

What is so Special in Judaism About the Hallel Psalms: 113-118?

By Rabbi Yehudah ben Shomeyr

Along with my other daily studies I read the selected Psalms for each day of the Hebrew month. I recently read over the Hallel Psalms. The set of Psalms traditionally read during certain High Holy Days, especially during Pesach (Passover). I was reminded how after Yeshua had His Passover Seder with His Talmidim (Disciples) it says in the Gospel accounts that they went out to sing hymns:

Matt. 26:30 And when they had sung an hymn, they went out into the mount of Olives.

We have known this to be and to mean the traditional Hallel Psalms (Ps. 113-118). As I read I began to see how prophetic in nature they really are to Messiah and the Passover.

Psalm 113 speaks of the greatness of G-d and splendor of all His creation. How He is the Master Designer with the Master Plan. How He has everything under control. How He can and often does flip the tables on us.

Then come verses 7-9:

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.

These verses reminded me that Yeshua was born of a virgin (Isa. 7:14, Matt. 1:23), even though she may have been fertile, she had never known a man and was at that point good as barren. After the birth of Yeshua the Scripture says (as opposed to Catholic church doctrine) that Miriam (Mary) had other children (Matt.12:46-50) One of which wrote the book of James (Ya'akov). The family that Yeshua was born into was a poor family according to Luke 2:22-24 Yeshua's parents offered two young turtledoves which was a poor mans sacrifice according to Leviticus 5:7, and now they have become the most famous family in history! Yeshua is known as the Sar Shalom, the Prince of Peace (Isa.9:6) and that He was an average Joe (Isa.53:2) Yet He was a Prince of Judah, and now is king, but that even as a young Bar Mitzvah boy he was sitting among the Nassim (Princes), the Rabbi's and Sages of His people (Lk. 2:46).

Psalm 114 recounts the miraculous wilderness trek. I am reminded of Moshe's words that one greater will come after him (Deut. 18:18) and that verse 2 speaks of Judah being His sanctuary and Israel His dominion. Even then G-d had planned out of all Israel, all the tribes and territories for the Kingdom of Judah to have the City of Jerusalem, and for Jerusalem to have the Temple Mount, and for the Temple Mount to hold the Temple and for the Temple to be run by Levites, and for it to be ruled by a Prophet, Priest and King Messiah

from the Tribe and Territory of Judah.

Psalm 115 proclaims and expounds on the lunacy of Idolatry and how just as they are dumb and powerless, so shall the pagan who puts their trust in them be. Then it goes on to celebrate the fact that Israel has a Living G-d how sustains and protects.

12 The LORD hath been mindful of us: he will bless us; he will bless the house of Israel; he will bless the house of Aaron.

Israel and her people is at the core of G-d's heart and that one day Aaron (Levites) who have no land and struggle as a people and as a Priesthood will be blessed with a leader of a higher order of priesthood to lead them in the millennial reign, it is Yeshua the Messiah after the Melchizedekian order of priesthood. As stated above He was and will be the Prophet, Priest, and King Messiah ruling from the 3rd Temple in Jerusalem.

It also says that G-d will continue to bless the Children of Avraham to increase and multiply, this is symbolic of power and dominance over the nations. For when did Pharaoh begin to kill the Hebrew Babies? When they began to noticeably multiply.

Psalm 116 changes the tune a bit from the past, to the future and it starts (in Messiah's day) to focus on the now, on Messiah and His dregs of sorrow in the Garden of Gethsemane shortly before He would be executed (v.1-8). Then is remembered the promise and the glory of His resurrection (v.9-12). Then is remembered what Yeshua did during the Passover Seder with His Talmidim and what it meant for Him in the next few hours when he would be lifted up on the execution stake (cross) which was done in the sight of all Israel and much of the known world, for Jerusalem was a major trade city.

13I will take the cup of salvation, and call upon the name of the LORD.

14I will pay my vows unto the LORD now in the presence of all his people.

15Precious in the sight of the LORD is the death of his saints.

16O LORD, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds.

17I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

18I will pay my vows unto the LORD now in the presence of all his people.

19In the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

Psalm 117. Indeed let's praise YHWH for His master plan of Redemption on behalf of all the Nations!

Now, Psalm 118 wraps up the Hallel Psalms Speaks of the glorious rescue, protection and reign of Israel, her Messiah, and her people. How all nations will be neutralized and brought into submission through Messiah. I even recollected on the modern miracles of the salvation of the modern secular state of Israel when on numerous occasions their neighbors tried to push them into the sea; times such

as the Six Day War, the Yom Kippur War, etc. Logically, strategically, and numerically Israel should have been wiped off the map! But they weren't! I then thought of how the unexpected, even passed by underdog, Yeshua will establish Himself without a doubt as the undisputed Messiah.

22 The stone which the builders refused is become the head stone of the corner.

23 This is the LORD's doing; it is marvellous in our eyes.

Yom Kippur will no longer be a mournful day of self abasement and reflection, but will be the day of our glory and triumph through the Messiah over the Nations. The Day is a Jewish idiom for Yom Kippur, the Day of Atonement, the Day of Judgment, which has been traditionally understood to also be the day of Armageddon; which will be bad for the pagans, and good for us believers.

24 This is the day which the LORD hath made; we will rejoice and be glad in it.

The Hallel is ended with Praise, Adoration and Thanksgiving to YHWH most High for all these things sung about above.

I am positive I only just began to scratch the surface of the grand significance of these Psalms.

Shalom and Shavuah Tov,
-- Rabbi Yehudah