation & my life. But this psalm is nearest my heart, & I have a peculiar right to call it mine. It has saved me from many a pressing danger, from which nor emperor, nor kings, nor sages, nor saints, could have saved me. It is my friend; dearer to me than all the honors and power of the earth."