

# Psalm 146

## Psalm 146:1–22

## Trust in the Lord/His 1<sup>st</sup> and 2<sup>nd</sup> Advents

### Outline of Chapter 146:

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Doctrines Covered		Doctrines Alluded To	
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## An Introduction to Psalm 146

**Introduction:** Psalm 146 is the first of 5 *Hallelujah!* psalms. Psalms 146–150 all begin and end with the word *Hallelujah*, which means *Praise Jah*, *Jah* being an abbreviated form of *Jehovah*. Were they all written by the same person around the same time? Did they have this characteristic in common and then were grouped together? We do not know for certain. However, early Scripture was written on rolls of vellum, and these rolls were long enough to hold one entire book. Therefore, it is unlikely that there were a 150 short rolls with one psalm each on them. How the psalms were grouped and how they were added to originally is a mystery to us. We do not find David’s psalms, for instance, all together and in chronological order. They are mostly together, but they are certainly nt in chronological order. Therefore, one may reasonably assume that, things were written down on a variety of things, and that these rolls of vellum were used for entire books.

One might want to make a case for these psalms to be in roughly a chronological order, but the very event which led me to exegete Psalm 146 in the first place—David’s moving of the Ark of God—clearly pulls in psalms from all over the book of Psalms (definitely the following psalms: Psalms 96 105 106; and I would argue to include Psalm 24 and 47). Here’s the deal: not all of these psalms needed to be written *for* the moving of the Ark. David may have already written these psalms; or these psalms may have already existed, and David chose them because they were apropos to the occasion. Some include this particular psalm as part of the celebration.

Given that we have these 5 psalms altogether in one place in the Bible, we ought to examine them as a whole; so, first of all, let’s look at a summary of each psalm:

A Summary of Psalms 146–150	
Psalm	Summary
Psalm 146	Trust in God, but do not trust in man—man’s will die and his soul will depart. The psalmist makes it clear that we are speaking of the God of Jacob, the Creator of heaven and earth. Then, the psalmist, in the final half of the psalm, lists a variety of things which Jehovah, the God of Zion, does.
Psalm 147	God is praised for what He does in this psalm. This psalm seems to alternate between a close relationship with man on earth (e.g., He heals the brokenhearted) and what God does as a God over all (e.g., He numbers the stars; He understand the infinite). However, as God of the Universe, He maintains a particular relationship with Israel.
Psalm 148	All that is, is called upon to praise God, including things which are alive and have volition (angels) and things which are not (the sun and moon and stars). All things which are created are to praise God; His Name alone is exalted.
Psalm 149	The first part of this psalm begins by telling <i>how</i> God should be praised: with singing and dancing; and then the godly ones are called upon to execute judgment against the nations.
Psalm 150	The first third of this psalm calls us to praise God where He is and for what He is. Then there is a list of the instruments with which we are to praise God. Finally, all that breathes is enjoined to praise Jehovah.

As I glance at the final psalm, it does cause me to wonder, why all the mention of the variety of instruments (vv. 3–5)? What spiritual benefit is that (besides to straighten out the Church of Christ)?

Chapter Outline	Return to Charts, Maps and Short Doctrines
Although I am assuming that most commentators will place this psalm during the rebuilding of the walls of Jerusalem and/or the Temple, when they are allowed to return from the dispersion (the diaspora).	

The Occasion of Psalms 146–150	
Commentator	Suggestion
Barnes	<i>Psalms 146–150 all begin and end in the same manner, with a Hallelujah; they all belong to one group, and seem to pertain to the same occasion; and it is not improbable that they constitute a series of psalms intended to commemorate the completion of the walls of Jerusalem, and the finishing of the temple. They would be eminently appropriate to such an event.<sup>1</sup></i>
Clarke	<i>It was probably written after the captivity, and may refer to the time when Cyrus, prejudiced by the enemies of the Jews, withdrew his order for the rebuilding of the walls of Jerusalem, to which revocation of the royal edict the third verse may refer.<sup>2</sup> You should not trust in princes [or nobles], [nor should you trust] in the son of man, [as there is] no deliverance [or, salvation] with respect to him.</i>
Matthew Henry	<i>Henry suggests that David is the author and that this psalm should be associated with the moving of the Ark. David is supposed to have penned this psalm; and he was himself a prince, a mighty prince; as such, it might be thought, that he should be exempted from the service of praising God, that it was enough for him to see that his priests and people did it, but that he needed not to do it himself in his own person. Michal thought it a disparagement to him to dance before the ark; but he was so far from being of this mind that he would himself be first and foremost in the work, Psalm 146:1–2. He considered his dignity as so far from excusing him from it that it rather obliged him to lead in it, and he thought it so far from lessening him that it really magnified him; therefore he stirred up himself to it and to make a business of it.<sup>3</sup></i>
Kimchi	<i>Kimchi interprets [the occasion of this psalm as] the present captivity of the Jews and deliverance from it; and observes, that the psalmist seeing, by the Holy Spirit, the gathering of the captives, said this with respect to Israel; and so refers it to the times of the Messiah, as does also Jarchi, especially the Psalm 146:10; and which, though they make it to serve an hypothesis of their own, concerning their vainly expected Messiah; yet it is most true, that the psalm is concerning the Messiah and his kingdom, to whom all the characters and descriptions given agree.<sup>4</sup></i>
Kukis	<i>The Greek and Latin inscription of this psalm suggests that two post-exilic prophets were the human authors. Its placement in the book of Psalms (at the end) suggests that these may have been later psalms. Finally, the subject matter of this psalm comports well with the dispersion of Israel and their reversal of fortune, which included judgment upon their captors.</i>
Humphrey Prideaux	<i>At the dedication of the second Temple, in the beginning of the seventh year of Darius, Psalms 147, Psalm 146:1–10 and Psalm 148:1–14, seem to have been sung; for in the Septuagint Version they are styled the Psalms of Haggai and Zechariah, as if they had been composed by them for this occasion. This, no doubt, was from some ancient tradition; but in the original Hebrew these Psalms have no such title prefixed to them, neither have they any other to contradict it.<sup>5</sup></i>

<sup>1</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 146 introduction.

<sup>2</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 146 introduction.

<sup>3</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Psalm 146:1 (slightly edited).

<sup>4</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 146 introduction (slightly edited).

<sup>5</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 146 introduction.

As always, I like to include at least one additional outline for a chapter or psalm.

Barnes Outlines Psalm 146

- I. An expression of a purpose to praise God; or, God as an object of praise, **Psalm 146:1–2**.
- II. Reliance is not to be put in man, even in princes, since all are mortal, **Psalm 146:3–4**.
- III. God is the only Being on whom we can rely, **Psalm 146:5–9**.

(1) the happiness of that reliance, **Psalm 146:5**.  
(2) reasons for such reliance, **Psalm 146:6–9**. He is the Creator of all things; he keeps truth; he executes judgment for the oppressed; he shows his kindness toward the hungry, the prisoner, the blind, the bowed down, the righteous, the stranger, the fatherless, and the widow.
- IV. God will reign for ever, and he is the God of Zion. His people, therefore, should praise him, **Psalm 146:10**.

Most of the outlines I came across agreed with Barnes on the whole. Some break this down into two parts; and some take Psalm 146:5–9 and break them up differently than does Barnes; but his, on the whole, is quite reasonable as an outline.

Now, quite frankly, my outline of this psalm stinks. There are just some things which do not lend themselves to a sectional grouping; and psalms in particular. Psalms are poetic, and they are filled with parallels. Furthermore, this psalm has a portion which just jumps out at the reader, which, unfortunately, is not clear in most English translations.

Bullinger Organizes Psalm 146

A	Praise; Hallelujah!	vv. 1–2
B	a   Do not place your trust in man	v. 3a
	b   Man is powerless	v. 3b
	c   Man will perish	v. 4
B	a   Place your trust in God	v. 5
	b   God is all-powerful	v. 6–9
	c   God is eternal	v. 10a
A	Praise; Hallelujah!	v. 10b

Once you study a psalm, you ought to go back and look at the way that this psalm was organized; it gives you a greater appreciation for the psalmist and for God the Holy Spirit, Who ultimately inspired this psalm. For this reason, I will later repeat this organizational chart and place it side by side with the words of this psalm.

*Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p 383 [with some editing].

Psalm 146 Inscription

Slavishly literal:

Moderately literal:

Praise Yah!

Psalm 146 inscription

Praise Yah! [A psalm] of Haggai and Zechariah.

## Praise Jehovah!

### Ancient texts:

#### Masoretic Text Septuagint

#### Praise Yah!

Alleluia, [a Psalm] of Aggaeus and Zacharias. This is Psalm 145:1 in the Greek.

#### Significant differences

The Arabic<sup>6</sup>, Ethiopic<sup>7</sup>, Latin and the Greek have the names Haggai and Zechariah. The Greek is Ἀλληλουία Ἀγγαίου καὶ Ζαχαρίου and the Latin is alleluia Aggei et Zacchariae. According to Barnes, the Syriac version reads *Spoken by Haggai and Zechariah the prophets, who ascended from the captivity at Babylon, concerning the morning ministrations of the priests.*<sup>8</sup> The Hebrew and Chaldee<sup>9</sup> lack inscriptions.

Given that this title is found in so many early translations, it is reasonable to believe that this is correct. However, that causes us problems later on when we find these two names again in the middle of a psalm, indicating that there are two psalms rather than just one. We will deal with that when we come to it (Psalm 147 in the Hebrew is equivalent to Psalms 146–147 in the Greek).

On the other hand, Gill writes: *Theodoret says this title was in some Greek copies in his time; but was not in the Septuagint, in the Hexapla: nor is it in any other Greek interpreters, nor in the Hebrew text, nor in the Targum; though some Jewish commentators, as R. Obadiah, take it to be an exhortation to the captives in Babylon to praise the Lord.*<sup>10</sup>

One might interpret the Greek as reading *A praising of Yah from Haggai and Zechariah.*

**What is the gist of this verse?** The two post-exilic prophets, Haggai and Zechariah, also wrote a few psalms together.

### Psalm 146 Inscription Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allêlouia (ἀλληλουΐα) [pronounced <i>al-lay-LOO-ee-ah</i> ]	<i>praise Yah</i> ; transliterated <i>alleluia</i>	transliteration from the Hebrew	Strong's #239
Also hallêlouia (ἁλληλουΐα) [pronounced <i>hal-lay-LOO-ee-ah</i> ] and transliterated <i>Hallelujah</i> .			
This is the only word which is found in the Hebrew (to be repeated in v. 1 below).			
Aggaïs (Ἀγγαίς) [pronounced <i>ang-ICE</i> ]	Greek transliteration: <i>Aggias</i> Hebrew transliteration: <i>Haggai</i>	masculine proper noun; Genitive/Ablative case	No Strong's #
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

<sup>6</sup> According to Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 146 introduction. .

<sup>7</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 146 introduction.

<sup>8</sup> Ibid. My version of the Syriac lacks these titles altogether.

<sup>9</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 146 introduction.

<sup>10</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 146 introduction.

## Psalm 146 Inscription Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Zacharias (Ζαχαρίας) [pronounced <i>zahkh-ahr-EE-ahs</i> ]	<i>Jehovah remembers</i> [in the Hebrew]; Greek transliteration: <i>Zacharias</i> Hebrew transliteration: <i>Zechariah</i>	masculine proper noun; Genitive/Ablative case; transliterated from the Hebrew	Strong's #2197

These final 3 words are found in the Greek and the Latin, but not in the Hebrew or Syriac.

**Translation:** [Praise Yah!](#) [\[A psalm\]](#) of [Haggai and Zechariah](#). The Greek and Latin both have this inscription. In the Hebrew, none of these final 5 psalms have an inscription in the Hebrew. In the Greek, however, the first 4 psalms appear to be authored by Angæus and Zacharias (in the Greek, these 4 psalms actually match up with the Psalms 146–148 in the Hebrew).

The Greek reads Allêlouia Aggaiou kai Zachariou (Ἀλληλουία Ἀγγαίου καὶ Ζαχαρίου). The *ou* ending means that these proper names are in the Ablative/Genitive case, which means this psalm is from the source of these two men or this psalm belongs to these two men. This would be a very odd thing for the translators of the Greek text to just add this inscription out of thin air, so we may be reasonably assured that these words were found in the Hebrew manuscripts which they worked with. Literally, in the Greek, this would read: [Alleluia \[Praise Yah\]; from \[the source of\] Angæus and Zacharias](#).

There are men with similar names in the Old Testament (the Old Testament version of Zacharias would probably be Zechariah). It is possible that this is a reference to the contemporary prophets Haggai and Zechariah, who both prophesied around 520 B.C. and whose psalms would have been added into the book of psalms late in the game (but before the close of the OT canon). These two prophets are named together in Ezra 5:1 6:1 and in the apocryphal books 1Esdras 6:1 7:3 and 2Esdras 1:40. Can we say without a doubt that these two men actually authored some of these final psalms? I have no idea. They fit the bill when it comes to time, location in the book of psalms, association with one another, and as writers of Scripture. If there are any conclusions which we can draw from this, I don't know what they are. And, again, it seems quite unlikely that the translators of the LXX just threw these words in. Obviously, they had to come from the Hebrew Scriptures which they used.

The Dead Sea Scrolls has bits and pieces of these final psalms, and we have *praise the Lord* of this particular psalm; but then, what can be read does not pick up until v. 9. The only psalm of these few associated with Angæus and Zacharias in the Greek, where we would expect to find their names (Psalm 147), their names are not found. In other words, the names of Angæus and Zacharias are not found in the Dead Sea Scrolls in association with any of these final psalms.

To be clear: the Alleluia is in the Greek and Hebrew; the names Angæus and Zacharias are only found in the Greek. Like almost all variances in the ancient texts, no doctrines are affected.

As an aside, this is an amazing thing. We have a book written by 40 or so authors over a period of at least 2000 years (I believe the period of time to be longer and the number of authors to be greater) and this book is of a religious nature. Furthermore, we know about all of the religions during that time period and of time periods which followed. We also know that there are some minor problems with the manuscripts. What should strike you as phenomenal is, given all of these factors, the differences found between manuscripts, apart from a handful of alternate readings, *have no effect on any major or minor doctrine*. We know what man is like when it comes to religion and we know that almost every religion requires works to please God. However, from start to finish in the Bible, God has a perfect standard and man, no matter what he does, cannot meet that standard. *What other religion does that? What other religion says, "Too bad, mortal; you just are not good enough!"* And from cover to cover, in all ages, in all dispensations, the Bible presents a sacrifice offered up instead of man in order to make him right before God.



Now, to be clear, we know the Bible gets distorted terrifically: by Christian Science, by Mormonism, by Islam, by Romanism, and by Judaism—but, *the text of the Bible is not corrupted*. Christian Science and the Mormon religion add their own books (and, take notice that the books of cults are compiled by one man who also is their religious leader). The Catholic church has the pope speaking ex cathedra, meaning he can make up laws and call them from God. Judaism adds their own texts, which interpret and distort the Old Testament Scriptures. Only the Muslims add their own text (the Koran) and actually make wholesale changes to the text of the Bible (but long after this text is clearly settled).

Religious men have a very common failing: they like to establish what is right and wrong, good and bad and really bad, and then make others conform to these standards. When someone does not conform to these standards, that someone can be ostracized, browbeaten into conforming to these standards, or, in the most extreme cases, killed. Furthermore, these things which are bad and really bad are always overt. What Baptist does not recoil at the idea of fornication? What Muslim does not throw a royal fit if they feel that Mohammed has somehow been insulted? This is how man is. But, we do not find these same standards in Scripture. There is a continued emphasis upon mental and verbal sins; and a continued emphasis upon salvation through faith alone in Christ alone.

Take pretty much any religion, and there will be a list of things which you must do, adhere to, attempt to follow; and, in most cases, even given your attempts to follow their precepts, salvation is generally not assured.<sup>11</sup> In Bible Christianity it is simple: if you believe in Jesus Christ, then you are saved; if you don't believe, then you will spend eternity in the Lake of Fire, which was prepared for the devil and his angels.

Some of the English translations treat the first word as either the title or as an inscription and some do not. For simplicity's sake, I have listed v. 1 as v. 1 below. There is no doubling of *Praise Yah!*; it occurs once at the beginning of v. 1.

## Chapter Outline

## Charts, Maps and Short Doctrines

### Praise to God

Slavishly literal:

Moderately literal:

**Praise Yah!**  
**Praise, my soul, Y<sup>e</sup>howah.**

Psalm  
146:1

**Praise Yah!**  
**Praise Y<sup>e</sup>howah, O my soul.**

**Praise Jehovah! Praise Jehovah, O my soul!**

Here is how others have handled this verse:

#### Ancient texts:

Masoretic Text

**Praise Yah!**  
**Praise, my soul, Y<sup>e</sup>howah.**

Septuagint

**Alleluia, a Psalm of Aggaeus and Zacharias. My soul, praise the Lord.** This is Psalm 145:1 in the Greek and fully discussed in the inscription.

Significant differences:

Psalms 146–147 are somewhat mismatched in the Greek. Psalm 145 in the Greek is equivalent to Psalm 146. Psalms 146–147 in the Greek is equivalent to Psalm 147 in the Hebrew.

That this is a **Psalm of Aggaeus and Zacharias** is found in the Greek and the Latin, but not in the Hebrew. This was covered in the *Inscription* above. Believe it or not,

<sup>11</sup> How can it be? No one can adhere completely and faithfully to any set of doctrines.

this is one of the most significant differences which I have come across in comparing the 3 most ancient translations (Syriac, Greek and Latin) with the Masoretic text.

### Thought-for-thought translations; paraphrases:

CEV	Shout praises to the LORD! With all that I am, I will shout his praises.
<i>The Message</i>	Hallelujah! O my soul, praise GOD!
New Jerusalem Bible	Alleluia!
	Praise Yahweh, my soul! .
New Living Testament	Praise the LORD!
	Praise the LORD, I tell myself,...

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Let the Lord be praised. Give praise to the Lord, O my soul.
HCSB	Hallelujah! My soul, praise the LORD.

### Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Praise the Lord! —Hallelujah! Praise the Lord, O my soul!
<i>Updated Emphasized Bible</i>	Praise Yah!
	Praise Yahweh, O my soul.
WEB	Praise Yah! Praise Yahweh, my soul.
<i>Young's Literal Translation</i>	Praise ye Jah! Praise, O my soul, Jehovah.

**What is the gist of this verse?** The psalmist calls for us to praise Jehovah, which is how he begins every psalm from here to the end of the Book of Psalms.

Psalm 146:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlal (חָלַל) [pronounced haw-L AHL]	<i>praise, sing, celebrate</i>	2 <sup>nd</sup> person masculine plural, Piel imperative	Strong's #1984 BDB #237
Yâh (יְיָ) [pronounced yaw]	an abbreviated form of YHWH, the proper name for God in the Old Testament	proper masculine noun	Strong's #3050 BDB #219

**Translation:** **Praise Yah!** Psalm 146 is the first of the *Praise Yah!* psalms, which continue from Psalm 146 through 150. These psalms all begin and end with this phrase.

Some might use this as an inscription, which makes perfect sense. This would be the inscription for Psalms 146–150, if that is the proper way to view this psalm. It is also the final word of each of these psalms.

There are some psalms where we are called upon to *bless Jehovah Elohim* (e.g., Psalms 103 104) and there are psalms where we are called upon to *praise the Lord*. I do not know if this constitutes a true, discernable categorical difference; however, such a study might be informative. Classifying the psalms has always been an interesting, if not impossible, task.



The NIV Study Bible suggests that a later editor may have added the *Praise Yah (Hallelujah)* to the beginnings and ends of the final 5 psalms.<sup>12</sup>

Psalm 146:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlal (לָלַל) [pronounced haw-L AHL]	<i>praise, sing, celebrate</i>	2 <sup>nd</sup> person feminine singular, Piel imperative	Strong's #1984 BDB #237
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being, desire</i>	feminine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #5315 BDB #659
ʿêth (אֵת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
YHWH (יְהוָה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** *Praise Y<sup>e</sup>howah, O my soul.* The psalmist calls upon his own soul to praise Jehovah. This is the key to praising God: what is in your own soul. If you have a soul which lacks doctrine, you cannot truly praise God. You cannot be in love with someone that you do not know. When speaking to a friend, you are not going to go on and on describing the love of your life, if you do not actually know that person. It is the same for God. If you do not know God, you cannot praise Him. You cannot know God apart from Bible doctrine.

The second key to praising God is our own volition. Even though we are enjoined here to praise God.

Given the fact that the soul is mentioned here, it may be worth our time to examine the essence of the soul:

<sup>12</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 931 (Footnote).

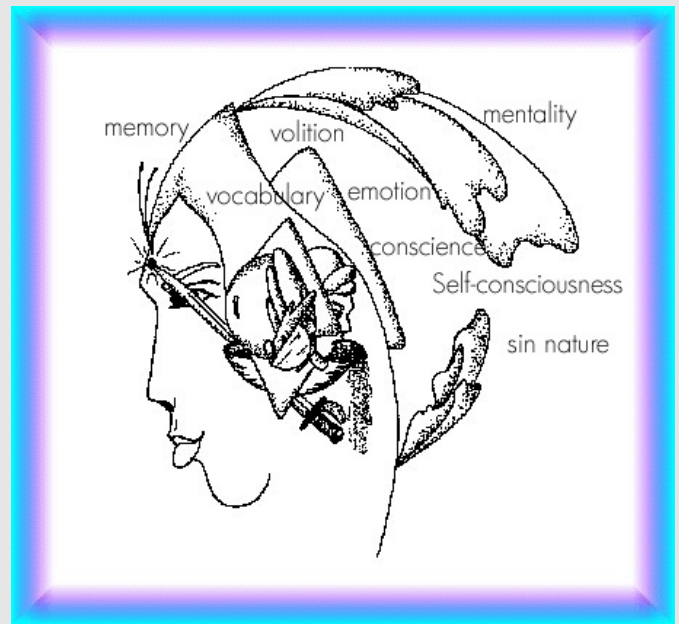
## The Essence of the Soul

The soul has a variety of overlapping compartments:

Memory, which appears to be functioning from the very beginning, although it is unclear exactly how our memories function in the first year of our life; and it is unclear as to the capacity of our memory. Obviously, we have more stored than we can access at any given time; but how much is actually stored and can or will it every be accessed?

Volition is the decider of the soul.

We are all born with a mentality which seems to have a fundamental interaction with the environment from the earliest age. Although it is questionable just how much a mentality may be improved at an early age by a variety of stimuli; it is clear that a mentality can be severely damaged by a lack of proper, early-age stimuli (wild children attest to this).



The vocabulary of our soul his directly related to our mentality and capacity to think outside of our environment. Studies of wild children have shown that the capacity for one's vocabulary is developed at a very early age.

The conscience is our norms and standards; we are advised as to what is right and wrong, and is very much a result of what we are taught from an early age. However, there does appear to be some innate fundamental aspects to a conscience.

The emotion is the appreciator of the soul. The emotion responds to the thinking of the soul (any combination of the components of the soul) as well as to our environment. When emotion guides the soul, we are said to be in emotional revolt of the soul. The emotion should be a responder but not the authority of the soul. Our norms and standards ought to guide our volition.

Self-consciousness means we recognize ourselves as separate and different from everything else. We recognize our names, our visage, and can recognize that our thoughts and emotions are separate from our environment and those in our environment.

It is unclear as to how our soul is hard-wired to the cell structure of our brains. Science is able to map out where various components of our soul can be found, but, at this time, such research is barely in its infancy.

The old sin nature is the corrupter of the soul. The sin nature corrupts every cell of the body, apart from, apparently, the eggs of the woman. The sin nature corrupts every component of the soul. Our emotion sometimes wants to run the show; our memory is incorrect and woefully incomplete; our norms and standards are corrupted.

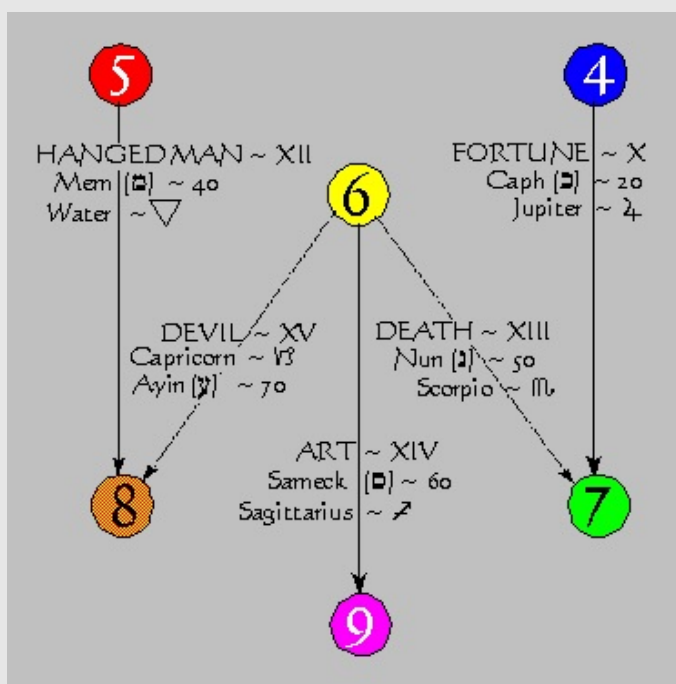
When it comes to the body, science appears to be puzzled. Every cell in our body is regenerated every 7 years, and yet, we all still die. We known that it is the corrupting influence of the old sin nature, although exactly how the sin nature interacts with our bodies and our mentality is unknown. I don't know that any researcher wants to admit to such and indelible, corrupting presence.

The picture is from <http://www.talkingtospirit.com/pmesoulessence.jpg>. R. B. Thieme has taught the essence of the soul in a variety of places. One would be R. B. Thieme, Jr., *Mental Attitude Dynamics*; ©1974 by R. B. Thieme, Jr.; p. 52.

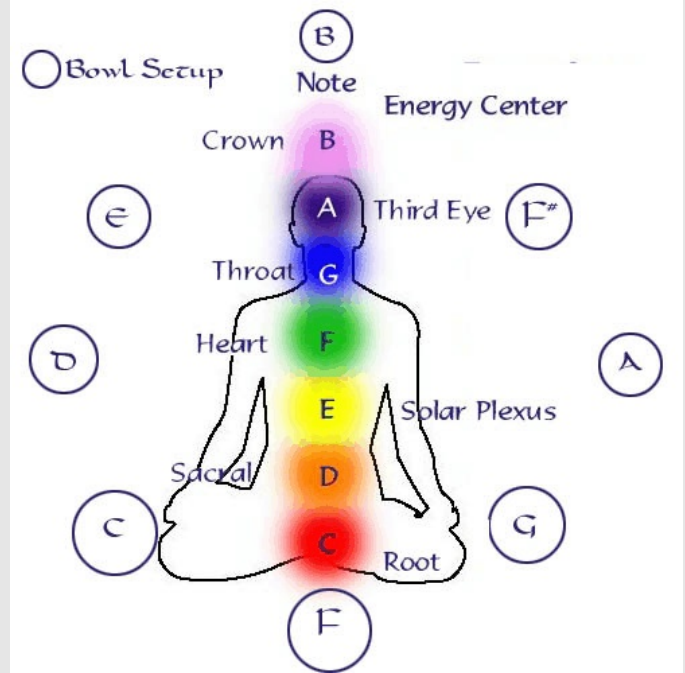
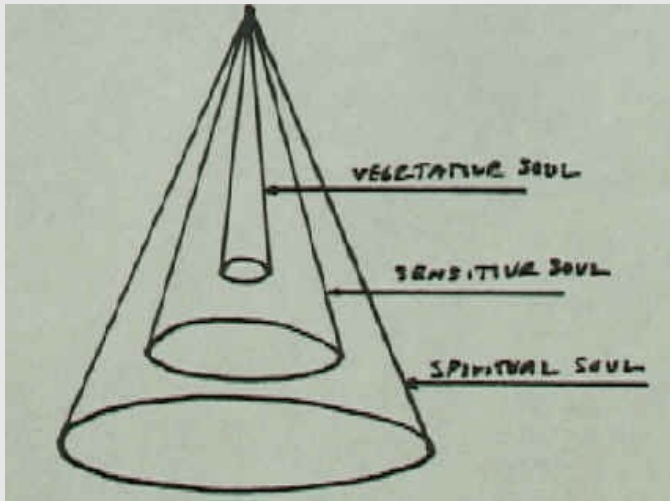
We are asked to praise God with our souls. This means, we should choose to praise God (volition). We should recognize ourselves as a different entity than God and praise Him (self consciousness). We should understand various aspects of God's character—His perfection, His righteousness, His perfect justice—and praise Him (norms and standards). We should know what God has done on behalf of Israel and one behalf of us (memory center); and we ought to be able to express this verbally in praise with more than just *praise God* (vocabulary). While praising God, our minds should be working and piecing together reasons *why* God deserves our praise (mentality). Furthermore, on a good day, our soul might appreciate Him (emotion). Our entire soul should be involved in this process.

When it comes to the soul, people come up with the weirdest ideas:. I originally was going to shortcut the visual for the soul and find some website where possibly Bob's drawing of the soul and its components was posted. I did not come across it, but I did some up with some very goofy things when I put *essence* and *soul* into my search engine.

### False Concepts of the Soul

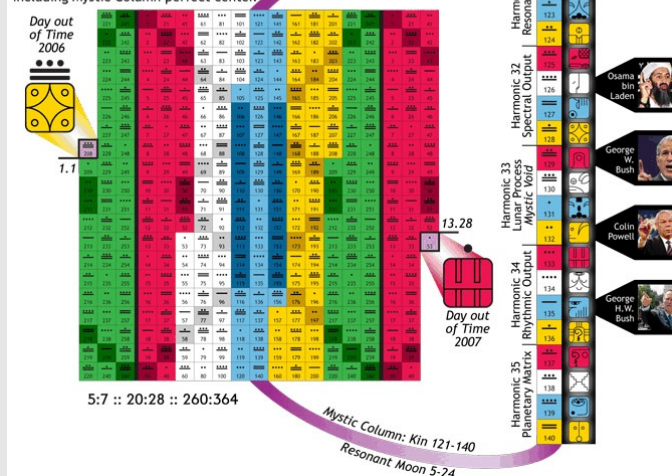


## False Concepts of the Soul



### Year of the Red Magnetic Moon

Showing: Seven Perfect Castles in the Tzolkin and Day out of Time 2006 & 2007 = Perfect Occult Partners framing perfectly self-occulted year. Including Mystic Column perfect center.



アーティスト: SAKURA  
タイトル: SOUL ESSENCE

女性シンガー、SAKURAのオリジナル・アルバム。「Oh we Oh」「Bye Bye Baby」「smile for me」「Best Of My Love」他、全8曲を収録。"Soul Music原典回帰"をコンセプトとした作品。

01. Oh we Oh
02. Bye Bye Baby
03. smile for me
04. Best Of My Love
05. 広がるリズム
06. Buddy to Boo
07. again
08. why

Quite frankly, the problem with these various views of the soul is, they make no sense. The 4<sup>th</sup> picture illustrates the soul and body, and, despite the fact that it does include the very important third eye, it makes little sense as well. Anyone can understand the basic components of the soul which I have listed in the previous doctrine. And even though the last one is a joke, it is no more so than the previous 5.

These pictures come from:

- <http://www.meta-religion.com/Esoterism/images/PERSOUL.GIF>
- <http://www.theorderoftime.com/spiritual/images/trinity.jpg>
- <http://www.innerexplorations.com/metaphysicsjpg/myst2.jpg>
- <http://www.crystalsingingbowls.com/images/body2.JPG>
- <http://www.lawoftime.org/graphics/7castles.jpg>
- <http://i3.yesasia.com/assets/33/010/c1004101033.png>

God is a Spirit and those who worship Him must worship Him in spirit and in truth (John 4:24). Our souls, the immaterial portion of our being, are made in the shadow image of God.

### Man is Made in the Image of God

Man's Essence	God's Essence
Mentality, memory, vocabulary	Omniscience
Volition	Omnipotence
Conscience	Justice and righteousness
Self-consciousness	Omnipresence
Emotion	Love
Life	God is eternal
A desire to create; ability to give birth	Creator of all things

At this point, I am less sure of the relationship between the body of man and the creation act of God, apart from the fact that we are made from the same chemicals as are found in the earth.

[Chapter Outline](#)

[Return to Charts, Maps and Short Doctrines](#)

Either we all know Who God is deep inside or God reveals Himself to us. Now, if God is to be known by what we have inside, then we really have no idea what God is like as, there are dozens of religions and a myriad of cults, and God is understood in millions of ways. Now, in our relativistic society, many want to say, *that's okay*; and *Charley Brown's perception of God is just as valid as yours*. However, that is pure nonsense. When you have people strapping bombs onto their own children because of their perception of God, that is an evil view of God. Such a person is worshipping Satan, not God. If one basis his perception of God on himself, and models God after his own soul, rather than the other way around, that is also an inferior view of God. God has revealed Himself in the Bible, so we know what God is like, because He obviously knows Himself.

We are enjoined to praise God with our souls entails knowing and understanding God; and we ought to be able to praise Him from the entirety of our immaterial being.

### Man Praises God with his Soul

The Essence of Man's Soul	Man Praises God
Mentality, memory	We understand from the Bible, what God has done for man. We can view the history of the United States, and, more personally, our individual history, and see what God has done on our behalf. Such an understanding should invoke praise for God.
Volition	We should choose to praise God; we should choose to thank God. Mouthing some set of meaningless words while our mind is elsewhere is meaningless.
Conscience	As our norms and standards begin to line up more and more with divine viewpoint, the more we appreciate Who and What God is.
Self-consciousness	We are aware of our being and how it is imperfect, and, at the same time, have a perception of God and His perfection.
Vocabulary	We are able to express our praise for God; we are able to say more than <i>praise God</i> at regular intervals.



Man Praises God with his Soul	
The Essence of Man's Soul	Man Praises God
<b>Emotion</b>	There are times when we will appreciate God and our thinking about His actions and essence may invoke emotion.
<b>Soul Life</b>	While in this lifetime, even though we have not seen Jesus, we should understand enough to praise Him.
<b>A desire to create; ability to give birth</b>	What we say should not be scripted or memorized; from our own mentality and vocabulary, we should be able to speak clearly about God and enumerate in our own words why He is deserving of our praise.

Although you have never seen Christ, you love Him. You don't see Him now, but you believe in Him. You are extremely happy with joy and praise that can hardly be expressed in words as you obtain the salvation that is the goal of your faith (1Peter 1:8–9). Peter gives us more reasons why praise should emanate from the soul: we do not see Jesus Christ; we cannot see God. Therefore, what we know about God and what we can say about God comes from our souls. Having doctrine in our souls and understanding what we can of Him is why we are able to cogently speak of Jesus to others, which, in effect, praises Him with our souls.

### Chapter Outline

### Return to Charts, Maps and Short Doctrines

**I [must] praise Y<sup>e</sup>howah in my lives  
I [must] sing to Elohim in my continuation.**

Psalm  
146:2

**I [must] praise Y<sup>e</sup>howah all my life  
I [must] sing to Elohim while I yet [live].**

**Let me praise Jehovah for my entire life  
and let me sing to God all throughout my life.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	In my life I will praise the Lord: I will sing to my God as long as I shall be.
Masoretic Text	I [must] praise Y <sup>e</sup> howah in my lives I [must] sing to Elohim in my continuation.
Septuagint	In my life, I will praise the Lord: I will sing praises to my God as long as I exist.

Significant differences: The Greeks ends this verse with a verb, as the Latin appears to do; the Hebrew ends with a substantive, which is easier to render as a verb (compare my nearly literal rendering—a rendering which comes from Gesenius in Psalm 104:33). As far as the meaning goes, these are obviously minor differences which have no effect upon the meaning.

#### Thought-for-thought translations; paraphrases:

CEV	I will sing and praise the LORD God for as long as I live.
Good News Bible (TEV)	I will praise him as long as I live; I will sing to my God all my life.
The Message	All my life long I'll praise GOD, singing songs to my God as long as I live.
New Living Testament	I will praise the LORD as long as I live I will sing praises to my God even with my dying breath.

#### Mostly literal renderings (with some occasional paraphrasing):



Bible in Basic English	While I have breath I will give praise to the Lord: I will make melody to my God while I have my being.
God's Word™	I want to praise the LORD throughout my life. I want to make music to praise my God as long as I live.
JPS (Tanakh)	I will praise the LORD all my life, sing hymns to my God while I exist.

**Literal, almost word-for-word, renderings:**

MKJV	While I live I will praise Jehovah; I will sing praises to my God while I have any being.
New King James Version	While I live I will praise the LORD; I will sing praises to my God while I have my being.
NRSV	I will praise the LORD as long as I live; I will sing praises to my God all my life long.
WEB	While I live, I will praise Yahweh. I will sing praises to my God as long as I exist.
Young's Literal Translation	I praise Jehovah during my life, I sing praise to my God while I exist.

**What is the gist of this verse?** The psalmist praises God throughout his lifetime.

Psalm 146:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlal (חָלַל) [pronounced haw-L AHL]	to praise, to sing, to celebrate; to glory	1 <sup>st</sup> person singular, Piel imperfect with the voluntative hê	Strong's #1984 BDB #237
YHWH (יְהוָה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y <sup>e</sup> howah	proper noun	Strong's #3068 BDB #217
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	Strong's #none BDB #88
chayyîym (חַיִּים) [pronounced khay-YEEM]	life, lives; a life of long duration, immortality; living, sustenance; refreshment; prosperity, welfare, happiness	masculine plural adjective with the 1 <sup>st</sup> person singular suffix; pausal form	Strong's #2416 BDB #311

**Translation:** I [must] praise Y<sup>e</sup>howah all my life... This is a more difficult phrase to give an exact translation to. The psalmist says *I will praise [sing, celebrate, glorify] Jehovah in my lives*. Because of the voluntative hê associated with the verb, This additional hê affixed to the verb apparently functions almost like a helping verb, and could be rendered *I will, I can, I may, I must, I should, I could, I would*.

The last phrase is, literally, *in my lives [livings, happinesses]*. Most understand this to mean that the psalmist is saying, *I will praise Jehovah for all my life*.

We are in the midst of the intensified portion of the Angelic Conflict. Although we are observed by both elect and fallen angels, our interaction with them seems to be limited (possibly non-existent).<sup>13</sup> Furthermore, although they can certainly read body language, they are unable to look into our minds (like God can). Therefore, sometimes we express the doctrine which is in our souls overtly, verbally, and in our daily actions.

### Psalm 146:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zâmar (זָמַר) [pronounced zaw-MAHR]	<i>to sing; to make music in praise of God, to make melody; properly to cut off (i.e., to divide up [a song] into its various parts)</i>	1 <sup>st</sup> person singular, Piel imperfect; with the voluntative hê	Strong's #2167 & #2168 BDB #274
lâmed (ל) (pronounced l <sup>e</sup> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
ʿĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #430 BDB #43
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's #none BDB #88
ʿôwd (עוֹד) [pronounced gôhd]	<i>continuing, continuation, continuance, persistence; a going round</i>	masculine plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #5750 BDB #728

Gesenius tells us that this exact same form means *while I yet [live]* in Psalm 104:33.<sup>14</sup>

**Translation:** ...I [must] sing to Elohim while I yet [live]. We might understand this to mean *I will continue to sing [all my life]*. The psalmist speaks of himself. From his soul (v. 1), he will praise Jehovah and he will sing to God, as long as he lives.

Again, I believe that there is something to overt expressions of the doctrine in our souls. However, do not think that this means you have to make some sort of a personality transformation. Doctrine is not designed to turn us into phonies; nor is it designed to change our personalities. Most of us are naturally reserved. However, now and again, you are going to pray out loud. Now and again, you are going to sing. And, your individual life as well as your corporate life (for instance, with your partner in marriage) will reflect this.

When David brought the Ark of God into Jerusalem, he recognized that this was a big deal. He knew that this was more than just moving some traditional religious artifact from point A to point B. Therefore, he organized a great

<sup>13</sup> I must admit to being uncertain at this point. It is obvious that our Lord encountered a number of men who were demon-possessed during His public ministry; however, the epistles, which guide us in our living and doctrine, say nothing about encountering and casting out demons. It also appears as though, there is demonic activity associated with the tongues crowd, but it is less clear as to the extent of this activity. Are demons actually able to control the vocal cords of some of those who speak in tongues? Are demons able to somehow involve themselves bodily with some of those who speak in tongues? We have, now and again, mass murderers, whose evil seems to be apparent; what is the extent of their demon-influence or are they possessed? It is possible that this should not be an issue to us, given the dearth of specific references to these things in the epistles.

<sup>14</sup> H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 611.

ceremony around this act, including a choir and a symphonic band (or, their equivalent of the time period). An act like this, which is very demonstrative (and, recall, David also danced in front of the Ark in celebration<sup>15</sup>), and meaningful in the history of Israel. This is David taking the doctrine which is in his soul and expressing it with actions.

## Chapter Outline

## Charts, Maps and Short Doctrines

### Do Not Trust in Man

You will not trust in princes [nobles];  
in a son of man, who [are] not to him  
deliverance.

Psalms  
146:3

You should not trust in princes [or nobles],  
[nor should you trust] in the son of man, [as  
there is] no deliverance [or, *salvation*] with  
respect to him.

Don't place your trust in political or civil leaders  
and don't place your trust in the common man;  
They will not protect or deliver you,...

Here is how others have translated this verse:

#### Ancient texts:

##### Masoretic Text

You will not trust in princes [nobles];  
in a son of man, who [are] not to him deliverance.

##### Septuagint

You have not trusted in princes, nor in the sons of men, in whom there is no  
salvation.

#### Significant differences:

The Hebrew and Syriac both have the *son of man*; the Greek and Latin both read *the sons of men*. The Greek at the end is difficult to make sense of when read literally: ...*whom [plural] he is not salvation*. In any case, the English translation for the Greek and Latin are essentially identical; and the English rendering for the Hebrew and Syriac are essentially identical as well. *Why* the Hebrew goes from the plural (*princes*) to the singular (*son of man*) will be discussed in the exegesis.

#### Thought-for-thought translations; paraphrases:

CEV	You can't depend on anyone, not even a great leader.
Good News Bible (TEV)	Don't put your trust in human leaders; no human being can save you.
<i>The Message</i>	Don't put your life in the hands of experts who know nothing of life, of salvation life.
New Jerusalem Bible	Do not put your trust in princes, in any child of Adam, who has no power to save.
New Living Testament	Don't put your confidence in powerful people; there is no help for you there.
Revised English Bible	Put no trust in princes or in any mortal, for they have no power to save.

#### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Put not your faith in rulers, or in the son of man, in whom there is no salvation.
<i>God's Word</i> <sup>TM</sup>	Do not trust influential people, mortals who cannot help you.
JPS (Tanakh)	Put not your trust in the great,

<sup>15</sup> Should I say *utter abandonment*?

NET Bible® in mortal man who cannot save.  
Do not trust in princes,  
or in human beings, who cannot deliver!.

**Literal, almost word-for-word, renderings:**

LTHB Put not your trust in nobles, in a son of man, for there is no salvation in him.  
MKJV Do not put your trust in princes, *nor* in the son of man in whom *there is* no salvation.  
New King James Version Do not put your trust in princes,  
Nor in a son of man [*a human being*] in whom *there is* no help [*salvation*].  
Young's Updated LT Do not trust in princes—[do not trust] in a son of man, For he has no deliverance.

**What is the gist of this verse?** Do not place your trust in man.

Psalm 146:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾal (לֹא) [pronounced <i>a</i> ]	<i>not; nothing; none</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39.
bâṭach (בָּטַח) [pronounced <i>baw-TAHKH</i> ]	<i>to trust, to rely upon, to have confidence in, to be secure in</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #982 BDB #105
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's #none BDB #88
nâdîyb (נָדִיב) [pronounced <i>naw-DEE<sup>b</sup>V</i> ]	<i>a noble [person], a noble race [or station]; a prince; an aristocrat</i>	masculine plural construct (also used as an adjective)	Strong's #5081 BDB #622
There is another word often rendered <i>prince</i> or <i>leader</i> , and that is nâgîyd (נָגִיד) [pronounced <i>naw-GEED</i> ], which focuses more on the virtues of a prince. Strong's #5057 BDB #617. Our word looks more at the richness of a noble person. <i>Aristocracy</i> might be a good rendering of the noun.			

**Translation:** You should not trust in princes [or nobles],... It is important for believers to understand this—that our trust should never be in man.

**Application:** One of my interests is politics, and for this upcoming election (2008), there are a number of good men running for office on one side, and some of the worst presidential candidates ever on the other. This will not determine the outcome. If the right man gets elected, we believers cannot simply breathe a sigh of relief and figure everything is okay. We cannot relax our guard, start skipping Bible classes, etc. On the other hand, if a candidate who stands against all that we believe in is elected, this does not mean that all is lost. It might cause you to be more faithful in your intake of doctrine, but it does not mean the end of the world. In the next 40 or 50 years of my life, I know that there will be some horrid political leaders of this great country—there has to be. But our trust is not in princes, or nobles, or in political figures.

By the way, let me add that this is not strictly a Republican/Democrat thing; or even a conservative/liberal thing. I live in Texas, which is thought to be a fairly conservative state. Furthermore, we have had two recent

conservative Republican governors (George Bush and Rick Perry). However, our property taxes are horrendous;<sup>16</sup> our social services are out of control and bordering on the ridiculous;<sup>17</sup> and our school systems (not completely a result of government involvement) suck.<sup>18</sup> These are two men who, one would think, could actually do something about these problems.

Clarke comments: *This may refer to Cyrus, who had revoked his edict for the rebuilding of Jerusalem. Perhaps they had begun to suppose that they were about to owe their deliverance to the Persian king. God permitted this change in the disposition of the king, to teach them the vanity of confidence in men, and the necessity of trusting in himself.*<sup>19</sup>

### Psalm 146:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's #none BDB #88
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
`âdâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind, Adam</i>	masculine singular noun	Strong's #120 BDB #9
she- (שֶׁ) [pronounced sheh],	<i>who, which, that</i>	relative particle:	Strong's #7945 (from #834) BDB #979
This appears to be a form of or a synonym of the relative pronoun `âsher (אֲשֶׁר) [pronounced uh-SHER], which means <i>that, which, when, who</i> or <i>how</i> . Strong's #834 BDB #81. Its usage appears to be confined to later Hebrew and passages with a northern Palestine coloring. <sup>20</sup>			
`êyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; there is no</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
lâmed (לְ) (pronounced l <sup>e</sup> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510

<sup>16</sup> If you want to compare house to house (same size, same kind of area), we in Texas appear to pay about 3x what other property owners pay; and if you compare the appraised price of our homes, in many cases we are paying 5 and 6x what other people in other states pay.

<sup>17</sup> I have had two previous tenants who, without saving any money on their own, were allowed to use their partial payments to me as a down payment on a house of their own. That is, if they pay me \$250/month in rent (section 8 pays the rest), then our government programs allow them to take this money and parlay it into a down payment on a house that they buy (a house with a reduced down payment to begin with). This is through a combination, apparently, of federal and local programs. However, the end result is the same: we taxpayers pay for welfare recipients to buy houses, many of whom later default on these loans.

<sup>18</sup> I taught in the school system here for 25 years and I saw it go from outstanding to crappy and out of control. I saw students go from having high expectations of themselves, students who were fairly well-disciplined and respectful, to students who showed up to school primarily to socialize.

<sup>19</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 146:3 (slightly edited).

<sup>20</sup> *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 979.

## Psalm 146:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
t <sup>e</sup> shûw'âh (תִּשׁוּׁוּאָה) [pronounced t <sup>e</sup> -shoo- GAW]	<i>deliverance, salvation</i>	feminine singular noun	Strong's #8668 BDB #448

**Translation:**...[nor should you trust] in the son of man, [as there is] no deliverance [or, salvation] with respect to him. We logically continue to verb from the previous half of v. 3. This is not a reference to Jesus Christ, as the Son of Man, from the gospel of Luke; this is simply a reference to man in general. In common man, there is no deliverance; you cannot find deliverance in the son of man. Jesus Christ is called the Son of Man but He is also called the Son of God. He is fully man but He is much more than this.

Perhaps the idea of the singular is, we are speaking of a particular person. That is, not trusting in princes is equivalent to not trusting in politicians or not depending upon a political system or party or governmental agency. Not putting one's trust in the son of man refers to leaning upon a particular person—a parent, an older brother, a spouse. Now, don't think that this means that you cannot depend, to some degree, on your parents or your spouse; however, you cannot depend upon them in relation to your deliverance or salvation. Furthermore, you must bear in mind that they will, at some point, let you down. We creatures are human and we have our failings.

**Application:** You cannot depend upon a compelling religious leader for your salvation. There are leaders and there are followers—do not be sucked into some religious cult where the focus is upon the greatness of some man. Your focus should always be on Jesus Christ as He is revealed in Scripture. The pastor of your church may be charismatic and inspiring and he may be as dull as dishwater; his personality is not an issue. What he teaches is the issue; are you focused on Jesus Christ as your Savior? Are you focused on the exegetical study of the Bible? Or, are you focused on the acts and words of some leader? Do not place your trust upon some son of man, for there is no deliverance or salvation in him.

People in this day and age—particularly rationalists, agnostics and atheists—like to place their faith in man. I recall listening to one on the radio the other day, in response to the great **Mitt Romney religion speech**, and that person said, "I am not faithless; I have faith in myself and I have faith in mankind." This is not uncommon in the godless. It is normal to want to place your trust somewhere, and if not in God, there is only one other possible object for your faith.

## Scripture Enjoins us to not Trust in Man

Passage	Text
Isa. 31:3	Egyptians are men, not God; their horses are flesh, not spirit. When the LORD raises His hand to strike, the helper will stumble and the helped will fall; both will perish together.
Psalm 33:16–18	A king is not saved by a large army; a warrior will not be delivered by great strength. The horse is a false hope for safety; it provides no escape by its great power. Now the eye of the LORD is on those who fear Him--those who depend on His faithful love
Psalm 118:8–9	It is better to take refuge in the LORD than to trust in man. It is better to take refuge in the LORD than to trust in nobles.
Psalm 146:3	Do not trust in nobles, in man, who cannot save.
Isa. 2:22	Put no more trust in man, who has only the breath in his nostrils. What is he really worth?



## Scripture Enjoins us to not Trust in Man

Passage	Text
Jer. 17:5	This is what the LORD says: Cursed is the man who trusts in mankind, who makes human flesh his strength and turns his heart from the LORD.

The Bible is again and again accused of simply being the work of a bunch of men. It is interesting that none of these religious men spoke of placing our faith in ourselves or in mankind, but over and over again, we are enjoined not to put our trust in man, but in God. One may counter and say, *well, these are religious men; what else would they say?* Thousands upon thousands of religious men place their trust in man and encourage others to do as well.

### Chapter Outline

### Return to Charts, Maps and Short Doctrines

One of the great illustrations of this from Scripture is Joseph. Joseph was a servant to a nobleman and this man's wife tried to put the make on Joseph. When Joseph refused, she went on the offensive, said that he attempted to rape her, and he was thrown into prison. While in prison, Joseph spent time with two men who previously were under the Pharaoh of Egypt, who were both in prison as suspected seditionists. After Joseph interpreted their dreams, which they understood as accurate predictions, Joseph spoke to the chief cupbearer, the man whose business it was to remember names to feed to Pharaoh as he spoke to this or that dignitary; and Joseph said to the cupbearer, *remember me*. Here's the problem: Joseph was depending upon this man, whose job it was to remember people, to remember him. Joseph was trusting in man; he had put his faith in man. As a result, God let him cool his heels in prison a little while longer, to teach him to trust in God, and not in man.

As an aside, one of the interesting aspects of the Bible is, we are not beat over the head with the meaning of the history which is recorded. God recorded all of the history in Scripture to teach us; but, no writer of Scripture stops at the end of the narrative and adds, *and the moral of this story is...* If you read Gen. 40, the writer does not conclude by saying, *And Joseph depended upon man rather than God, and so God left him in jail to think about his mistake*. No; on the contrary, the last verse reads: *Yet the chief cupbearer did not remember Joseph, but he forgot him* (Gen. 40:23). This is one of the reasons you need to be under a pastor-teacher; because a pastor-teacher has had the proper training and orientation to take Gen. 40 and be able to explain not only what is going on, but what God expects for us to get out of it. It's not a deep lesson, but it is something that, if you think you are going to read through your Bible in 5 years, that you will miss (in fact, you miss about 95% of what is in the Bible when all you do is sit down and read it).<sup>21</sup>

And while I am riffing, let me add this: one thing that makes a pastor great is, he can take the narrative of Scripture and make it come to life. I still recall R. B. Thieme Jr. teaching this passage about Joseph, or when he taught about David and Bathsheba, or when he taught about the sermon on the mount, and I found myself enthralled by what he taught and how he taught it. It became real to me; the narratives resinated with me, and the meanings and lessons of those narratives have remained with me for decades. The same goes for particular doctrines. Now, everyone has favorites, and, for whatever reason, I enjoy a variety of doctrines, e.g., the Essence of God, the Hypostatic Union, the Angelic Conflict, the Importance of Bible Doctrine. However, once Bob taught about eternal security, but in a way I had not heard before. He spoke of a pilot coming down, and how he landed with the wheels and wings coming off; and Bob concluded by saying, "And that is how some of you will end up in heaven." Now, I did not, in any way convey Bob's teaching here; I did a lame job of illustrating what he gave as a marvelous illustration. What I gave you was the wrong way to illustrate this principle, but roughly approximating what Bob stated, by means of the Holy Spirit, in a way which captured my imagination and got my attention; and in a way which has stuck with me for many decades. These are reasons why 99% of all believers need to be under the teaching ministry of a pastor-teacher.

<sup>21</sup> Obviously, if you have been under the ministry of a good pastor-teacher for several years, you will get more out of reading your Bible than will Charlie Brown, who believed in Jesus Christ, and then his pastor told him to go read his Bible everyday.

Now, let's go back to our passage and what is being taught here. You do not depend upon man; you depend upon God. Now, does this mean the next time you go to a job interview, you show up slovenly and unprepared, but then you pray about it before and after? Of course not. We do what is right and honorable, We place our faith in God for the results, but we utilize all of our own resources and do the proper networking which logic dictates. I was a teacher for nearly 30 years, and, when my head was screw on right, I would pray for my students to do well on this or that test. However, I also did what I believed was the best job I could as a teacher. Furthermore, I also recognized that at play here was the volition of 25 teenagers who also interacted directly with another 10–50 other people, which could impact the end result. However, as a believer-teacher, my job was to teach them the very best way I knew how and to pray for their successful results. Now, I may have had dozens of students who did not believe that I desired for them to do well, but it was very gratifying for me to see good results.

I mentioned a job interview and trusting in God. I had one experience that I will never forget. I was driving around in my work clothes—what I might wear while working on my car—and I suddenly remembered I had a job interview to teach at a college. I had 20 minutes to get to the interview and I was 20 minutes away. How I could have forgotten about this interview—one of the most important in my life—I don't know. I drove there, fell all over myself apologizing for the way I was dressed, and proceeded with the interview. I got the job. Throughout my life, I can point at God ending this job for me, and giving me another job. Financially, God has blessed me; geographically, God has moved me around, and all for my blessing. When it came to changes in my vocation, God worked it all out for me. In retrospect, it is as clear as can be. Sometimes, during these changes, I had my doubts; but in retrospect, it appears as though God knew what He was doing. Depend upon Him and do not put your trust in man.

<p><b>Goes out his breath; he returns to his earth; in the day the that have perished his thoughts [or, plans].</b></p>	<p>Psalm 146:4</p>	<p><b>[When] his breath departs, he returns to the earth; [and] his thoughts [and plans] are lost in that day.</b></p>
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**...for when man breathes his last, he will return to the earth;  
and in that day, all of his thoughts and plans perish from the earth.**

Here is how others have translated this verse:

#### **Ancient texts:**

<p>Masoretic Text</p>	<p>Goes out his breath; he returns to his earth; in the day the that have perished his thoughts [or, plans].</p>
<p>Septuagint</p>	<p>His breath shall go forth, and he shall return to his earth; in that day all his thoughts shall perish.</p>
<p>Significant differences:</p>	<p>None.</p>

#### **Thought-for-thought translations; paraphrases:**

<p>CEV</p>	<p>Once they die and are buried, that will be the end of all their plans.</p>
<p>Good News Bible (TEV)</p>	<p>When they die, they return to the dust; on that day all their plans come to an end.</p>
<p>The Message</p>	<p>Mere humans don't have what it takes; when they die, their projects die with them.</p>
<p>New Jerusalem Bible</p>	<p>When his spirit goes forth he returns to the earth, on that very day all of his plans come to nothing.</p>
<p>New Living Testament</p>	<p>When their breathing stops, they return to the earth, and in a moment all their plans come to an end.</p>

#### **Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English	Man's breath goes out, he is turned back again to dust; in that day all his purposes come to an end.
God's Word™	When they breathe their last breath, they return to the ground. On that day their plans come to an end.
HCSB	When his breath leaves him, he returns to the ground; on that day his plans die.
JPS (Tanakh)	His breath departs; he returns to the dust; on that day his plans come to nothing.
NET Bible®	Their life's breath departs, they return to the ground; on that day their plans die.
New International Version	When their spirit departs, they return to the ground, on that very day their plans come to nothing.

#### Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	When his breath leaves him he returns to his earth; in that very day his [previous] thoughts, plans <i>and</i> purposes perish. [1Cor. 2:6]
English Standard Version	When his breath departs he returns to the earth; on that very day his plans perish.
LTHB	His breath will go out, he returns to the earth; his thoughts perish in that day.
Updated Bible Version 2.11	His breath goes forth, he returns to his earth; In that very day his thoughts perish.
WEB	His spirit departs, and he returns to the earth. In that very day, his thoughts perish.
Young's Updated LT	His spirit goes forth, he returns to his earth, In that day have his thoughts perished.

**What is the gist of this verse?** When the spirit leaves the body, and the body is placed into the earth, that man's plans, aspirations, and dreams for what he will do on this earth come to an end. This is one of the reasons why we should not place our trust in man—he is ephemeral.

Psalm 146:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâtsâ' (צא) [pronounced yaw-TZAWH]	<i>to go out, to come out, to come forth; to rise; to flow, to gush up [out]</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #3318 BDB #422
rûwach (רוּחַ) [pronounced ROO-ahkh]	<i>wind, breath, spirit, apparition</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7307 BDB #924

**Translation:** *[When] his breath departs,...* The thrust of this psalm is to put your eyes upon that which is eternal; do not spend all of your time on earthly pursuits. The psalmist speaks of what happens to every man—at some point, every man, including you and I, will die. Every person will breathe their last. It is a biological certainty.

Our God is a Triune God, and He has made us in His image. Therefore, we are going to be the shadow-image even of the Trinity. God created man with a body, a soul and a spirit. The soul is the immaterial part of man which allows man to fellowship with man; the spirit is the immaterial part of man which allows man to fellowship with God. It is no accident that only one member of the Trinity has a body—Jesus Christ. We have each, one body. Our triune nature is a shadow image of God's triune nature.

When Adam sinned in the garden, his ability to enjoy fellowship with God was disabled, and he and his woman hid from God. His human spirit was shut down; he was able to move and do things (his body still functioned); he was able to enjoy fellowship with Eve (his soul continued to function); but he was unable to enjoy fellowship with God, because the 3<sup>rd</sup> portion of his being, his human spirit, had been shut down.

In this passage, we are dealing with man's breath departing. When man's breath goes out—when man breathes his last—he is dead. Our life and death are marked by breath. When we breathe our first breath, God—Y<sup>e</sup>howah—breathes life into our bodies. In fact, it is my opinion that God's proper Old Testament name is related to the breath which He gives us. I believe that His name—Y<sup>e</sup>howah—is onomatopoeic. It is the sound of a breathing out; He breathes life into us at birth and we become a living being; when we breathe our last, our life on this earth ends.

**Application:** Now, before anyone misapplies this: the body which God prepares for us is important. God allows 9 months for the body and the electrical wiring to develop before He breathes life into us. In the womb, our bodies may not be alive in the technical sense (and, since we are born spiritually dead; when we are born, we are not fully alive after birth in the technical sense either). The body is not an afterthought; nor is the body unimportant. The body in the womb is not some random, meaningless mass of cells like a fingernail which can be removed at the whim of the mother carrying this little body. This body is the handiwork of God. When the mother gives birth, God will breathe life into this little body and this little person will become a unique individual in all respects. Never devalue the body that you have; never think that the body is unimportant. We will always have a body of some sort. Our ideal form is not some disembodied soul meandering around through space. That is Platonic philosophy; that is not Christianity.

Paul writes: **Or do you not know that your bodies are a sanctuary of the Holy Spirit who is within you--the Spirit whom you have from God?** (1Cor. 6:19). Even though Paul was making a different point—that we should not go off and fornicate with whomever, thinking that our bodies have little meaning—the same can be applied here. God spent time making Adam's body; and God designed the body of the woman as the place where the body of man is formed. **For You formed my inward parts; You knitted me together in my mother's womb. I praise you, for I am fearfully and wonderfully made. Wonderful are Your works; my soul knows it very well. My frame was not hidden from You, when I was being made in secret, intricately woven in the depths of the earth. Your eyes saw my unformed substance; in Your book were written, every one of them, the days that were formed for me, when as yet there was none of them** (Psalm 139:13–16). This is certainly a tangent from the general meaning of our passage, but God views our bodies as being important—this is why they are made with such incredible intricacy. Furthermore, when we die, we apparently will receive an interim body later followed by a resurrection body. Therefore, you cannot treat the body as meaningless; and this thinking could be reasonably applied to the fetus in the mother's womb. If God is so involved in creation of our bodies, we ought not to discount them as unimportant or worthless. Again, that is Platonism.

Remind yourself of the previous verse: we are not to place our trust in important men—not even in the son of man—because our life is much more than this brief time on earth. It is this verse which reminds us that, when we breathe our last, our time on this earth is completed and whatever thoughts and plans and dreams that we had are all gone. The next generation will pick up and take it from there.

### Psalm 146:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shûw <sup>b</sup> v (שׁוּב) [pronounced shoo <sup>b</sup> v]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7725 BDB #996
lâmed (ל) (pronounced l <sup>e</sup> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510

## Psalm 146:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿădāmāh (אָדָמָה) [pronounced uh-daw-MAWH]	ground, soil, dirt, earth, tillable earth, land, surface of the earth	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #127 BDB #9

**Translation:** ...he returns to the earth;... Our bodies are made up of the same chemicals which are found in the soil. God reached down into the earth and formed Adam's body, building it, taking a variety of matter, and then He breathed life into this body.

We were formed from the chemicals of the earth; and when we die, our bodies will break down into the chemicals of the earth. Obviously, this is theoretically speaking, given the sorts of caskets which we have today; but throw a body into the earth, and eventually, time will erode that corpse and it will become one with the earth again. This is what is meant by man returning to the earth.

**Application:** Let's say, somehow, you were there during God's creation of man, and you observed God building man out of the elements of the earth. Would you have had the right to destroy Adam's body before God breathed life into it? I have no idea how long the process took, whether God did this instantaneously or whether God created man in a matter of a few hours; no matter what the case, there was a period before God breathed life into Adam's body where Adam did not really exist. All that was there was this lifeless body, into which God would breathe life. Now, did anyone have the right to destroy this lifeless body before God breathed life into it? I would hope that even the person with the least amount of spiritual knowledge would recognize that, no one has such a right. God spent 5 days preparing the proper environment for man, then He made man from the dust of the earth, and then God breathed life into man. God had a purpose for Adam; God did not casually create Adam, body and then soul and spirit. This was not some whim where God came along, played around with a little soil, breathed life into His creation, and then wandered off to some other project elsewhere in the universe. The creation of man was a dramatic moment in angelic history, which predates our history. No angel had the right to come along and destroy the body of Adam before God breathed life into it. Likewise, you do not have the right to destroy the body of a child which is growing within you. That is God's handiwork. God may have created Adam immediately; and the children of Adam mediately; but we are all still God's handiwork, body, soul and spirit. The fact that God is willing to devote 9 months to the creation of a child's body should indicate to us just how important this little life is.

*Gill remarks: The breath of a son of man, of any and everyone of the princes; it goes forth continually, and is drawn in again as long as a man lives; but at death it goes forth, and returns no more till the resurrection: the breath which the Lord breathed into man, and which is in his nostrils while he lives, and is very precarious. And when it is taken away, he dies, and he returns to his earth...he may have had many large estates and possessions, and he may have ruled over many kingdoms and countries, yet his property of earth is now no more than the length and breadth of a grave; he returns to earth as soon as he dies, becoming but a lump of clay.<sup>22</sup>*

Or, as Solomon wrote many centuries ago: The dust returns to the earth as it was, and the spirit returns to God who gave it (Eccles. 12:7). And even long before that, God told Adam, "By the sweat of your face you will eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you will return." (Gen. 3:19).

<sup>22</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 146:4 (slightly edited).



## Psalm 146:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
hûw' (הוּא) [pronounced hoo]	<i>that, this</i>	masculine singular, demonstrative pronoun (with the definite article)	Strong's #1931 BDB #214
The bêyth preposition, yôwm and hûw (with definite articles) mean <i>in that day, on that day, in [on] the same day</i> .			
âbad (אָבַד) [pronounced aw <sup>b</sup> -VAHD]	<i>to be lost, to lose oneself, to wander; to perish, to be destroyed; to be ready to perish, to be wretched [miserable or unfortunate]</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #6 BDB #1
esh <sup>e</sup> tônôwth (עֲשֵׂתֹנּוֹת) [pronounced gesh <sup>e</sup> -toh-NORTH]	<i>thoughts, ideas; intentions; plans</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6250 BDB #799

Although this noun occurs only here, it comes from a verb which means *to manufacture, to fabricate; to carefully fabricate a thought in the emind*. Therefore, these meanings are reasonable.

**Translation:**...[and] his thoughts [and plans] are lost in that day. This is what happens to each and every one of us, on the day that we die. Our thoughts, our plans, our intentions, our dreams and our desires die with us. They are lost; they perish. For a few of us, this describes our state of mind right after we have slept for 6 or 7 hours.

Job spoke of this: “My spirit is broken; my days are extinct; the graveyard is ready for me. My days are past; my plans are broken off, [as are] the desires of my heart.” (Job 17:1, 11).

Spurgeon writes: *Men's ambitions, expectations, declarations, and boastings all vanish into thin air when the breath of life vanishes from their bodies. This is the narrow estate of man, his breath, his earth, and his thoughts; and this is his threefold climax therein, - his breath goes forth, to his earth he returns, and his thoughts perish. Is this a being to be relied upon? Vanity of vanities, all is vanity. To trust it would be a still greater vanity.*<sup>23</sup>

Now, properly speaking, our dreams, thoughts, plans and intentions with respect to our life on earth are lost forever; this does not end our lives in all respects, but we move on into a different realm, so to speak. Interestingly enough, even though we will be apparently able to recognize other people in the life which is to follow, our remembrances of this life fade away. Although you may find that disturbing to some degree, right now, you might not know where you put your keys, or where you set down your wallet or purse. You've met people in this past month whose names you have forgotten, whose faces no longer register in your memory. Despite all that you have experienced in your life, including your dream life, you can't even recall 1% of it. That may be true of our memory in eternity. However, what has been developed in our human spirit—the true doctrine which we have learned about God—is going to stay with us. God does leave us on this earth after salvation for a number of

<sup>23</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 146:4.



reasons. In many ways, we fulfill His purpose for our lives; we exercise our spiritual gifts, whatever they may be. However, we also grow spiritually, and that spiritual growth, in some form, goes with us.

Apparently some have seized upon this verse to say that this verse tells us that, once man dies, that's it—he no longer has a functioning soul, since *his thoughts perish*. Scripture has to be compared with Scripture and you cannot grab onto one piece of Scripture and hold onto it for dear life, thinking that it is the end all, be all of Scripture. When one does that, cultic behavior is the result (1Cor. 13:1 is a terrific example of this).<sup>24</sup> When we understand that, at death, man's thoughts, plans and ideas stop *in relation to this world*, then we rightly understand this verse, and it can be squared with everything else in Scripture (e.g., the Lake of Fire being a place where the worm dies not; e.g., our Lord's descriptions of Hades and the thoughts and desires of those in Hades).

The key to understanding Scripture is to interpret this or that verse in the light of its context and in relationship to the rest of the Bible. You cannot make a verse absolute in all respects, particularly when that is not the thrust of the context. The context here is *why you cannot put your trust in man*. The couple verses of this context all go to support that position.

Our government is a good example of this. Our founding fathers, with all their foibles, set up one of the greatest systems in the world (if not the greatest), once which has served the United States well for over 200 years. However, we have had a number of things happen in our government which were not intended. It was never intended that our court system could establish law, but judges have done so with respect to gay marriage (in some states) and with respect to abortion. Our forefathers would have rolled over in their grave, not because they would hate those particular decisions (although they would), but that these came about by twisting our constitution to meaning something that it does not. When I first began teaching school in Texas, and we teachers were about to sit down to a communal meal, there was a prayer generally offered by a principle or a superintendent, thanking God for the meal. As that went by the wayside, so did many other things in our school, including high scholastic standing and discipline. This was a result of suits being filed all over the United States attacking any public institution for mentioning God in any way. Now, had a law been passed, that would be one thing; but for the courts to have such an effect, that was something totally other, and not what the framers of our constitution expected. Their thoughts and dreams and expectations for this nation, although many of them survive in a great document, many have gone by the wayside as well. What survives in this document are the hopes, thoughts and dreams of we who are alive. We have clung to some aspects of our constitution, we have lost others, and we are in a fight to preserve (or change) others. In any case, the courts were *never* designed to make law; yet they have done so again and again.

We might draw an analogy here. When we are born, we are not completely equal to the baby who is next to us in the hospital baby area (yeah, I can't recall what it is called). No child in that ward is born equal to any other child in there. We are going to look different; some will have a natural ability to grow muscles; some will tan easily; some will understand things more quickly. We will begin crawling, walking, and talking on different days, even though we are born on the same day. When we step into the other side of death, there is again this inequality—the only difference is, this time, we have some say in the matter. We have 50 years, or 60 or 80 years during which we can impact our lives on the other side of death. With respect to our life on this earth, when we die, all of our plans, thoughts and dreams with respect to this world pass away with us; but we enter eternity with what is in our human spirit.

I think that there is more to it than we simply die and are then with God. I believe that knowing God from where we are and learning Bible doctrine, and developing certain characteristics, e.g., faith, will have some impact on the life to come. What we do in life seems to impact what happens later in life; it does not seem that God would start us in the new life from scratch. I don't know that I can produce evidence for this, apart from the analogy to our own lives here on earth.

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<sup>24</sup> Those in the tongues movement depend upon this verse for *speaking in gibberish*. So, they take this one verse, completely misinterpret it, and then their legions all speak in gibberish (*angelic tongues*, so called). Their theology is completely dependent upon the misinterpretation of this one verse.

## Chapter Outline

## Charts, Maps and Short Doctrines

After reading Spurgeon, I realized that this is a very carefully written three-fold ending for all men. [When] his breath departs, he returns to the earth; [and] his thoughts [and plans] are lost in that day. Strictly speaking, this is the spirit, body and soul of man.

### The Psalmist Speaks of the Three-fold Nature of Man

Scripture	Incident
His breath departs	In the beginning, God breathed into Adam the breath of lives, and he became a living creature Gen. 2:7b). When man dies, the spirit returns to God Who gave it (Eccles. 12:7b). This refers to the spirit of man, his life and his relation to God.
he returns to the earth	“By the sweat of your face you will eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you will return.” (Gen. 3:19). At death, the dust returns to the earth as it was (Eccles. 12:7a). This is obviously the body, which is returned to the earth at death, and decomposes to the lifeless chemicals from which it was originally made. You return man to dust and say, "Return, O children of man!" (Psalm 90:3).
his thoughts [and plans] are lost in that day	And the soul of man passes from this earth—some men may live in the hearts of others for a few years, but his own thoughts, aspirations, dreams and desires all fade away. Job, before he thought he was about to die, said, “My days are past; my plans are broken off, the desires of my heart.” (Job 17:11).
And a couple parallel passages:	
Job 14:10	But a man dies and is laid low; man breathes his last, and where is he?
Psalm 104:29–30	When you hide your face, they are dismayed; when you take away their breath, they die and return to their dust. When you send forth your Spirit, they are created, and you renew the face of the ground.

Paul later writes about the wisdom taught to the spirit of man, as opposed to the plans of men wrought from the soul: Yet among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away (1Cor. 2:6). And, in a doxology written to the Thessalonians, he says, Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ (1Thess. 5:23).

To clear up one thing: our soul on the earth is gone, so our dreams, plans and aspirations *in relation to the earth* come to a halt. Our soul does not simply vanish, however. At he resurrection, we will have an uncorrupted soul, spirit and body.

## Chapter Outline

## Return to Charts, Maps and Short Doctrines

### God's Great Deeds

Happineses of which an `El Jacob in his help;  
his hope upon Y<sup>e</sup>howah his Elohim,... Psalm 146:5

Blessings [or, *happineses*] [to him] whose  
help [is] the God of Jacob;  
whose hope [rests] upon Y<sup>e</sup>howah his  
Elohim,...

## Blessings and happinesses to the one whose help is the God of Jacob and whose hope rests upon Jehovah his God,...

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text	Happinesses of which an 'Ēl Jacob in his help; his hope upon Y <sup>e</sup> howah his Elohim.
Septuagint	Blessed is he whose helper is the God of Jacob, whose hope is in the Lord his God.

Significant differences: The Greek adds a definite article before *God of Jacob*. I do the same in my almost literal translation, as is done in the English rendering of the Latin and Syriac. In the Greek, the end of this verse literally reads *...upon a Lord the God of his*. Again, there is an additional definite article, but that is how some languages roll—in one language, a definite article may not seem to be apropos; and in another, it reads roughly without one. Let me give you a simple example from this verse: in the English, if we use the proper name of God (*Jehovah* or *Y<sup>e</sup>howah*), a definite article would be out of place. However, if we use the designation *the Lord his God*; a definite article is called for. When you read these little paragraphs about the significant differences, you may wonder from time to time, *why don't you just let it go? Why spend any amount of time with this minutia?* I am hoping that you will develop an appreciation for how close the text of the Hebrew is to its translation into the Latin, Greek and Syriac. At least 95% of the differences are really not all that important and have no effect upon the meaning of the verse. This is important because you have 4 independent entities preserving the text of the Bible—at times, some of these entities have even been at odds with one another. However, what is not radically different? The text of the Hebrew, Greek, Latin and Syriac. At the beginning of this psalm, we have observed one of the most dramatic differences between the texts: the Greek and Latin attribute this psalm to Haggai and Zechariah; this text has apparently dropped out of the Hebrew text, and, subsequently, out of the Syriac text. *That* is a dramatic difference; does it affect our understanding of this psalm? Not one whit.

### Thought-for-thought translations; paraphrases:

CEV	The LORD God of Jacob blesses everyone who trusts him and depends on him.
Good News Bible (TEV)	Happy are those who have the God of Jacob to help them and who depend on the LORD their God,...
<i>The Message</i>	Instead, get help from the God of Jacob, put your hope in GOD and know real blessing!
New Jerusalem Bible	How blessed is he who has Jacob's God to help him, his hope is in Yahweh his God.
New Living Testament	But happy are those who have the God of Israel [Hebrew of Jacob] as their helper, whose hope is in the LORD their God.

### Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word</i> ™	Blessed are those who receive help from the God of Jacob. Their hope rests on the LORD their God,...
JPS (Tanakh)	Happy is he who has the God of Jacob for his help, whose hope is in the LORD his God,...
NET Bible®	How blessed is the one whose helper is the God of Jacob,

whose hope is in the LORD his God,...

### Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Happy — blessed, fortunate, [enviable] — is he who has the God of [special revelation to] Jacob for his help, whose hope is in the Lord his god;... [Gen. 32:30]
LTHB	Blessed is he who has the God of Jacob in his help; his hope is on Jehovah his God,...
A Voice in the Wilderness	Blessed is he who has the Mighty God of Jacob for his help, whose hope is in Jehovah his God,...
Young's Updated LT	O the happiness of him Who has the God of Jacob for his help, His hope is on Jehovah his God.

**What is the gist of this verse?** The man who places his trust in the God of Jacob and his confidence upon Jehovah is happy.

### Psalm 146:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾashêrêy (אֲשֶׁרֵי) [pronounced <i>ahshê'-RAY</i> ]	<i>blessedness, blessings, happinesses</i>	masculine plural construct	Strong's #835 BDB #80
ʾashêrêy is only found in the masculine plural construct. It is generally rendered <i>happiness [to]</i> , <i>blessed [is, are]</i> . It means that either the subject is happy or they are in a desirable position and is reasonably rendered <i>blessings [and happiness to]</i> .			
she- (שֶׁ) [pronounced <i>sheh</i> ],	<i>who, which, that</i>	relative particle:	Strong's #7945 (from #834) BDB #979
This appears to be a form of or a synonym of the relative pronoun ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ], which means <i>that, which, when, who</i> or <i>how</i> . Strong's #834 BDB #81. Its usage appears to be confined to later Hebrew and passages with a northern Palestine coloring. <sup>25</sup>			
ʾĒl (אֵל) [pronounced <i>ALE</i> ]	<i>God, god, mighty one, strong, hero</i>	masculine singular noun	Strong's #410 BDB #42
Yāʾăqôḇ (יַעֲקֹב) [pronounced <i>yah-ġuh-KOHV</i> ]	<i>supplanter; insidious, deceitful; to circumvent and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
bê (בֵּ) [pronounced <i>bêh</i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʾêzer (עֲזֵר) [pronounced <i>ĠAY-zer</i> ]	<i>help, aid</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5828 BDB #740

**Translation:** *Blessings* [or, *happinesses*] [to him] whose help [is] the God of Jacob;... First, let me cover a bit of the syntax. The word *help* has a 3<sup>rd</sup> person masculine singular suffix; but also in this phrase, we have the poetic relative pronoun. I believe that this allows us to render the two together as *whose* (which I did in v. 5b).

<sup>25</sup> *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 979.

In the previous verse, we spoke of a man passing away, whose dreams and aspirations pass away with his final breath. In this verse, we suddenly begin speaking about someone having *blessings* or *happiness*; it is reasonable that this applies to the man who has passed away. We have the masculine plural construct of *happiness*, but we have nothing to affix it to. In the Hebrew, we expect this to be followed by a noun, but it is not; it is followed by a relative pronoun. My guess is (and this is only a guess), the correct noun comes from the person from the previous verse, and perhaps the meter of the Hebrew worked better without the insertion of a noun or pronoun. Or, in the alternative, maybe the relative pronoun here takes the place of such a noun or pronoun. In any case, I think that it is reasonable to say that this applies to the man of the previous verse; and, in all respects, to all men, as we all draw breath, we all have the opportunity to believe in Jesus Christ, and we will all, at some point, draw our last breath.

With this verse, we change gears. We go from trusting in man to trusting in the God of Jacob. This also defines salvation for us.

Here, such a man who is greatly blessed makes [the God of Jacob his help](#). The name *Jacob* is often employed to indicate grace. For those who have studied Jacob, we know that his spiritual growth was quite limited. When it came to contrasting him with his brother Esau, Esau appears to have been a whole lot nicer fellow. Whatever we want to say about Jacob, most people can readily agree that he did not deserve the blessing which God gave him. There is little in the history of Jacob which recommends him to anyone. Therefore, when we speak of anyone's relationship to the God of Jacob, we are speaking of grace; complete, unmerited favor.

Now, to make the God of Jacob your help indicates that you have some level of spiritual growth. We do not automatically lean upon God. Oh, sure, when we are in a difficult fix and nothing seems to work, we might pray fervently to God; but, for the most part, we do not depend upon God...except for those who have some modicum of spiritual growth.

**Application:** Our growth in this life is very much akin to the growth of your own child. Obviously, your child from his earliest years, is completely dependent upon you for all things. However, as he grows up, you help him to do things for himself. You teach him a variety of skills which are skills you and he hope will help to serve him for the rest of his life. You do not want a 35 year old kid calling you on the telephone asking you to come over and tie his shoes for him. God also raises us up to some similar form of growth. We begin by being completely and totally dependent upon Him. However, God does not want for us to send up a fervent prayer to Him every time we need Him to tie our spiritual shoe laces. God wants us to grow spiritually. We will always be dependent upon Him; but, at the very least, we ought to be able to tie our own spiritual shoelaces.

The big picture here is, the person who depends upon Jesus Christ, the God of Jacob, who makes Him his help, is a man who will be happy, despite the fact that, at some point, he will take his last breath, and all of his earthly dreams and aspirations will fade away.

### Psalm 146:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sêber (שֶׁבַר) [pronounced SAY-behr]	hope	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7664 BDB #960
ʿal (עַל) [pronounced gahl]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5921 BDB #752
YHWH (יְהוָה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y <sup>e</sup> howah	proper noun	Strong's #3068 BDB #217

### Psalm 146:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>ʾĒlôhîym (אֱלֹהִים)</p> <p>[pronounced <i>el-o-HEEM</i>]</p>	<p><i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i></p>	<p>masculine plural noun with the 3<sup>rd</sup> person masculine singular suffix</p>	<p>Strong's #430 BDB #43</p>

**Translation:** ...whose hope [rests] upon Y<sup>e</sup>howah his Elohim,... This continues the thought from above and is parallel to it. Our hope and confidence rests upon Jehovah God, and there is happiness promised to us.

Salvation is not as clearly presented in the Old Testament as it is in the New (particularly in the book of John). However, the means of salvation is presented again and again in the Old Testament. In the book of John, salvation is presented with great clarity, as it was Jesus Christ speaking to those who were positive at God consciousness.<sup>26</sup> However, throughout the Old Testament, the means of salvation—the mansard side—is given again and again.

The key to salvation is, in Whom do you trust? Who is your hope? Where do you place your confidence? Whom do you believe in? Whom do you fear? In the New Testament, the one who believes in Jesus Christ receives salvation; and, in the Old Testament, the one placing his hope in Jehovah Elohim is saved.

### Salvation Presented in the Old Testament

Scripture Group	Quotations
<b>The Law</b>	<p>And Abraham believed the LORD, and he counted it to him as righteousness (Gen. 15:6).</p> <p>"[Miracles will be performed at the hand of Moses] that they may believe that the LORD, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you." (Ex. 4:5).</p> <p>And the people believed; and when they heard that the LORD had visited the people of Israel and that he had seen their affliction, they bowed their heads and worshiped (Ex. 4:31).</p> <p>Israel saw the great power that the LORD used against the Egyptians, so the people feared the LORD, and they believed in the LORD and in his servant Moses (Ex. 14:31).</p> <p>And the LORD said to Moses, "How long will this people despise me? And how long will they not believe in me, in spite of all the signs that I have done among them? (Num. 4:11).</p>

<sup>26</sup> A phrase taken from R. B. Thieme Jr. This means, once a person becomes acquainted somehow with the concept of God, that they desire to know more; that they have some interest in knowing God or taking this awareness to the next step.



Salvation Presented in the Old Testament	
Scripture Group	Quotations
The Historical Books	There is none holy like the LORD; there is none besides You; there is no Rock like our God (1Sam. 2:2).
	He trusted in the LORD, the God of Israel, so that there was none like him among all the kings of Judah after him, nor among those who were before him (2Kings 18:5).
	And the Rabshakeh said to them, "Say to Hezekiah, 'Thus says the great king, the king of Assyria: On what do you rest this trust of yours? Do you think that mere words are strategy and power for war? In whom do you now trust, that you have rebelled against me? Behold, you are trusting now in Egypt, that broken reed of a staff, which will pierce the hand of any man who leans on it. Such is Pharaoh king of Egypt to all who trust in him. But if you say to me, "We trust in the LORD our God," is it not he whose high places and altars Hezekiah has removed, saying to Judah and to Jerusalem, "You shall worship before this altar in Jerusalem"? (2Kings 18:19–22).
	And they rose early in the morning and went out into the wilderness of Tekoa. And when they went out, Jehoshaphat stood and said, "Hear me, Judah and inhabitants of Jerusalem! Believe in the LORD your God, and you will be established; believe his prophets, and you will succeed." (2Chron. 20:20).
Job	There was a man in the land of Uz whose name was Job, and that man was blameless and upright, one who feared God and turned away from evil (Job 1:1; see also Job 1:8–9). In order to fear Jehovah Elohim, Job had to believe in Him. Job also offered up burnt offerings to God in Job 1:5.

Salvation Presented in the Old Testament	
Scripture Group	Quotations
The Psalms	Kiss the Son, lest He be angry, and you perish in the way, for His wrath is quickly kindled. Blessed are all who take refuge in Him (Psalm 2:12). You are blessed to take refuge in the Son (Jesus Christ); which saves one from His wrath.
	The LORD is my rock and my fortress and my deliverer, my God, my rock, in whom I take refuge, my shield, and the horn of my salvation, my stronghold (Psalm 18:2).
	Oh, taste and see that the LORD is good! Blessed is the man who takes refuge in him! (Psalm 34:8).
	And now, O Lord, for what do I wait? My hope is in you. Deliver me from all my transgressions. Do not make me the scorn of the fool! (Psalm 39:7–8).
	Cast your burden on the LORD, and he will sustain you; he will never permit the righteous to be moved (Psalm 55:22). Faith rest is also related to these passages; you believe initially in Jehovah Elohim, and then you retain trust in Him in your life of faith.
	On God rests my salvation and my glory; my mighty rock, my refuge is God. Trust in him at all times, O people; pour out your heart before him; God is a refuge for us (Psalm 62:7–8).
	For you, O Lord, are my hope, my trust, O LORD, from my youth (Psalm 71:5).
	O LORD of hosts, blessed is the one who trusts in you! (Psalm 84:12).
Proverbs	Those who trust in the LORD are like Mount Zion, which cannot be moved, but abides forever (Psalm 125:1).
	Blessed is he whose help is the God of Jacob, whose hope is in the LORD his God, who made heaven and earth, the sea, and all that is in them, who keeps [their] faith forever (Psalm 146:5–6). Happiness is promised to the one who places his hope in Jehovah ELohim, the Creator of all things, the One Who preserves this faith which is places in Him.
	Trust in the LORD with all your heart, and do not lean on your own understanding. In all your ways acknowledge him, and he will make straight your paths (Prov. 3:5–6). Again, salvation is the first part of the life of he believer, and this is followed by the faith rest life.
	Whoever gives thought to the word will discover good, and blessed is he who trusts in the LORD (Prov. 16:20).

Salvation Presented in the Old Testament	
Scripture Group	Quotations
The Prophets	"Behold, God is my salvation; I will trust, and will not be afraid; for the LORD GOD is my strength and my song, and he has become my salvation." (Isa. 12:2).
	Trust in the LORD forever, for the LORD GOD is an everlasting rock (Isa. 26:4).
	You keep him in perfect peace whose mind is stayed on you, because he trusts in you. Trust in the LORD forever, for the LORD GOD is an everlasting rock (Isa. 26:4–5).
	But Israel is saved by the LORD with everlasting salvation; you shall not be put to shame or confounded to all eternity (Isa. 45:7).
	Only in the LORD, it shall be said of me, are righteousness and strength; to him shall come and be ashamed all who were incensed against him (Isa. 45:24).
	Who among you fears the LORD and obeys the voice of his servant? Let him who walks in darkness and has no light trust in the name of the LORD and rely on his God (Isa. 50:10).
	Thus says the LORD: "Cursed is the man who trusts in man and makes flesh his strength, whose heart turns away from the LORD. Blessed is the man who trusts in the LORD, whose trust is the LORD (Jer. 17:5, 7).
	For I will surely save you, and you shall not fall by the sword, but you shall have your life as a prize of war, because you have put your trust in Me, declares the LORD (Jer. 39:18).
	Though I say to the righteous that he shall surely live, yet if he trusts in his righteousness and does injustice, none of his righteous deeds shall be remembered, but in his injustice that he has done he shall die (Ezek. 33:13). Do not trust in your own righteousness.
	Nebuchadnezzar answered and said, "Blessed be the God of Shadrach, Meshach, and Abednego, who has sent his angel and delivered His servants, who trusted in Him, and set aside the king's command, and yielded up their bodies rather than serve and worship any god except their own God (Daniel 3:28).
	You have plowed iniquity; you have reaped injustice; you have eaten the fruit of lies. Because you have trusted in your own way and in the multitude of your warriors (Hosea 10:13). Again, the key is, you do not trust in your own righteousness or your own way to God.
	What profit is an idol when its maker has shaped it, a metal image, a teacher of lies? For its maker trusts in his own creation when he makes speechless idols! (Habak. 2:18).
No matter where you go in the Old Testament, the writers understood faith in Jehovah Elohim as did the people. Satan and his minions probably understood this, but did not know how this could be squared with God's justice.	

...making [two] heavens and earth  
the sea and all which [is] in them,  
the One keeping truth to perpetuity,...

Psalm  
146:6

...the One Who made the heavens and the  
earth;  
[and] the sea and all that [is] in them,  
the One Who preserves [His] truth forever;...

...the One Who created the heavens and the earth,  
along with the sea and all that is in them;  
the One Who preserves His truth forever;...

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text	...making [two] heavens and earth the sea and all which [is] in them, the One keeping truth to perpetuity,...
Septuagint	...who made heaven, and earth, the sea, and all things in them; who keeps truth for ever,...
Significant differences:	None.

#### Thought-for-thought translations; paraphrases:

CEV	God made heaven and earth; he created the sea and everything else. God always keeps his word.
Good News Bible (TEV)	...the Creator of heaven, earth, and sea, and all that is in them. He always keeps his promises;...
<i>The Message</i>	GOD made sky and soil, sea and all the fish in it. He always does what he says--...
New Living Testament	He is the one who made the heaven and earth, the sea, and everything in them. He is the one who keeps every promise forever,...

#### Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word</i> <sup>TM</sup>	...who made heaven, earth, the sea, and everything in them. The LORD remains faithful forever.
HCSB	...the Maker of heaven and earth, the sea and everything in them. He remains faithful forever.

#### Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Who made Heaven and earth, the sea, and all that in them is, Who keeps truth <i>and</i> is faithful for ever;...
English Standard Version	...who made heaven and earth, the sea, and all that is in them, who keeps faith forever;...
New King James Version	Who made heaven and earth, The sea, and all that <i>is</i> in them; Who keeps truth forever,....
Young's Updated LT	...Who made the heavens and earth, The sea and all that is in them, Who is keeping truth to the age,...

**What is the gist of this verse?** This verse refers back to the previous verse; Jehovah Elohim made the heavens, the earth, the seas, and all that is in them, Who guards His truth throughout the ages; in this Jehovah Elohim, do we place our confidence (v. 5).

## Psalm 146:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>doing, making, constructing, fashioning, forming, preparing</i>	Qal active participle	Strong's #6213 BDB #793
shâmayîm (שָׁמַיִם) [pronounced <i>shaw-MAH-yim</i> ]	<i>heavens, skies</i>	masculine dual noun	Strong's #8064 BDB #1029
wê (or vê) (וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿerets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land</i>	feminine singular noun; pausal form	Strong's #776 BDB #75
ʿêth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yâm (יָם) [pronounced <i>yawm</i> ]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the definite article	Strong's #3220 BDB #410
wê (or vê) (וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿêth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl ʾăsher mean <i>all whom, all that [which]; whomever, all whose, all where, wherever</i> .			
bê (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #88

**Translation:** ...the One Who made the heavens and the earth; [and] the sea and all that [is] in them,... There is an unusual construction here, which I can explain, but I cannot explain the reason for it. Prior to *the sea* and prior to *all that is in them* is the sign of the direct object, but this same sign of the direct object is not found before *the heavens* or before *the earth*. In the English, we do not translation the sign of the direct object; however, it is spoken in the Hebrew, and perhaps it helps with the meter of the Hebrew (that is pure conjecture on my part).

In any case, the God of Jacob and Jehovah Elohim are presented as the *Creator of the two heavens, the earth, the sea and all that is in them*. The 3<sup>rd</sup> person masculine plural suffix affixed to the preposition *in* refers to all that is in the heavens, the earth and the seas. Sea is in the singular, as all of the oceans and seas and rivers and lakes are taken as one, and so that we understand that there is a reference here to all that is in these three categories rather than just within the sea. Given the structure of this sentence (the two direct objects where they are), if sea was in the plural, we might then infer that *all that is in them* refers only to *all that is in the seas*;

however, the masculine plural suffix must therefore take in something more than the masculine singular sea. It is not a deep point, nor is it as complex as I may have made it out to be. However, I am just trying to be precise.

We have here the dual noun *heavens*, which refers both to the atmosphere of the earth and to the space beyond the earth. We know that there is a distinct difference between our atmosphere and space; the earth holds onto our atmosphere and the nature of our atmosphere is important to every aspect of our lives. Space, on the other hand, is a whole different thing. It is fascinating that from the very beginning, God differentiates between these two heavens, yet there would be little reason for man to do so.

The God of Israel is always known as the Creator of the universe: *In the beginning, God created the heavens and the earth* (Gen. 1:1). *You are the LORD, you alone. You have made heaven, the heaven of heavens, with all their host, the earth and all that is on it, the seas and all that is in them; and you preserve all of them; and the host of heaven worships you* (Neh. 9:6). *By the word of the LORD the heavens were made, and by the breath of his mouth all their host* (Psalm 33:6). *Praise him, sun and moon, praise him, all you shining stars! Praise him, you highest heavens, and you waters above the heavens! Let them praise the name of the LORD! For he commanded and they were created. And he established them forever and ever; he gave a decree, and it shall not pass away. Praise the LORD from the earth, you great sea creatures and all deeps, fire and hail, snow and mist, stormy wind fulfilling his word! Mountains and all hills, fruit trees and all cedars! Beasts and all livestock, creeping things and flying birds!* (Psalm 148:3–10). *Ah, Lord GOD! It is you who have made the heavens and the earth by your great power and by your outstretched arm! Nothing is too hard for you* (Jer. 32:17). *He is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together* (Col. 1:15–17). This passage in Colossians clearly equivocates Jesus Christ with the God of Israel, as Creator of the heavens and the earth. See also Psalm 136:5–9 Jer. 10:11–12 John 1:1–3 Rev. 14:7.

There are a huge number of people who have no proper appreciation for the earth. Now, they might run around and think that they are saving the planet earth, but they have no appreciation of it. Many will tell you at the drop of a hat that, given the size of the universe, that there might be many such *earths* out there, with a variety of life forms which have evolved just as we have evolved. However, the earth contains an abundance of one of the rarest things in all the universe, in a state which is even more rare: water. Our earth is covered with water, the liquid form of which could only be found in a place where a huge number of things must all be true together. One set of things which must be true is, we must be exactly the proper distance from our sun so that the water does not freeze entirely or turn entirely to steam; and our orbit must be such that, the greater part of the H<sub>2</sub>O on this planet remains in a liquid state. This is crucial to all life on this planet. Given the temperature range of water—which, *coincidentally*, also roughly corresponds to our livable temperature range—and given the temperature range of the universe, it is a rare thing to find any place in the universe where such a consistent temperature range exists.

To give you an idea of how finely tuned our earth is, over the past decade or so, people have gone into a moderate panic mode because the earth's temperature has changed overall by 1°F. A considerable number of people, including scientists, believe that the end result is going to be a sudden (relatively speaking) melting of the polar ice caps and a subsequent substantial rise in our ocean levels. Some even predict that much of Florida will be under water, as well as New York City. Now, God knew about this in eternity past. He is not surprised by this; He has known in eternity past just how much our earth would warm at this point in time and when the warming trend would turn around and what all of the causes would be.

God created all of the life which is in the sky, on the earth and in the seas. This is all given to us back in Gen. 1. I made a big deal of how important water is; the second verse of the Bible has God the Holy Spirit brooding over the earth, which is packed in ice, so that the ice melts and forms the great oceans, rivers and lakes which we have. Then God filled these rivers and seas with life, as He did the earth itself. This was, in fact, the first instance of serious global warming.



## Psalm 146:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>a keeper of, a guard of, a watcher of, a preserver of</i>	Qal active participle with the definite article	Strong's #8104 BDB #1036
ʿēmeth (אֱמֶת) [pronounced EH-meth]	<i>firmness, faithfulness, truth, certainty, stability, perpetuity, fidelity, reliable, stable, dependable</i>	feminine singular noun	Strong's #571 BDB #54
lâmed (ל) (pronounced l) <sup>e</sup>	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
ʿôwlâm (עוֹלָם) [pronounced óo-LAWM]	<i>long duration, forever, perpetuity, antiquity, futurity</i>	masculine singular noun	Strong's #5769 BDB #761
ʿôwlâm together with the lâmed preposition mean <i>forever</i> .			

**Translation:** ...the One Who preserves [His] truth forever;... As great and as important is God's creation, so is His truth, which He preserves forever. We find His truth preserved in His Word. It is by His word that we are able to know all that we need to know about God while on this earth.

The last portion of v. 7 should actually be placed with v. 8—syntactically, this is how these verses should be arranged. There is nothing magical or inspired about the chapter or verse divisions, something which was added long after the text was written. Therefore, I will present the text in that way (which is in keeping with Young's text, but not with anyone else's).

...doing justice to the oppressed,  
giving food to the hungry ones.

Psalm  
146:7

...Who executes justice for those who have  
been oppressed [or, *wronged*];  
[and] Who gives food to those who are hungry.

...Who gains justice for the oppressed;  
and Who gives food the hungry.

Here is how others have translated this verse:

#### Ancient texts:

##### Masoretic Text

...doing justice to the oppressed,  
giving food to the hungry ones.

##### Septuagint

...who executes judgment for the wronged: who gives food to the hungry.

#### Significant differences:

*Wronged* is one legitimate translation for the Hebrew word I have rendered *oppressed*. The final word in the Hebrew is an adjective used as a noun; the final word in the Greek is a verb which appears to be used as a noun (*he is hungry* is actually the literal rendering of the Greek). The Greek verse is just like the Hebrew verse in length; I cut off the final portion and added it to v. 8.

In all of the translations which follow, I place the final line of this verse with v. 8. When we get to v. 8, this slight alteration will make much more sense.

### Thought-for-thought translations; paraphrases:

CEV	He gives justice to the poor and food to the hungry.
Good News Bible (TEV)	...he judges in favor of the oppressed and gives food to the hungry.
The Message	...he defends the wronged, he feeds the hungry.
New American Bible	secures justice for the oppressed, gives food to the hungry.
NET Bible	[...the one who] vindicates the oppressed [Heb "executes justice for the oppressed."], and gives food to the hungry.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Who gives their rights to those who are crushed down; and gives food to those who are in need of it:...
HCSB	...executing justice for the exploited and giving food to the hungry.
JPS (Tanakh)	...who secures justice for those who are wronged, gives good to the hungry.
New International Version	He upholds the cause of the oppressed and gives food to the hungry.

### Literal, almost word-for-word, renderings:

The Amplified Bible	...Who executes justice for the oppressed; Who gives food to the hungry.
MKJV	...who carries out judgment for the mistreated; who gives food to the hungry.
WEB	...who executes justice for the oppressed; who gives food to the hungry.
Young's Updated LT	...Doing judgment for the oppressed, Giving bread to the hungry.

**What is the gist of this verse?** God gives ultimate justice to the oppressed or mistreated; and He gives food to those who are hungry.

Psalm 146:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>doing, making, constructing, fashioning, forming, preparing</i>	Qal active participle	Strong's #6213 BDB #793
mîsh'pâṭ (מִשְׁפָּט) [pronounced <i>mîsh'-PAWT</i> ]	<i>judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, the judgement of the court; the act of deciding a case, the place where a judgement is rendered</i>	masculine singular noun	Strong's #4941 BDB #1048
lâmed (ל) (pronounced <i>l'</i> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510

## Psalm 146:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿāshaq (עֲשָׂק) [pronounced ʿaw-SHAHK]	<i>the exploited, the oppressed ones, those who have been wronged [extorted from]</i>	masculine plural, Qal passive participle; with the definite article	Strong's #6231 BDB #798

**Translation:** ...Who executes justice for those who have been oppressed [or, wronged];... In this life, there are those who are oppressed, exploited and wronged. I am one of those people and you are too, probably. This life is filled with injustices and some of us spend our lives running around trying to fix these injustices. You will be accused of cheating, lying, mistreating others; you will be sued and you will find out that your actions and character have been misrepresented by someone else. Now, although once and awhile, you might find it necessary to correct these misunderstandings, most of the time, you need to let it go. God is going to take your case; God is going to render a just verdict; God is going to correct the wrongs committed against you.

**Application:** God will right all wrongs. You do not need to run around and explain yourself to everyone that you know and to everyone that you don't know, but you think may have a wrong impression about you. Now, this is not going to suddenly happen (although that is the case now and again). You need to allow God to take His time and for Him to do things when He deems these things necessary to do. Patience is a Christian virtue; being able to wait for God to act is a virtue. We need to allow Him to act when He chooses to act; and when we are wronged, it is not always necessary for us to run around and try to fix this.

Now let me remind you of the probably time and place of this psalm: we may be speaking of Israel during the time of the diaspora (the dispersion). We could be referring to Israelites who had been hauled away from the Land of Promise, many of them put into chains to serve the Babylonians who had conquered them. However, the Persians conquered the Babylonians, and some Jews went to Cyrus the Great, pointing out where the Bible at mentioned him prophetically—and now God has allowed these men to return to the Land of Promise and to rebuild the Jerusalem walls and to erect a new Temple of God. Therefore, a phrase like this—[God executes justice for those who have been oppress](#)—has great and significant meaning for those Jews who had an historical perspective. Those who conquered the Jews were conquered; those who had oppressed the Jews were they themselves oppressed. And now, the new ruler in this portion of the Middle East, was willing to let the Jews go. This particular historical background fits quite well with this verse and those which follow.

## Psalm 146:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nāthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	Qal active participle	Strong's #5414 BDB #678
lechem (לֶחֶם) [pronounced LEH-khem]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun	Strong's #3899 BDB #536
lāmed (ל) (pronounced ʿ)	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
rāʿêb (רָעִיב) [pronounced raw-ḠAYʷ]	<i>those who are hungry, the hungry ones, the ravenous, the starving, the hungry</i>	masculine plural adjective/substantive; with the definite article	Strong's #7457 BDB #944

**Translation:**...[and] Who gives food to those who are hungry. God looks after those who are hungry. God does not do this directly, but He handles these things indirectly through His Own people.

**Application:** One of the most controversial aspects of today's society in the United States is welfare. Let me offer a few observations. God used the laws of Israel to provide for the poor. He did not set up food banks, food store, or anything along these lines; but He did require that a person leave his field partially un-harvested (is there a word for this?), and those who are poor were allowed to pick the fruit and produce in order to feed themselves. Note that God did not utilize the government of Israel in order to provide this; and notice that those who wanted to eat had to do some work in order to feed themselves. The constitution of Israel required that the people of Israel do something about the poor; but the poor were required to do some work in order to be fed. There are a huge number of people who do not work; they sit at home and collect a government check (or checks). Now, for those who are unable to work, I have no problem with this. However, I know quite a number of people who are able to work, but they choose not to, and our governmental programs make this possible. Even though, one obvious concern is, money here is wasted; even more importantly, their souls are wasted. There is nothing more debilitating to a soul than to not work. When we as a people allow this to happen to large segments of our population, then we are not being compassionate, but lazy and hurtful. When politicians do this in order to bribe large segments of our population to vote for them, they are just giving full reign to their power lust.

Just so we are absolutely clear on this: God is concerned about the poor and helpless and He did set up in His constitution for Israel a way to deal with poverty. Furthermore, we have an illustration of this in the short book of Ruth. However, the same Bible which sets up such a system, also tells us, **If one does not work, then he should not eat** (2Thess. 3:10). This is the natural balance of things. It is okay for a government to have some sort of a welfare system. However, it should not be a system where government does everything for the people who need the help.

Now, although we may want to give a double meaning to this particular phrase, I think we will interpret it strictly in a literal sense. The previous phrase was literal, and therefore, we ought to take this phrase literally. Now, what follows, jumps out at you from the Hebrew, and the next five lines might reasonably be understood to have two meanings.

The Bible gives us some specific examples of God feeding the hungry: when Israel was in the desert wilderness, having left Egypt, there was nothing for them to eat, and this continued until the people complained about it. God, in His grace, provided manna and quail from heaven to feed His people. There are two instances in the gospels of Jesus feeding those who were with Him when he first fed 5000 and later when He fed 4000. We have a few examples of Elijah whom God found food for. This line of the psalm tells us that God will provide food for the hungry. This obviously cannot be true for all people; when it comes to His people and it suits His purposes, God will provide. Jesus did explain this on at least one occasion: **"Because of this I say to you, do not worry about your life—what you shall eat, or what you shall drink—nor about your body, what you shall put on. Is not life more than food and the body more than clothing? Look at the birds of the air, for they neither sow nor reap, nor do they gather into barns; yet your heavenly Father feeds them. Are you not worth more than they?"** (Matt. 6:25–26). If God has a purpose for your life, which He does for all growing believers, then He will keep us alive. People do starve to death, so this is obviously not a blanket protection which God promises to all men. However, if a man desires to know God, God will not allow that man to starve until God brings to him the gospel.

Again, let's go back to the time and place of this psalm: as has been discussed on several occasions, this psalm fits in well with the dispersion and then return of Israel (properly, Judah, the Southern Kingdom) to the land. When one people militarily defeat and some are even enslaved, hunger is often a common result. God herein responds by feeding the hungry. We do not know the circumstances, nor do we know all the circumstances of any person. I recall that, in my early years, I was quite poor. At no time did I ever go hungry, but I recall selling many things which were of value to me and trying to keep track of every single dollar.

## The Great Chorus: Salvation and Messiah to Come

The last portion of v. 7 I prefixed to v. 8, as it belongs there syntactically. I also added v. 9a to this verse for the exact same reason (vv. 7c–9a should either be one or two verses, set apart from the rest of vv. 7 and 9).

Y <sup>e</sup> howah setting free those who are bound;		Y <sup>e</sup> howah sets free those who are bound up;
Y <sup>e</sup> howah opening [the eyes] of blind ones;		Y <sup>e</sup> howah opens the eyes of the blind;
Y <sup>e</sup> howah raising up those who are bent over;	Psalms	Y <sup>e</sup> howah raises up [or, <i>comforts</i> ] those who
Y <sup>e</sup> howah desiring righteous ones;	146:8	are bent over [or, <i>afflicted</i> ];
Y <sup>e</sup> howah watches over the immigrant.	[7c–9a]	Y <sup>e</sup> howah delights in [His] righteous ones;
		[and] Y <sup>e</sup> howah watches over [and protects] the immigrant.

Jehovah sets free those who have been bound up  
 Jehovah opens the eyes of the blind;  
 Jehovah comforts those who are afflicted and raises up those who are bent over from exhaustion;  
 Jehovah loves and delights in His righteous ones  
 Jehovah watches over and protects the immigrant.

Here is how others have translated this verse:

### Ancient texts:

Latin Vulgate	The Lord loosens them that are fettered; the Lord enlightens the blind; the Lord lifts up them that are cast down; the Lord loves the just; the Lord keeps the strangers,...
Masoretic Text	Y <sup>e</sup> howah setting free those who are bound; Y <sup>e</sup> howah opening [the eyes] of blind ones; Y <sup>e</sup> howah raising up those who are bent over; Y <sup>e</sup> howah desiring righteous ones; Y <sup>e</sup> howah watches over the immigrant.
Peshitta	The LORD releases the prisoners; the LORD opens the yes of the blind; the LORD raises those who are bowed down; the LORD loves the righteous; the LORD takes care of the poor;...
Septuagint	The Lord unbinds the fettered ones; the Lord gives wisdom to the blind; The Lord sets up the broken down; the Lord loves the righteous; the Lord preserves the strangers.
Significant differences:	All of the verbs in vv. 7c–9a are participles in the Hebrew. The Greek verbs are, for the most part, present active indicatives. Some of the objects are participles in the Greek (a participle can act like a verb, adjective or noun). The English rendering above for both the Greek and Hebrew is reasonably accurate. The English rendering of the Syriac and Latin appear to follow the Greek in this regard.

Now, more specifically, in the 2<sup>nd</sup> phrase, the Hebrew reads *opening [the eyes] of the blind ones*; and the Greek reads *gives wisdom to the blind*. The latter phrase is based entirely upon Brenton's rendering of the LXX, as there are two words used here which are not found in Strong's (ανορθοι and κατεργαμενουν). Therefore, it is difficult for me to make any comments on the slight differences. My Greek version (from Online Bible) appears to have these phrases in a slightly different

order (unlike Brenton's English translation, which seems to be quite close to the Hebrew).

Apart from these things, the greatest difference appears to be that **the LORD takes care of the poor** in the Peshitta; but He takes care of the immigrants in the other ancient texts.

Although, syntactically, v. 7c and 9a belong affixed to v. 8, most translators simply took the verses as they were and made the best of it. Therefore, even though we have 5 like phrases which go together, some translators treated v. 7c as a continuation of the previous portion of v. 7; and almost all translators took v. 9a as a part of v. 9 rather than as a continuation from v. 8. I don't often mess with the verse divisions (although they are not inspired) and sometimes I fear that I make things worse by doing so. However, in this case, such a change is warranted.

### Thought-for-thought translations; paraphrases:

CEV	The LORD sets prisoners free and heals blind eyes. He gives a helping hand to everyone who falls. The LORD loves good people and looks after strangers...
Good News Bible (TEV)	The LORD sets prisoners free and gives sight to the blind. He lifts those who have fallen; he loves his righteous people. He protects the strangers who live in our land;...
<i>The Message</i>	GOD frees prisoners-- he gives sight to the blind, he lifts up the fallen. GOD loves good people, protects strangers,...
New Living Testament	The LORD frees the prisoners. The LORD opens the eyes of the blind. The LORD lifts the burdens of those bent beneath their loads. The LORD loves the righteous.
Revised English Bible	The LORD protects the foreigners among us ...and sets the prisoner free. The LORD restores sight to the blind and raises those who are bowed down; the LORD loves the righteous and protects the stranger in the land;...

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	...the Lord makes the prisoners free The Lord makes open the eyes of the blind; the Lord is the lifter up of those who are bent down; the Lord is a lover of the upright. The Lord takes care of those who are in a strange land;.
HCSB	The LORD frees prisoners. The LORD opens <i>the eyes of the blind</i> . The LORD raises up those who are oppressed. The LORD loves the righteous. The LORD protects foreigners...
NET Bible®	The LORD releases the imprisoned. The LORD gives sight to the blind. The LORD lifts up all who are bent over [Perhaps "discouraged" (see <b>Psalm 57:6</b> )]. The LORD loves the godly. The LORD protects those residing outside their native land;...

### Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	The Lord sets free the prisoners; the Lord opens the eyes of the blind; the Lord lifts up those who are bowed down; the Lord loves the [uncompromisingly] righteous — those upright in heart and in right standing with Him. [John 9:7, 32 Luke 13:13] The Lord protects <i>and</i> preserves the strangers <i>and</i> temporary residents;...
<i>Updated Emphasized Bible</i>	Yahweh who liberates prisoners;



	Yahweh who opens [the eyes of] the blind; Yahweh who raises those who are prostrate; Yahweh who loves the righteous; Yahweh who prospers the immigrants.
MKJV	Jehovah lets the prisoners loose; the Lord opens the eyes of the blind; Jehovah raises those who are bowed down; Jehovah loves the righteous; Jehovah preserves the strangers;...
WEB	Yahweh frees the prisoners. Yahweh opens the eyes of the blind. Yahweh raises up those who are bowed down. Yahweh loves the righteous. Yahweh preserves the foreigners.
Young's Updated LT	Jehovah is freeing the prisoners, Jehovah is opening (the eyes of) the blind, Jehovah is raising the bowed down, Jehovah is loving the righteous, Jehovah is preserving the strangers

**What is the gist of this verse?** Jehovah frees those who are imprisoned; He opens the eyes of the blind; he raises up those who are bowed down; He loves the righteous, and He provides for the immigrants.

The last phrase of v. 7 and the first phrase of v. 9 clearly belong with v. 8. These are 5 thoughts which are syntactically differentiated from the rest of the psalm. Therefore, I have included them with v. 8 and have done the translations above to match.

The set up is, we have 5 lines, all which begin with God's proper name, YHWH, followed by a participle, followed by the object of the participle; so each line is made up of 3 words. The only deviation from this is v. 9a (my v. 8e), which inserts the sign of a direct object. God's name was not pronounced, after a time, but originally it was, and I have suggested previously that the pronunciation may have been *yhoh-WAH*, which is an onomatopoetic sound which imitates breathing (possibly in and out?). Then we have a 2 syllable participle verb followed by a 3 syllable object. The final object in v. 8e (9a) is only 2 syllables, which is possibly which the sign of the direct object was inserted.

Musically, these 5 lines were probably a break from the meter and the melody of the rest of the psalm, but were sung each with the same tune and cadence, possibly increasing or decreasing in volume with each line.

Psalm 146:8a [actually Psalm 146:7c]			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
nâthar (נָתַר) [pronounced <i>naw-THAHR</i> ]	<i>to cause to tremble; to cause to start; to shake off [a yoke], to unfasten, to loose, to free; to set free, to unbind</i>	Hiphil participle	Strong's #5425 BDB #684
This would be a good word for a word study.			
ʾâṣar (אַסַּר) [pronounced <i>aw-AWHR</i> ]	<i>those who are bound; the ones who have been tied [up, together, to]; those who have been imprisoned, prisoners; men who are held captive; those who are restrained</i>	masculine plural, Qal passive participle	Strong's #631 BDB #63

**Translation:** Y<sup>e</sup>howah sets free those who are bound up;... Immediately I see two ways for this line to be interpreted, which possibly sets the stage for the dual interpretation of what follows. There are those in life who are improperly imprisoned or held captive. We look at this from the standpoint of crime, but in the ancient world, most crimes were dealt with by execution. I cannot recall a single example of someone in the Bible being imprisoned for a crime *in Israel* (except in the New Testament, like the book of Acts), nor can I recall any Mosaic Law where imprisonment is the punishment required for this or that crime. However, in the ancient world, when the psalms were written, people were held captive when their nation or city was invaded and plundered. Sometimes all of the inhabitants would be killed, but most of the time, the inhabitants were taken as slaves, and they remained slaves for the rest of their lives, unable to buy themselves out of slavery (since they were plundered, already their possessions had all been taken from them). Sometimes the Jews faced this sort of thing. Recall that Joseph was sold into slavery by his brothers. God promises to some that He will set them free; that He will remove their restraints. This is not a blanket statement which God is issuing to all men who have been enslaved; but God is in the business of freeing some who have been enslaved, and God does this throughout history.

Obviously, there is a spiritual interpretation which may be applied here: we are all in the slave market of sin.<sup>27</sup> Adam's sin has been imputed to us; Adam's sin nature has been passed down to us, and it affects every cell of our bodies; and every single one of us has committed sins. In fact, I don't care whether you think of sin as the Bible does or even if you just make up your own code and try to live by that—you will sin. I recall a friend of mine who, when discussing the issue of sin, told me, "I believe that we should simply treat all men with respect." (or words to that effect). I did not bother to point out that the husband and children of the woman he was sleeping with were not getting the respect he thought was essential to a moral life. In any case, we have imputed sin, we have a sin nature, and we have committed personal sins. There is no way we can get around this. From a human standpoint, we are too deep in a hole to dig ourselves out. If God is truly holy and righteous, then He cannot accept us because we have sinned, because our very nature is polluted with a sin nature, and because imputed to our very being is Adam's sin. There is nothing that we can do, under these curses, to neutralize them—not before a righteous God. We cannot buy our way out of this slave market of sin. We are not slaves to God; we are slaves to sin. Jesus Christ buys us out of this slave market. He provides the capital; He provides us with our righteousness. Our Lord paid for our sins and the sins of Adam; the punishment that we deserve and the punishment which Adam deserves was taken on by Jesus Christ. The eternal death which we deserved, He took upon Himself in His own body while hanging on the cross. Our nature, when we die and receive an interim body, and later, when we are given our resurrection body, will not be infiltrated by a sin nature. In life, we have the sin nature infecting every cell of our being; after our lives, we will be given new bodies, without a sin nature.

There are 3 phases to our spiritual life, and we may reasonably apply this statement to all 3 phases. Phase I: spiritual birth. We are born physically alive but spiritually dead. Adam's sin is imputed to all mankind and we are bound up by this. God, at salvation, imputes His righteousness to us instead of Adam's sin, and we are loosed from this bond. Phase II: the Christian way of life. God leaves us here on planet earth, in the cosmic system, so that we may grow and have spiritual impact. However, we are born with the old sin nature, which means, at best, we can produce human good. God has provided an operating system—a grace system—by which we can function in this life, free of the restraints of the old sin nature. God has allowed us to be filled with the Holy Spirit, which occurs at the moment of salvation and then, when we sin, after we name our sin or sins to God (the rebound technique). In this way, God frees us temporally from the control of the sin nature; He frees us from a sin nature which otherwise has us bound. Phase III is the believer in eternity, our life after death. In phase II, we always had the sin nature causing us problems—in phase III, we are loosed from the sin nature altogether. In our interim bodies and in our resurrection bodies, we will be freed from our bondage to the old sin nature.

One of the questions I have asked myself is, *can we sin after ultimate sanctification?* There is no indication that we will ever lose our free will. There is no indication that we will be protected from our own selves. However, in some way or another, we will understand sin and rebellion against God. We struggle with such issues now, because our very nature is in rebellion against God. Each cell of our bodies is corrupted by the sin nature, and a desire to sin; but that will no longer be the case after our deaths. So, we will have free will, and we will be able not to sin. Now, maybe this concerns you? *What if I slip up and sin?* Surely, there has been some old habit,

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<sup>27</sup> This is a phrase which I heard from R. B. Thieme Jr. It is an excellent descriptor of our position before God.

some sin which you committed in the past, which you would not repeat today, even having a sin nature. There are sins which I have committed in the past, and sins which, although I have a slight temptation to repeat them, they are sins which I probably will not repeat ever—and I certainly have an old sin nature. Furthermore, there are a number of other sins which I have not committed, and which I probably will not ever commit. In our resurrection bodies, all sin will be like this to us, but even more so. There will be absolutely no desire to cross that line, no reason to do so, and we will have ample understanding as to why we ought not to do so.

I had a dream once where I was guilty of murder. Now, I don't know who nor do I know any of the details (nor did I know these in the dream), but I did know that I was guilty, and, even though I was not on trial, in jail, or anything like that, my conscience bothered me tremendously (this is my dream-conscience). When I woke up, this was all gone, apart from the memory of the dream and the feelings of guilt and remorse. However, I was cleansed, and I certainly had no intention of putting myself into the situation in real life. In our resurrection bodies, it will be like that, to some extent. We will wake up, so to speak, we will be cleansed from all of our guilt and from all of our sins, and we will have no desire to place ourselves in that situation again. We will both be relieved and circumspect, and there will be nothing internally pushing us to sin.

### Psalm 146:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
pâqach (פָּקַח) [pronounced <i>paw- KAHKH</i> ]	<i>to open [one's eyes and ears]; to restore sight; to enable [someone] to see [things which are hidden from the eyes of mortals]</i>	Qal active participle	Strong's #6491 BDB #824
ʿivvêr (עִוְוֵר) [pronounced <i>gihv-VAIR</i> ]	<i>blind [literally or figuratively], blind [men, people]; blindness</i>	masculine plural adjective [used here as a substantive]	Strong's #5787 BDB #734.

**Translation:** ...Y<sup>e</sup>howah opens the eyes of the blind;... When our Lord walked the earth in His 1<sup>st</sup> Advent, He healed several men of blindness. This was the actual, physical thing which He did. I've spoken in the past of whether these were miracles or whether they fit into the laws of science (a misnomer, to be sure), and I rather believe that, in a large majority of the cases, that these were natural, scientific occurrences (I do think our Lord turning water into wine was a miracle, however).

Like the first line in this chorus, there is a parallel spiritual interpretation. We are all blind in this life. Personally, I was hauled into a dozen different churches as a child, I knew several Bible stories, and I even went to a Baptist daily vacation Bible classes, wherein I won the prize for bringing the most people.<sup>28</sup> However, there were, up until I was age 21, tremendous gaps in my understanding of spiritual things. To give you an example, I did not even recall that Jesus rose from the dead and was eventually taken into heaven. One of my early questions as a new believer, which I did not express to anyone else was, *what happened to Jesus after the cross?* Can you imagine being in a variety of churches of all different denominations for hundreds of times, and not knowing this? Furthermore, this was back in the day when we sang Christmas carols at school, and no one blinked an eye or called the superintendent to express outrage. But I was blind. I did not know what happened to Him. I went to church on and off for years. I am sure that I heard Jesus called the Son of God many times. For some reason, this never resonated with me, and His divine nature was never clear to me until after salvation. And, speaking of blindness, I do not recall ever hearing the gospel until I was age 21. Now, had I heard the gospel? I have no idea.

<sup>28</sup> That prize, by the way, was a Bible, and I cannot tell you how disappointed I was as a child to receive that Bible.

I recall giving the gospel to someone else back in those days, and his reaction was, “That’s what it is? That is all there is to it?” He obviously did not know either.

Personal history aside, we are spiritually blind. We do not know even the most basic spiritual truth; we do not know the gospel. God, at some point, brings someone to us (in my case it was a person, and later it was the Bible itself), and then He makes the gospel understandable. Now, the gospel I heard from this individual was pretty mixed up, to be frank with you, and all that I understood from it was, I needed to make some kind of a decision. I didn’t know what that decision was or how I could make it or what the results would be; but I did know that it involved a decision. When I began to read the book of John, that decision became quite clear: I needed to believe in Jesus Christ. In that, Jesus Christ opened up my eyes to the gospel, the gospel which I previously was blind to. That is what this verse is all about.

We are all called upon to be His witnesses, to explain the gospel—the reason for the confidence in our hearts. In this way, we are called upon to bring sight to the blind; to make that which others do not understand, perspicuous.

This line also has a 3-fold application to the 3 phases of the Christian life. Phase I: Gospel hearing—at some point, we hear the truth of the gospel, and it actually makes sense to us. As I have pointed out in my own history, I should have, at some point in time, have heard the gospel—I went to enough churches to where this should have been mentioned at some point or another. Whether I had heard the gospel or not obscures the simple fact that, prior to phase I, I was blind—I was spiritually blind to the gospel. When I was witnessed to—and again, picking the gospel out of that event would have required a renown theologian—enough of it made sense to me to tell me, I needed to make a decision. Now, I never had any idea about what I should make a decision; but I knew a decision needed to be made. I went to the Bible (this was days, if not weeks, later) , and, I could not even tell you why, but I was reading the book of John. Over and over again, I came upon the phrase, **Believe in Jesus Christ and you will be saved**. Then I believed in Jesus Christ. The truth was made known to me in His Word. Phase I: He opens the eyes of the blind.

Phase II: the Christian life in time: what most people try to do, in their post-salvation life, is to lead good, moral lives. Furthermore, we often blend in a lot of the ideas and values which we possessed prior to salvation. That is, a long-haired hippy who is saved might still see Jesus as a barefoot, bearded, anti-establishment type who preached non-violence and an end to war. This is because, this person has little or no truth. He has heard the gospel and he has responded to the gospel with positive volition. So far, so good. However, after salvation, many believers simply because slightly more moral versions of their previous selves, with great helpings of self righteousness to boot. Bible doctrine cures all of this; Bible doctrine is where God the Holy Spirit opens our eyes to the truth, day by day; and our thinking slowly conforms to the mind of Jesus Christ—ideally speaking.

One of the things which surprised me in my early Christian life is, how little truth is out there and how little interest there is in the truth. I went from church to church, looking for truth. I read booklet after booklet (I could not afford books at that time), reading religious stuff from all spectrums of Christian and faux-Christian sources, and then, in all of this, I discovered Bible doctrine. My ex-wife had tapes of R. B. Thieme Jr., and I eventually gave them a listen. Now, having been a long-haired hippy, it took me a little time to adjust to the Colonel’s teachings (what a surprise, right?). But, in a few short months, I was listening regularly and I was getting a lot out of the teaching, although I certainly had to beg to differ with the Colonel on many occasions as well (remember, I was an anti-authoritarian, long-haired hippy type). In these few short months, I recognized how important this was and I even tried to share it with those from the *young married’s class* which my ex- and I attended. We had Bible study at my house, I played a tape, they listened politely (how many were there? 10? 12?); and, afterwards, the leader of the group took me aside and said, “This is not really the approach we should be taking” or words to that effect. The only person from that church (and it was a big church) who had the slightest interest in doctrine was the pastor, and he and I discussed briefly Thieme’s teachings, and he asked to borrow Bob’s booklet *The Blood of Christ* and that is where we left it (in case you did not know, Bob was branded a heretic by some for teaching that our salvation by Christ’s blood does not refer to literal blood but to His spiritual death on the cross). When it came to other believers, this was probably the most positive volition I witnessed toward the truth of God’s Word for a long time—apart from eventually joining up with a small taper’s group in that area. Since then, it has become routine 6

to me, to offer up a tape (now, an mp3 files) of Bible teaching, and realize that, in most cases, it was never listened to; and in the few instances it was, the listener was not moved. Unbelievers like to think of us believers as this gigantic force of nature, walking in lock-step, memorizing and quoting Bible verses like we breath air, but it is quite the opposite. You can walk into church after church after church in the average city, and not find a single church where the Bible is taught as it should be taught. If you stopped the average believer from any church and asked them about getting in and out of fellowship, about the filling of the Holy Spirit, about walking in darkness and walking in light; and, at best, you'll hear chattering nonsense emerge from this person, even though the filling of the Holy Spirit is the most fundamental, basic spiritual skill. Apart from this skill, you cannot go anywhere in the Christian life. Once a person is out of fellowship, which generally happens about 2 minutes or so into the Christian life, they cannot get back into fellowship until they name their sins to God. Most of the time, the eventual result is a very religious and moral believer who has absolutely no impact in the Christian life—who never spends more than a few minutes at a time in fellowship (he will often rebound by accident); and without rebound, you cannot absorb the truth of the Bible. God opens our eyes to the truth through naming our sins to Him, and then, while we are in fellowship, He reveals His truth to us, generally through a person with the gift of pastor-teacher. How many people actually come to this point in their lives where they are having their eyes opened daily is a tiny percentage of all believers.

Phase III: the believer in eternity. When we die, we get an interim body, minus the old sin nature; and we apparently have our soul and spirit as well, also uncorrupted by the sin nature. It is not clear exactly how truth travels with us, but apparently, what we have learned and believed stays with us in eternity; and, no doubt, the Holy Spirit continues to open our eyes to various spiritual truths. Right now, I feel I have a fairly reasonable grasp of the fundamentals of faith, as well as most of the secondary issues, doctrines and mechanics. However, along with this are huge gaps in my understanding of spiritual things. Apparently, God will, in His grace, make many more spiritual truths perspicuous to us in phase III, opening the eyes of the blind.

### Psalm 146:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
zâqaph (רָפָא) [pronounced zaw-KAHF]	<i>to raise up; to comfort [the afflicted]</i>	Qal active participle	Strong's #2210 BDB #279
kâphaph (רָכַע) [pronounced kaw-FAHF]	<i>those who are bent over [down], men who are to be bent or bowed; afflicted, those who are overworked [or, exhausted]</i>	masculine plural, Qal passive participle	Strong's #3721 BDB #496

**Translation:** ...Y<sup>e</sup>howah raises up [or, comforts] those who are bent over [or, afflicted];... Here, we are a little unsure as to the exact meanings. It is unclear whether God is raising up those who are bent over (from their hard work, from physical exhaustion), or whether God is comforting those who are afflicted (we appear to have at least two meanings for this verb and several for the Qal passive participle). I think that, with both cases, we can give a pair of meanings to. *We have several instances where Jesus restored people to normal human function from a corrupted physical body. And there was a woman who had had a disabling spirit for eighteen years. She was bent over and could not fully straighten herself. When Jesus saw her, he called her over and said to her, "Woman, you are freed from your disability." And he laid his hands on her, and immediately she was made straight, and she glorified God (Luke 13:11–13).*

God also lifts up those who are bent over from overwork and complete exhaustion. In fact, for most of our lives, our bodies are designed to work hard and then be restored with food and sleep. Furthermore, He comforts those who have been afflicted. Most of us have had this in our own lives as a real experience.



Spiritually, we have a pair of meanings as well: we are bent over and exhausted from our human works. We have dug ourselves into a hole, and every time we dig, we get deeper into the hole. We are exhausted from these works and these works are doing us no good. God lifts us out of this hole; He takes us away from our exhaustion, being bent over from being overworked, unable to extricate ourselves from our spiritual condition. We are raised up; we are taken out of this hole we have dug for ourselves, and we are separated from the curse which we are under.

Also, in our lives, as we grow spiritually, we will continue to face people who viciously attack and persecute us. Even if you try to become a hermit, it is going to happen. God, through His Word, and through His teaching, He comforts us, and gives us reasons for confidence, and lifts us out from our day-to-day despair.

In the past two phrases, I have applied these words to the 3 phases of the Christian life. Phase I: salvation: we are bent over from work in the slave market of sin, with no way to extricate ourselves from our slavery; from the hard work which is life. God the Holy Spirit makes the gospel real to us, we believe in Jesus Christ, and we are no longer bent over; we are no longer unable to function in a spiritual realm. Our lives go from being damaged to being made whole; we had a body and a soul—both corrupted by the old sin nature—and now we have a body, soul and spirit; we are complete.

Phase II: the Christian life: as unbelievers and as carnal believers, we have nothing to offer God. You can witness 10 times a day, give 75% of your salary to God, and attend church and prayer meetings, and it is meaningless; you are still bent over. However, when filled with God the Holy Spirit, you produce divine good, even if all you do is offer a cup of cold water in the Lord's name. The picture here, is someone who is really unable to produce anything, because he is bent over; and God restores him to someone who can produce divine good.

Phase III: eternity: we have bodies which are corrupt. Even though we replace every cell of our body every 7 years, our bodies are still corrupt; they are still bent over. In eternity, when we step through the door of death into life, we will be given an uncorrupted body—a resurrection body like His—and will no longer be bent over by the sin nature or by death.

### Psalm 146:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʾāhēb (אהב) [pronounced <i>aw-HAYV<sup>e</sup></i> ]	<i>desiring, breathing after; loving; delighting in</i>	Qal active participle	Strong's #157 BDB #12
tsaddīyqîym (צדיקים) [pronounced <i>tsahd-dee- KEEM</i> ]	<i>just ones, righteous ones, justified ones</i>	masculine plural adjective, often used as a substantive	Strong's #6662 BDB #843

**Translation:** ...Y<sup>e</sup>howah delights in [His] righteous ones. Now, I don't know if we have a reason to try to apply more than one interpretation to this line—God delights in and He loves those who are righteous; those who have been justified. Now, this does not mean that we have to lead perfect lives, nor is this a call to become self righteous. When we believe in Jesus Christ, we have His righteousness imputed to us. When we believe in Jesus Christ, we are placed into Christ, and when God looks at us, He sees His Son, Who is perfect righteousness. God has personal love for us because of His Son's righteousness, which we share.

Phase I: salvation: God gives us the gospel, we believe in Jesus Christ, and we are saved. His righteousness—the righteousness of Jesus Christ—is imputed to us, and God loves the righteousness of His Son.



Phase II: the Christian life: God gives us opportunity in our lives to be in fellowship with Him and to produce divine good, which comports with His righteousness. This does not mean that we become self righteous prigs that no intelligent unbeliever can stand; but that God has certain things for us to do, and He guides us in this way, to do these things.

Phase III: eternity: we share our Lord's righteousness, and we are delivered up to God sans a sin nature and possessing the righteousness of Jesus Christ. God delights in us, not because we led such a wonderful life as believers, but because we have the righteousness of Jesus Christ.

Psalm 146:8e [actually Psalm 146:9a]			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i> ]	<i>to keep, to guard, to protect, to watch, to preserve</i>	Qal active participle	Strong's #8104 BDB #1036
ʿêth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
gêr (גֵּר) [pronounced <i>gare</i> ]	<i>sojourner, stranger, immigrant [or, outsider], temporary resident</i>	masculine singular noun	Strong's #1616 BDB #158

**Translation:** *[and] Y<sup>e</sup>howah watches over [and protects] the immigrant.* The final line definitely has two interpretations. God, in the Law which He handed down to Moses, and in the Law, there were provisions made for slaves and immigrants. Most people in the ancient world did not see slaves or immigrants as having any sort of legal rights, but the Law of Moses had several passages which applied directly to them.

Under the economy of Israel, more than Israel could be saved. That is, even though the Jews were God's chosen people, not every Jew was saved; furthermore, not every Gentile was lost. Everyone who believed in Jesus Christ—Jehovah Elohim of the Old Testament—was saved, whether they were Jews or Gentiles. Now, the relationship of the Gentile to God was somewhat different than the relationship between Jews and God; but, anyone who placed their trust in Jehovah Elohim was eternally saved. God watches over and God protects the Gentile—the immigrant—who believes in Him. For many Gentiles, this was the sign that they had believed in Jehovah Elohim, that they moved to Israel and took up residence with the Jews (and, in many cases, became completely immersed into the Jewish nation and Jewish culture—Ruth and Rahab the Prostitute are examples of this. They clearly came from outside the Jewish race, but they became so much a part of the Jews that both of them (if memory serves me correctly) have a place in the line of Christ.

Let me add a 3<sup>rd</sup> spin to understanding this line: we are not naturally children of God. Sure, I know that people try to tell you that all mankind are children of God, but they are not. Only those who believe in Jesus Christ can become children of God, and they come into the family as outsiders at first—as immigrants, if you will—and God watches over them and protects them. **“Neither shall I let anyone pluck them from My hand,”** our Lord said.

Phase I: salvation: we are not naturally God's sons; we are of the world, of Adam's fallen nature. To God, we are immigrants, who come to Him only through faith in Christ.

Phase II: the Christian life: the Christian life is not natural for the believer. We have an old sin nature. We have a lust pattern, and it is our nature to pursue our lusts. To function within the spiritual life, we must rely on divine

operating assets. We are foreigners in relationship to the Christian life; we are foreigners to God's plan. It is only through utilizing His power, which is not a part of our nature, that we produce divine good.

Phase III: eternity: we enter into eternity and an eternal relationship to God this is not our natural state, and we come to Him as immigrants, as it were. Only through the assets which He has bestowed upon us are we drawn near to Him. This particular line was much more of a stretch to apply to all 3 phases of the Christian life.

Now, quite obviously, when we place this psalm into its correct place in history, the Jews were deported and were, en masse, immigrants to Babylon. Jesus Christ watched over and took care of these immigrants; and brought them back to their land.

Again, let me remind you that the first phrase of v. 9, I placed with the previous verse, and all that follows reflects that.

### Special Section: Psalm 146:7c–9a in the Greek

Because there are some minor differences between the Greek and the Hebrew at this juncture, let's just see exactly what can be found in the Greek instead. Psalm 145 in the Greek is equivalent to Psalm 146 in the Hebrew. In both cases, vv. 7c–9a should be one section unto itself and not placed in with vv. 7 or 9.

#### Psalm 145:7c Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun	Strong's #2962
In the state: <i>the sovereign, prince, chief, the Roman emperor</i> ; is a title of honour expressive of respect and reverence, with which servants greet their master; this title is given to: God, the Messiah.			
luô (λύω) [pronounced LOO-oh]	<i>to loosen; to set free; to dissolve; to sever; to break; to destroy, to demolish</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #3089
Thayer definitions: 1) to loose any person (or thing) tied or fastened; 1a) bandages of the feet, the shoes; 1b) of a husband and wife joined together by the bond of matrimony; 1c) of a single man, whether he has already had a wife or has not yet married; 2) to loose one bound, i.e. to unbind, release from bonds, set free; 2a) of one bound up (swathed in bandages); 2b) bound with chains (a prisoner), discharge from prison, let go; 3) to loosen, undo, dissolve, anything bound, tied, or compacted together; 3a) an assembly, i.e. to dismiss, break up; 3b) laws, as having a binding force, are likened to bonds; 3c) to annul, subvert; 3d) to do away with, to deprive of authority, whether by precept or act; 3e) to declare unlawful; 3f) to loose what is compacted or built together, to break up, demolish, destroy; 3g) to dissolve something coherent into parts, to destroy; 3h) metaphorically, to overthrow, to do away with			
pepedêmenous (πεπεδημενους) [pronounced peh-peh-day-MEHN-oos]	<i>those who are imprisoned</i>	accusative plural, perfect middle participle	Strong's #none

Since this is not found in Strong's or Thayer's Lexicons, I am guessing at the meaning.

**Translation:** *The Lord loosens* [or, *frees*] *those who have been imprisoned*;... This is equivalent to the Hebrew text. Although, on the surface, this means freeing one who is imprisoned, it refers to men who is enslaved by his old sin nature or imprisoned by his sin nature.

### Psalm 145:8a Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun	Strong's #2962
In the state: <i>the sovereign, prince, chief, the Roman emperor</i> ; is a title of honour expressive of respect and reverence, with which servants greet their master; this title is given to: God, the Messiah.			
anorthoi (ἀνορθοί) [pronounced ah-nohr-THOH-ee]	<i>raises up; comforts</i> [definition based upon the equivalent Hebrew text]	3 <sup>rd</sup> person singular, present active indicative	Strong's #none
katerragmenous (κατερραγμένους) [pronounced kah-tehr-rahg-mehn-oos]	<i>to be bent over; to be prostrate</i> [definition based upon the equivalent Hebrew text]	accusative plural, aorist middle participle	Strong's #none

**Translation:** *The Lord comforts those who are bent over*;... For whatever reason, this phrase is out of order compared to the Masoretic text. Since these are not words found in the New Testament, I have appropriated the meanings from the Hebrew text.

### Psalm 145:8b Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun	Strong's #2962

In the state: *the sovereign, prince, chief, the Roman emperor*; is a title of honour expressive of respect and reverence, with which servants greet their master; this title is given to: God, the Messiah.

### Psalm 145:8b Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sophos, sophê, sophon (σοφός, σοφῇ, σοφόν) [pronounced soh-FOSS, soh-FAY, soh-FON]	<i>wise, understanding God; adept at practical application of doctrine; acquainted with the mystery doctrine; skilled in the affairs of life, discreet, judicious, practically wise; skilled in learning, learned, intelligent, enlightened [in human and theological matters]; wise in a worldly sense, educated</i>	masculine plural adjective; nominative case. We would have expected to find a verb here instead. However, the form here matches the form of the previous verb, which is said to be a 3 <sup>rd</sup> person singular, present active indicative. So, this is probably a more ancient form of a verb rather than an adjective.	Strong's #4680

This was a word which Paul appropriated from the Greek. It could refer to wise and respected philosophers as well as to vain quibblers and rhetoricians. Paul did not seem to use this in the latter sense; however, both Paul and Jesus did use this word to refer to those who were educated and/or considered wise by worldly standards (Matt. 11:25 1Cor. 1:26–27). The definitions above and this information was adapted from Zodhiates.<sup>29</sup>

Thayer definitions: 1) *wise*; 1a) *skilled, expert: of artificers*; 1b) *wise, skilled in letters, cultivated, learned*; 1b1) *of the Greek philosophers and orators*; 1b2) *of Jewish theologians*; 1b3) *of Christian teachers*; 1c) *forming the best plans and using the best means for their execution*.

Quite frankly, we would have expected to find a verb here instead. However, the form here matches the form of the previous verb, which is said to be a 3<sup>rd</sup> person singular, present active indicative. So, this is probably a more ancient form of a verb rather than an adjective.

tuphlos (τυφλός) [pronounced toof-LOSS]	<i>enveloped with smoke, unable to see clearly, blind; used figuratively to mean [willfully] blind, ignorant, stupid, slow in understanding</i>	masculine plural adjective; accusative case	Strong's #5185
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Definitions above adapted from Zodhiates. Thayer definitions: *blind, mentally blind*.

**Translation:** *The Lord [makes] the [those who are] blind wise;...* The LXX does some interpretation here. Instead of rendering the Hebrew text as *the Lord opens [the eyes] of the blind*; they give the interpretation *the Lord makes those who are blind wise*. Jesus Christ did restore sight to the blind; but this indicated that He would make those who did not understand truth able to understand the truth.

As mentioned in the Hebrew exegesis, the verb would normally be taken as an adjective; however, it is in the exact same form as the previous verb, and so will be interpreted as a verb.

In the Hebrew (Latin and Syriac), this phrase comes before the previous phrase.

<sup>29</sup> Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, pp. 1301–1302.

### Psalm 145:8c Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun	Strong's #2962
In the state: <i>the sovereign, prince, chief, the Roman emperor</i> ; is a title of honour expressive of respect and reverence, with which servants greet their master; this title is given to: God, the Messiah.			
agapaō (ἀγαπάω) [pronounced ahg-ahp-AH-oh]	<i>to love, to esteem, to regard with strong affection; to love and serve with fidelity; to regard with favor [goodwill, benevolence]; to delight in</i>	3 <sup>rd</sup> person, present active indicative	Strong's #25
Used of God's love toward man and vice versa in contrast to φιλέω, which is not used in that way. This statement and definitions above from Zodhiates. Thayer definitions: 1) of persons; 1a) to welcome, to entertain, to be fond of, to love dearly; 2) of things; 2a) to be well pleased, to be contented at or with a thing.			
dikaios (δίκαιος, αἴα, ον) [pronounced DIH-kai-oss]	<i>righteous, just, upright; perfect righteousness; law-abiding, faultless, guiltless, innocent; approved by [or acceptable to] God</i>	masculine plural adjective used here as a substantive; accusative case	Strong's #1342

This word is also applied to those who set up their own standards of behavior and then meet these standards; e.g., the pharisees (Matt. 9:13 23:28 Luke 18:9). *Self-righteous*.

Thayer definitions: 1) *righteous, observing divine laws*; 1a) *in a wide sense, upright, righteous, virtuous, keeping the commands of God*; 1a1) *of those who seem to themselves to be righteous, who pride themselves to be righteous, who pride themselves in their virtues, whether real or imagined*; 1a2) *innocent, faultless, guiltless*; 1a3) *used of him whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in the heart or life*; 1a3a) *only Christ truly*; 1a4) *approved of or acceptable of God*; 1b) *in a narrower sense, rendering to each his due and that in a judicial sense, passing just judgment on others, whether expressed in words or shown by the manner of dealing with them*.

**Translation:** **The Lord loves the righteous ones.** We are not referring here to self righteous prigs here nor are we referring to those who try really hard to keep the Ten Commandments. The Bible tells us many times **there is none righteous; no, not one** (Rom. 3:10; taken from Psalm 14:1). So, obviously, we are not simply referring to mortal man—even mortal man trying to be good. God loves those whom He has made righteous; God loves those to whom He has imputed righteousness, e.g., **Abraham believed God and this was imputed to him as righteousness** (Rom. 4:3 Gen. 15:6).

One of the most amazing things in the Bible is the consistency of the fundamental doctrines of Scripture; particularly those which run counter to traditional human thinking. Find any unbeliever who believes in God and believes in heaven, and he thinks that, if he obeys God (whatever that means) and does good deeds, and is, in general, a pretty good person, then God will look at him as a whole when he dies and decide, "What the hell; I don't need to burn this one; let him into heaven." There are so many movies (mostly of a few decades back), where people die and go to heaven and there is some discussion about their life on earth and the things which they have done, and most of the time, they are sent back to earth to tilt the balance in their direction. This is how



man thinks; and there are religious believers and unbelievers who think the same way. Just because you believe in Jesus Christ does not mean that you are going to adhere to sound doctrine right away (or, ever). Furthermore, *every single religion* is based upon some set of works or some performance standard. The Bible certainly sets up a perfect performance standard (the Ten Commandments), which no man is able to obey. Jesus Christ even more fully explained the Ten Commandments, making them even more impossible to fully obey (lusting after a woman, for instance, is equivalent to adultery; hating someone is equivalent to murder). However, contrary to man's natural inclination to be good in order to be saved, from the very beginning, Scripture tells us that faith in Jehovah Elohim is righteousness to Abraham. What we have from the very beginning in Scripture is the importance of the sacrifice of the various animals to cover our sins (God covers Adam and Eve with animal skins; God accepts Abel's present, which is a sacrificed animal, but He rejects Cain's offer of vegetables, over which he slaved in the garden to produce). From beginning to end, this is the view of Scripture. Instead of man having to impress God by adhering to some religious system—the basis for every religion there is—the default thinking of man—the Bible consistently presents righteousness as that which is given by God to man.

Islam is an example of this. If a Muslim dies a martyr's death, they are assured salvation (and, apparently, 72 virgins); and there appear to be other things Muslims can do to get into their heaven. However, for the day to day Muslim, he has a whole host of things which he must do, including pray 6 times a day facing toward Mecca—and, even if they perform these works, they don't even know on their deathbeds whether they pleased Allah enough. This is how men think in general. Men do not think in terms of grace; they think in terms of works. My point is, with this being the default position of man in general, it is amazing that no author of Scripture presents a legalistic view of man and God. Well, the believer should not be too amazed, as God the Holy Spirit breathed the Word of God through man—but the unbeliever, who takes an objective examination of the Bible, is often thoroughly amazed at things like this; that certain doctrines, which men do not in general subscribe to, are central to the Bible.

### Psalm 145:9a Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun	Strong's #2962
In the state: <i>the sovereign, prince, chief, the Roman emperor</i> ; is a title of honour expressive of respect and reverence, with which servants greet their master; this title is given to: God, the Messiah.			
phulassô (φυλάσσω) [pronounced foo-LAHS-soh]	<i>to keep, to guard, to watch; to observe, to not violate [precepts, laws]</i>	3 <sup>rd</sup> person, present active indicative	Strong's #5442
Thayer definitions: 1) <i>to guard</i> ; 1a) <i>to watch, keep watch</i> ; 1b) <i>to guard or watch, have an eye upon: lest he escape</i> ; 1c) <i>to guard a person (or thing) that he may remain safe</i> ; 1c1) <i>lest he suffer violence, be despoiled, etc. to protect</i> ; 1c2) <i>to protect one from a person or thing</i> ; 1c3) <i>to keep from being snatched away, preserve safe and unimpaired</i> ; 1c4) <i>to guard from being lost or perishing</i> ; 1c5) <i>to guard one's self from a thing</i> ; 1d) <i>to guard, i.e. care for, take care not to violate</i> ; 1d1) <i>to observe</i> ; 2) <i>to observe for one's self something to escape</i> ; 2a) <i>to avoid, shun flee from</i> ; 2b) <i>to guard for one's self (i.e. for one's safety's sake) so as not to violate, i.e. to keep, observe (the precepts of the Mosaic law).</i>			
tous (τοὺς) [pronounced tooç]	<i>the; these, those; them</i>	masculine plural definite article; accusative case	Strong's #3588



### Psalm 145:9a Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prosêlutos (προσῆλυτος) [pronounced <i>pros-Ā-loo-toss</i> ]	<i>a stranger, foreigner, alien, immigrant, one who comes from his people to another people; proselyte</i>	masculine plural noun; accusative case	Strong's #4339

**Translation:** **The Lord guards** [or, *protects*] **the immigrants**. God is very concerned about those who come to live with the Jews. This is generally a sign of positive volition and often represents faith in Jehovah Elohim, the God of the Jews. It is man's nature to treat immigrants with some disdain, or, at the very least, with some condescension. God protects those who have come to Him; God, in writing the constitution of Israel, spoke again and again of rights and protections which were to be afforded immigrants.

Now, to examine the underlying meaning here: we come to God as immigrants. We do not speak the language, we do not know the rules and the laws, and we do not have the righteousness necessary to become a part of God's family. God brings us into His family by imputing righteousness to us. We are given Christ's righteousness; His righteousness is imputed to us—something which we do not earn or deserve. God treats us as sons and blesses us in Christ.

This section just jumps out at you from Psalm 146. We have 5 phrases, each phrase is 3 words long, beginning with the proper name Y<sup>e</sup>howah, followed by a participle, followed by the object of the verb (the 5<sup>th</sup> phrase has the addition of the sign of the direct object). So, even though this section jumps out at you from the Hebrew, it is unfortunately buried in many of the English texts. If your English translation did a good job, then you should be able to look at this psalm from a distance and this portion of the psalm stands out. The NET Bible and Rotherham's Emphasized Bible do an okay job here. I own a number of English translations, and it is surprising that translators do not seem to get this.

### Psalm 146:7c–9a Jumps out at You

Hebrew Text	Greek Text	Basic Meaning	Underlying Meaning
Y <sup>e</sup> howah sets free those who are bound up;	The Lord loosens [or, <i>frees</i> ] those who have been imprisoned;	We tend to think of criminals as being imprisoned, but slaves were also imprisoned and sold shackled to their masters.	We are all imprisoned by our sin nature; God frees us from our sin nature positionally and experientially.
Y <sup>e</sup> howah opens the eyes of the blind;	The Lord comforts those who are bent over;	Jesus Christ literally caused those who were blind to see and those who suffered debilitating and crippling diseases to function normally again.	God makes His truth known to us; God makes it possible for us to apprehend His word.
Y <sup>e</sup> howah raises up [or, <i>comforts</i> ] those who are bent over [or, <i>afflicted</i> ];	The Lord [makes] the [those who are] blind wise;		God also makes it possible for us to serve Him. As unbelievers, we can, at best, perform acts of human good, which is abhorrent to God. God makes it possible for us to do things which glorify Him.

These are in a different order in the Greek and Hebrew, so I placed them together.

### Psalm 146:7c–9a Jumps out at You

Hebrew Text	Greek Text	Basic Meaning	Underlying Meaning
Y <sup>e</sup> howah delights in [His] righteous ones; [and]	The Lord loves the righteous ones.	God loves His righteousness and He loves His Son, Who is perfectly righteous.	God imputes Christ's righteousness to us, and loves us because we have a righteousness equivalent to God's. God places us into Christ, and so, we share His righteousness.
Y <sup>e</sup> howah watches over [and protects] the immigrant.	The Lord guards [or, <i>protects</i> ] the immigrants.	God did provide laws which protected immigrants coming into Israel. Their choice to come to Israel often indicated positive volition on their part, and God therefore afforded them protection.	Those who come to God, those who are afar off, are received by Him as sons and watched over and protected as such.

What we find here is quite extraordinary. We are given the basis for the spiritual life in the Old Testament, and God tells us about the Savior to come.

It is also quite surprising that those who divided the Bible into verses did not get this (however, there are numerous instances where the separation of verses makes little or no sense).

### Chapter Outline

### Return to Charts, Maps and Short Doctrines

Now, I am going to be frank with you. I sometimes find myself being concerned before tackling this or that psalm. When I give it a superficial read-through, it seems to say, *Yay God!* Now, there are a million commentaries which seem to be nothing more than these dry, *devotional* drivelings which seem to go on and on and on and on. There are going to be psalms which exalt our God; there will be psalms which exalt Jesus Christ; however, they cannot be just void and empty. There must be some substance to them. You do not praise God in some general, banal way, and that is the extent of the psalm (which was a concern to me in beginning this psalm). God is praised for specific things, whether they be what He has done or Who and What He is. When you are in love, there has to be more to it than blind emotion. If you cannot name 5 characteristics of the one you love which distinguish her (or him) from others you have known, then what is it that you actually love? When a perceptive woman is in love with a man, what is it she wants? She wants to look up to him, she wants to respect him, she wants to be able to trust him. She must see things that you do or perceive aspects of your character which inspire her to respect and trust you. Our relationship with God is very similar. We need to respect Him; we need to look up to Him; we need to be able to place our trust in Him. Just as the woman responds to the man, so we respond to God. My point is, any psalm, even if it is devotional in nature, must have some meat to it. There must be things about God in this psalm which intrigue us, which cause us to recognize His essence, which invokes great respect within us for Him.

In looking ahead, I see Psalm 150, which is on my list of psalms to do this coming year, and I am baffled—what can I do with this psalm?

This portion of this psalm (vv. 7c–9a) is our meat. This portion of the psalm stands out. This portion of the psalm says, this is Who God is. This is what God does.

This also tells us about Messiah to come. When Jesus came in His first advent, there were things which He did not do, which confused the Jews. This even confused John the Baptist. The Jews expected a Messiah, and part of what they expected was for Him to gather all of the Jews and to overthrow those who hated them. When Jesus

came to them born of a woman, gentle and meek, so to speak, Who taught the truth to the people, there was an aspect of His ministry which they expected, but was not there. **Now when John heard in prison about the deeds of Christ [= the Messiah], he sent word by his disciples and said to Him, "Are You the One Who is to come, or shall we look for another?" And Jesus answered them, "Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. And blessed is the one who is not offended by Me."** (Matt. 11:2–6; taken from Psalm 146:8 Isa. 35:6 61:1). Jesus does not quote to them a particular Scripture, but He gives enough principles which are associated with Messiah, that John could hear these words and know, Jesus is the Messiah of God. The text of our psalm reads: **Y<sup>e</sup>howah opens the eyes of the blind; Y<sup>e</sup>howah raises up those who are bent over [or, afflicted];...** What could be more clear to John? Jehovah God opens the eyes of the blind; Jehovah God makes those who are afflicted able to walk again. Who, but Jehovah God, can do this? The Scripture tells us that this is going to happen; that this is what God does. What greater sign can there be to John the Baptist than this Jesus is the Messiah from God?

This entire salvation package; this promise of the One Who Would Come; is all found in these 5 lines which just jump out at you from this psalm. The writer of this psalm grabs you by the collar and says, "Look right here; look at these 5 lines—read this! Think about what I am saying to you." When this was sung, no doubt, this chorus stood out in some form or fashion. It is an amazing 5 lines of this psalm which should give you great reason to respect and admire God.

## Chapter Outline

## Charts, Maps and Short Doctrines

### God's Great Deeds continued

Again, to remind you, I placed the first line of v. 9 back with v. 8 because that is where it belonged.

**A fatherless and a widow, He restores;  
and a way of malevolent ones, He overthrows  
[or, subverts].**

Psalm  
146:9

**He restores the fatherless and the widows;  
He overthrows [or, subverts] the way of  
malevolent men.**

**He restores the fatherless and the widows to peace and prosperity;  
but He also will subvert and overthrow spiteful and malevolent men.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	He will support the fatherless and the widow: and the ways of sinners he will destroy.
Masoretic Text	A fatherless and a widow, He restores; and a way of malevolent ones, He overthrows [or, subverts].
Peshitta	He feeds the fatherless and widows; but the way of the wicked He turns upside down.
Septuagint	He will take in [or, receive] the orphan and widow: but will utterly remove the way of sinners.

Significant differences: The first verb is different in the 4 ancient languages; the Hebrew verb is difficult, and perhaps that is the key to the translation of this verb varying from language to language.

#### Thought-for-thought translations; paraphrases:

CEV He defends the rights of orphans and widows, but destroys the wicked.

Good News Bible (TEV)	...he helps widows and orphans, but takes the wicked to their ruin.
<i>The Message</i>	...[He] takes the side of orphans and widows, but makes short work of the wicked.
New American Bible	[The LORD] sustains the orphan and the widow, but thwarts the way of the wicked.
New Living Testament	He cares for the orphans and widows, but he frustrates the plans of the wicked.
Revised English Bible	...the LORD gives support to the fatherless and the widow, but thwarts the course of the wicked.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	...he gives help to the widow and to the child who has no father; but he sends destruction on the way of sinners.
<i>God's Word™</i>	The LORD gives relief to orphans and widows. But he keeps wicked people from reaching their goal.
HCSB	...and helps the fatherless and the widow, but He frustrates the ways of the wicked.
JPS (Tanakh)	He give courage to the orphan and widow, but makes the path of the wicked tortuous.
NET Bible®	...he lifts up the fatherless and the widow, but he opposes the wicked.
New International Version	The LORD watches over the alien and sustains the fatherless and the widow, but he frustrates the ways of the wicked. [The NIV presented this as one cohesive verse, so I also present it here].

### Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	He upholds the fatherless and the widow <i>and</i> sets them upright; but the way of the wicked He makes crooked — turns upside down and brings to ruin.
LTHB	He relieves the orphan and the widow, but He warps the way of the wicked.
WEB	He upholds the fatherless and widow, but the way of the wicked he turns upside down.
Young's Updated LT	The fatherless and widow He causes to stand, And the way of the wicked He turns upside down.

**What is the gist of this verse?** God takes care of those who are helpless (the orphans and widows) but He upends the way of the wicked.

Psalm 146:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâthôwm (יָתוֹם) [pronounced yaw-THOM]	<i>orphan; fatherless</i>	masculine singular noun	Strong's #3490 BDB #450
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿalmânâh (אַלְמָנָה) [pronounced al <sup>e</sup> -maw-NAW]	<i>widow; desolate house, desolate place</i>	feminine singular noun	Strong's #490 BDB #48

## Psalm 146:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gûwd (גוד) [pronounced good]	to restore, to confirm; to relieve	3 <sup>rd</sup> person masculine singular, Pilel (Polel) imperfect	Strong's #5749 BDB #729

**Translation:** *He restores the fatherless and the widows;...* Those who are orphans and those who are widows represent the helpless in society. They may have been a part of a family at one time, but this has been lost to them, and they find themselves in an untenable position. In our society, we have a difficult time understanding this, as the government through our taxes not only provides for women without husbands, but encourages them to remain in that state (otherwise, they could lose their free handouts). We also have a difficult time relating to orphans, as there are so few in our society (it is nearly impossible to adopt in the United States because there are no orphans to adopt—and, in case you do not believe this, then go to the yellow pages of your city and look up *orphanage*).

In the ancient world, these were truly two sets of helpless people, and God provides for them, both in His Law and personally. In fact, the entire book of Ruth is an example of God helping out a widow. That God looks out for the immigrant and for the orphans and widows is found throughout Scripture. *God executes justice for the fatherless and the widow, and loves the sojourner, giving him food and clothing. Love the sojourner, therefore, for you were sojourners in the land of Egypt (Deut. 10:18–19). You will rejoice before the LORD your God, you and your son and your daughter, your male servant and your female servant, the Levite who is within your towns, the sojourner, the fatherless, and the widow who are among you, at the place that the LORD your God will choose, to make his name dwell there. You will remember that you were a slave in Egypt (Deut. 16:11–12a). God is a Father to the fatherless and protector of widows from His holy habitation (Psalm 68:5). “Then I will draw near to you for judgment. I will be a swift witness against the sorcerers, against the adulterers, against those who swear falsely, against those who oppress the hired worker in his wages, the widow and the fatherless, against those who thrust aside the sojourner, and do not fear Me,” says the LORD of hosts (Mal. 3:5). And we are told in the New Testament: Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their distress, and to keep oneself unspotted from the world (James 1:27).*

Spiritually, we are looking at those who are helpless and God restores the helpless to the blessings of His kingdom, which are overflowing.

**Application:** One of the unfortunate aspects of society in the US today is, abortion. One of the rationales given for abortion is, *this child will not be completely loved; I cannot provide completely for this child; we are not ready to have this child.* And so abortion is used *for the benefit of the child!* I have no concept of how this twisted reasoning can exist, but it does. Now, so we are on the same page, I think that it is a reasonable supposition that God breathes life into us when we are born into this world; and I believe that this is the reasonable teaching of Scripture (I don't know that this doctrine is crystal clear, but that does seem to be how things shake out, Scripturally speaking).<sup>30</sup> If you are pregnant—if God has allowed you to become pregnant—then your approach should be to do everything on behalf of that child, even if that *everything* means that you give the baby up for adoption. In the US, there are far more people who want to adopt than there are babies to adopt. Don't try to rationalize that, you cannot personally give this baby a good life, and therefore, you should kill its little body instead. God began the process of life in you; and you need to complete this process. If part of God's plan for you and the child is adoption, then that is what you do next.

<sup>30</sup> Robby Dean does a fairly good exposition of this in Hebrews lessons 84b–91b (I do not have a clue as to what the *b* is all about). <http://deanible.org/andromeda.php?q=f&f=%2FAudio+Files%2F2005+-+Hebrews> is the link to this series. I have done the notes for these lessons at [http://kukis.org/Notes/Hebrews\\_Dean.htm](http://kukis.org/Notes/Hebrews_Dean.htm). However, I highly recommend that you *listen* to his messages. I believe that is a part of the means of spiritual growth.



I want you to notice something contextually here: Beginning in v. 6, we have things which God does (or, in the instance of creating the heaven and earth, *has done*). These things are listed in vv. 6–9. It is the midst of this—vv. 7c–9a—which stands out, and this is because these 5 statements have several meanings. These 5 statements have spiritual meanings as well as literal ones (e.g., *Jehovah opens the eyes of the blind*; indicates that God does literally open the eyes of those who are blind, but then He also figuratively does the same—for those who lack spiritual knowledge, God *opens their eyes* to spiritual information). With this portion of v. 9 (which, in most Bibles, is v. 9b), we are back to the single literal meaning of the verse. We can further expand upon this verse to say that God takes care of the helpless, but that is more of an application of these words to God's character, than it is a figurative or spiritual interpretation. The psalmist recognizes this. Even the grandiose statement, *Who made the heavens and earth* has a simple literal meaning, and, although we can draw some conclusions based upon this statement, there is no figurative or spiritual interpretation for this statement. The psalmist—and I hope you appreciate this—understands that portions of what he writes has a simple, literal interpretation; and portions of what he writes has both a literal meaning and a figurative meaning. The psalmist tells us that he understands, because those statements which have more than a literal meaning jump right out at us from the Hebrew (and, if you have a well-translated Bible here, you can see it in the English as well).

That being said, this does not mean that we cannot dig deeper into these other statements. The NET Bible comments: *God is depicted here as a just ruler. In the ancient Near Eastern world a king was responsible for promoting justice, including caring for the weak and vulnerable, epitomized by resident aliens, the fatherless, and widows.*<sup>31</sup> So we can find additional meanings and nuances; however, what we had in those 5 statements were a set of literal meanings and a set of spiritual or metaphorical meanings, the latter of which did not require much digging.

### Psalm 146:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
derek <sup>e</sup> (דֶּרֶךְ) [pronounced <i>DEH-rek<sup>e</sup></i> ]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular construct	Strong's #1870 BDB #202
r <sup>e</sup> shâ'îym (רְשָׁאִיִּם) [pronounced <i>r<sup>e</sup>-shaw-GEEM</i> ]	<i>malevolent ones, lawless ones, criminals, the corrupt; wicked, wicked ones</i>	masculine plural adjective (here, it acts like a noun)	Strong's #7563 BDB #957
âvath (אָוַת) [pronounced <i>gaw-VAATH</i> ]	<i>to overthrow, to deal with perversely, to make crooked, to subvert, to falsify, to pervert, to turn upside down; to bend [or pervert] [the cause of anyone]</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #5791 BDB #736

**Translation:** ...*He overthrows* [or, *subverts*] *the way of malevolent men*. However, just so we don't think that God is just a nice guy who likes everyone and does what He can to make everyone's life easy, he also subverts the wicked; He perverts the cause of the malevolent; those who are criminals, God makes their way crooked.

Barnes comments: *[God] overturns their plans; defeats their schemes; makes their purposes accomplish what they did not intend they should accomplish... The idea here is, that their path is not*

<sup>31</sup> *The Net Bible*®; © 1996-2006 by Biblical Studies Press (BSP); taken from e-Sword; also found at <http://www.bible.org/netbible/index.htm>, Psalm 146:9.



*a straight path; that God makes it a crooked way; that they are diverted from their design; that through them he accomplishes purposes which they did not intend; that he prevents their accomplishing their own designs; and that he will make their plans subservient to a higher and better purpose than their own.*<sup>32</sup>

In Job, we read: *He frustrates the devices of the crafty, so that their hands achieve no success. He catches the wise in their own craftiness, and the schemes of the wily are brought to a quick end. They meet with darkness in the daytime and grope at noonday as in the night. But he saves the needy from the sword of their mouth and from the hand of the mighty* (Job 5:12–15). Or: *The way of the wicked is like deep darkness; they do not know over what they stumble* (Prov. 4:19). We have an example of this in the book of Esther: *But when it came before the king, he gave orders in writing that his evil plan that he had devised against the Jews should return on his own head, and that he and his sons should be hanged on the gallows* (Esther 9:25). There are many other Scriptures which speak of God's dealings with the malevolent, but I am sure you get the idea.

**Application:** I should point out that, God does this through us, His representatives on earth. There are crimes which cry out for the ultimate punishment, and, when the law is properly applied and the criminal sentenced to death, you should not be outside with a sign saying, *Jesus would not execute*. It has been shown that executions do reduce violent crimes; the more the death penalty is applied, the more this dissuades criminals from committing capital crimes. As believers in Jesus Christ, we should support a fair and just criminal system. We should pray for the salvation of criminals; we should witness to those convicted of crimes: and we should rejoice when a criminal has believed in Jesus Christ. However, this does not mean that we alter our criminal justice system nor should we let criminals free and hope that they are rehabilitated. God calls for justice to be done on behalf of the victims; He does not require believers to rehabilitate criminals and then set them free before justice is served.

**Application:** Jail ministries are wonderful things, and believers who are so involved are doing great works (obviously, I am assuming they are filled with the Spirit and acting within the confines of doctrine). A convicted criminal is a person for whom Christ died. This does not mean that we ought to get all maudlin about them; however, like anyone else who has sinned, they should get the gospel and they should be taught doctrine, and those who are involved in such ministries are doing a great thing. On the other hand, petitioning for the commutation of sentences for those who have committed heinous crimes simply because they have shown some artistic bend, is simply unwarranted.

**Application:** Some very flawed people end up in jail for making a series of horrible mistakes. However, when faced with the impact of their actions (even if they can only recognize the impact their actions has on them), they are sometimes willing to turn to God. God has done great things in the lives of former criminals. God has saved many murderers and rapists. Now, you may not like that, and that may offend you, but these are people who have sin natures just like you have, and you are not better than them nor are you worse. God does not like you better because you have never broken the law. God does not hate them because they have done things which completely offend your sensibilities. Because these men and women come to such a place as incarceration and because they must live with the results of their actions every day, many of them will turn toward God. They recognize how absolutely screw up their lives have become and how much damage they have done to themselves and to others. People involved in jail ministries do great and wondrous things in God's plan. I know one person personally and know another via a video who are both testimonies to the grace of God and their confinement in the prison system. The video, by the way, is found at: <http://www.mustseethisone.com/>

There are all kinds of criminal types in this life: there are those who are the typical criminals, who break into your house, who hold up convenience store, who carjack, to rape and pillage. There are also those who look to steal from you legally. McDonald's is a recipient of a number of lawsuits. I recall seeing a 20/20 program where someone calls up McDonald's, says that they are the police, and tells the manager to strip search a particular employee. The manager did it and the female employee agreed. There was more that went on, but that is enough of the details. Somehow, both the manager and the female employee figured they ought to sue McDonald's for this, because, apparently, this had happened before and McDonald's did not issue the memo "If someone calls

<sup>32</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 146:9.

you on the phone and tells you he is a policeman and that you need to strip search an employee, don't do it." Or, "if your manager is holding the phone, says the police are on the line, and she says you needs to remove your clothing" don't do it." People should not be able to sue simply because they are stupid. This is stealing, and I am sure that McDonald's paid them some amount of money to go away, because, in our court system, you can try to steal money legally from others, but if it doesn't work out, you're just out a few days of your life and your lawyer also wasted a few days of his. However, a large corporation can fight these ridiculous lawsuits, spending hundreds of thousands of dollars and receiving all kinds of negative publicity; or they can settle. It is legal stealing, it occurs in all areas, and those who participate—the lawyers and the *victims* are malevolent men, whose ways God overthrows.

## Chapter Outline

## Charts, Maps and Short Doctrines

In these past several verse, we have a list of the things which God has done on our behalf. Let me summarize them here.

All that God Does for Man		
Psalm 146	Additional Scripture	Commentary
Jehovah Elohim made the heavens and the earth; [and] the sea and all that [is] in them,	<p>Praise Him, you highest heavens, and you waters above the heavens! Let them praise the name of the LORD! For He gave the decree and they were created. He established them forever and ever; He gave a decree, and it shall not pass away (Psalm 148:5–7).</p> <p>Fear God and give him glory, because the hour of his judgment has come, and worship him who made heaven and earth, the sea and the springs of water (Rev. 14:7b).</p>	God created the environment in which we live, and He created it perfectly.
He preserves [His] truth forever;	<p>Does not wisdom call? Does not understanding raise her voice? Take my instruction instead of silver, and knowledge rather than choice gold, for wisdom is better than jewels, and all that you may desire cannot compare with wisdom (Prov. 8:1, 10–11).</p> <p>We did not yield to false teachers even for a moment, so that the truth of the gospel might be preserved for you (Gal. 2:5).</p>	<p>God taught Adam and Eve in the garden before they sinned; and after they sinned, God came to them and still taught them wisdom.</p> <p>No book in history is attacked as often as the Bible. Dozens, if not hundreds, of books have been written against it; many more books have been written in such a way as to take from the truth of God. God continues to preserve His Word. In fact, as time goes on, we begin to learn more and discover more about His Word.</p>

All that God Does for Man		
Psalm 146	Additional Scripture	Commentary
He executes justice for those who have been oppressed [or, wronged];	<p>"Because the poor are plundered, because the needy groan, I will now arise," says the LORD; "I will place him in the safety for which he longs." (Psalm 12:2).</p> <p>The LORD works righteousness and justice for all who are oppressed (Psalm 103:6).</p>	<p>Sometimes this is done in this world, sometimes we observe it and sometimes we don't. Karma has become a relatively popular concept because God does execute justice for the oppressed. I have had personal experiences where those who have wronged me have ended up paying a price for there wrongdoing.<sup>33</sup> Nearly everyday, I drive by a business which is a personal testimony to me of someone who treated me unfairly.</p> <p>God also settles accounts at the very end as well.</p>
He gives food to those who are hungry.	<p>He gives food to all flesh; his steadfast love endures forever (Psalm 136:25).</p> <p>And they all ate and were satisfied. And what was left over was picked up, twelve baskets of broken pieces (Luke 9:17). This is when our Lord fed the 5000.</p>	<p>As has been discussed, God set up a system in Israel so that those who were hungry could eat.</p> <p>God takes care of man, but He also allows freewill, which often deprives people of basic sustenance.</p>

<sup>33</sup> So that there is no misunderstanding and so that this statement does not sound so ominous, I have found out a long time ago that when people wrong me, most of the time, it is much easier just to walk away from it all and to let God deal with it. I do not attempt to exact revenge on anyone. As God said, "Vengeance is Mine; I will repay" (Deut. 32:35 Rom. 12:19b).

All that God Does for Man		
Psalm 146	Additional Scripture	Commentary
Y <sup>e</sup> howah sets free those who are bound up;	<p>God settles the solitary in a home; he leads out the prisoners to prosperity, but the rebellious dwell in a parched land (Psalm 68:6).</p> <p>And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written, "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor." And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. And he began to say to them, "Today this Scripture has been fulfilled in your hearing." (Luke 4:16–21 Isa. 61:1).</p>	<p>The passage quoted in Luke is one of the most dramatic passages in Scripture. Jesus Christ proclaims in the synagogue Who He is.</p> <p>Setting free those who have been bound is both real and metaphorical. Joseph is an example of a man whom God literally set free from his chains.</p> <p>We are all in the slave market of sins because Adam's sin has been imputed to us; we have been born with an old sin nature festering in every one of our cells; and we all commit personal sins. Jehovah Elohim sets us free from the slave market of sin.</p>
Y <sup>e</sup> howah opens the eyes of the blind;	<p>Then the eyes of the blind shall be opened, and the ears of the deaf unstopped (Isa. 35:5).</p> <p>And Jesus answered them, "Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them." (Matt. 11:4–5 Isa. 42:7).</p>	<p>As above, what Jesus did was both actual and metaphorical. Jesus did take those who were blind and He made them see. However, more importantly than that, He took us, who were spiritually blind, and caused us to see as well.</p>
Y <sup>e</sup> howah raises up [or, comforts] those who are bent over [or, afflicted];	<p>The LORD upholds all who are falling and raises up all who are bowed down (Psalm 145:14).</p> <p>The passage from Matthew above is also apropos.</p>	<p>Again, there is the actual and the metaphorical meanings: Jesus made those who were lame able to walk; but, He also made it possible for us who have no spiritual impact in this world to have spiritual impact. That is, we are able to walk in this cosmic system and to perform acts of divine good.</p>

All that God Does for Man		
Psalm 146	Additional Scripture	Commentary
Y <sup>e</sup> howah delights in [His] righteous ones;	<p>For the LORD is righteous; He loves righteous deeds; the upright shall behold his face (Psalm 11:7).</p> <p>Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him." (John 14:21).</p>	This phrase is directly associated with the previous phrase. God gives us the ability to walk in this world in righteousness; and He delights in our righteousness. Now, bear in mind, we have imputed righteousness, which He loves; and we, on occasion, commit acts of righteousness, which He also loves.
[and] Y <sup>e</sup> howah watches over [and protects] the immigrant.	Love the sojourner, therefore, for you were sojourners in the land of Egypt (Deut. 10:19).	One of the amazing things in the Law of Moses is God's concern for the immigrant. People came to Israel because of their positive volition toward God and His Word; and they were sometimes evangelized from afar and sometimes after entering into Israel.
He restores the fatherless and the widows;	<p>And you shall rejoice before the LORD your God, you and your son and your daughter, your male servant and your female servant, the Levite who is within your towns, the sojourner, the fatherless, and the widow who are among you, at the place that the LORD your God will choose, to make his name dwell there (Deut. 16:11).</p> <p>Religion that is pure and undefiled before God, the Father, is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world (James 1:25).</p>	Throughout Scripture, God is a Friend to the helpless. This also has a metaphorical side. We are lost in our trespasses and sins. We are in a place of no hope and we have no resources. God provides salvation for every person, no matter how far down they seem to be.
and He overthrows [or, subverts] the way of malevolent men.	O my God, make them like whirling dust, like chaff before the wind. As fire consumes the forest, as the flame sets the mountains ablaze, so may you pursue them with your tempest and terrify them with your hurricane! Fill their faces with shame, that they may seek your name, O LORD. Let them be put to shame and dismayed forever; let them perish in disgrace (Psalm 83:13–17).	God will deal with the unrighteous; God will deal with those who seek to bring you down (both believers and unbelievers). Just as there will be a final act of justice and righteousness, when all those who reject Jesus Christ will be cast into the Lake of Fire, God also deals with the unrighteous on this earth in time.

Quite obviously, the Scriptures quoted are not exhaustive, but representative.

Chapter Outline

Charts, Maps and Short Doctrines

God Reigns Over All

Reigns Y<sup>e</sup>howah to perpetuity;  
your Elohim, O Zion, to a generation and a  
generation.  
Praise Yah!

Psalm  
146:10

Y<sup>e</sup>howah will reign forever!  
Your Elohim, O Zion, [will reign] throughout all  
generations.  
Praise Yah!

Jehovah will reign forever!  
Your God, O Zion, will reign throughout all your generations.  
Praise Jehovah!

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text	Reigns Y <sup>e</sup> howah to perpetuity; your Elohim, O Zion, to a generation and a generation. Praise Yah!
Septuagint	The Lord shall reign for ever, even your God, O Sion, to a generation and a generation. This is Psalm 145:10 in the Greek.
Significant differences:	The Greek and Latin do not end this verse with an <i>alleluia</i> . The Hebrew and Syriac do.

#### Thought-for-thought translations; paraphrases:

CEV	The LORD God of Zion will rule forever! Shout praises to the LORD!
Good News Bible (TEV)	The LORD is king forever. Your God, O Zion, will reign for all time. Praise the LORD!
<i>The Message</i>	GOD's in charge--always. Zion's God is God for good! Hallelujah!
New Jerusalem Bible	Yahweh reigns for ever, your God, Zion, from age to age. [The NJB places <i>Alleluia</i> with the next psalm].
New Living Testament	The LORD will reign forever O Jerusalem [Hebrew <i>Zion</i> ], your God is King in every generation!
	Praise the LORD!

#### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	The Lord will be King for ever; your God, O Zion, will be King through all generations. Praise be to the Lord.
<i>God's Word</i> <sup>TM</sup>	The LORD rules as king forever. Zion, your God rules throughout every generation. Hallelujah!
HCSB	The LORD reigns forever; Zion, your God reigns for all generations. Hallelujah!
NET Bible®	The LORD rules forever, your God, O Zion, throughout the generations to come! Praise the LORD!.

#### Literal, almost word-for-word, renderings:

Updated <i>Emphasized Bible</i>	Yahweh will reign to eternal times, Your God, O Zion, To generation after generation. Praise Yah!
MKJV	Jehovah shall reign forever, even your God, O Zion, to all generations. Praise Jehovah!



Young's Updated LT

Jehovah reigns to the age, Your God, O Zion, to generation and generation, Praise Jah!

**What is the gist of this verse?** Jehovah will reign forever, throughout all generations. .**Psalm 146:10a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâlak <sup>e</sup> (מָלַךְ) [pronounced <i>maw-LAHK<sup>e</sup></i> ]	<i>to reign, to become king or queen</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #4427 BDB #573
YHWH (יְהוָה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) (pronounced <i>l<sup>e</sup></i> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
ʿôwlâm (עוֹלָם) [pronounced <i>ôo-LAWM</i> ]	<i>long duration, forever, perpetuity, antiquity, futurity</i>	masculine singular noun	Strong's #5769 BDB #761
ʿôwlâm together with the lâmed preposition mean <i>forever</i> .			

**Translation:** **Y<sup>e</sup>howah will reign forever!** The psalmist tells us that Jehovah God will rule forever here. There is not going to be a shift in plans; we don't have this carrot held up in front of us that will change or disappear. God will be there for us forever.

**Psalm 146:10b**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person feminine singular suffix	Strong's #430 BDB #43
Tsîyyôwn (צִיּוֹן) [pronounced <i>tzee-YOHN</i> ]	<i>dry, parched ground; and is transliterated Zion</i>	feminine singular, proper noun location	Strong's #6726 BDB #851
lâmed (ל) (pronounced <i>l<sup>e</sup></i> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
dôwr (דּוֹר) [pronounced <i>dohr</i> ]	<i>generation; race; people; age, period, time period [of a generation], a time slice</i>	masculine singular noun	Strong's #1755 BDB #189
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced <i>weh</i> ]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251

## Psalm 146:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dōwr (דּוֹר) [pronounced dohr]	<i>generation; race; people; age, period, time period [of a generation], a time slice</i>	masculine singular noun	Strong's #1755 BDB #189

This is literally *to a generation and a generation* is rendered *from generation to generation* (Rotherham, NASB); *to all generations* (KJV, NRSV, REB, Young); *from age to age* (NJB).

**Translation:** *Your Elohim, O Zion, [will reign] throughout all generations.* I believe that the verb from v. 10a ought to be carried over into this portion of the verse. We have a parallel concept here, where Jehovah is said to reign forever in the previous portion of this verse; and here, God is said to reign from generation to generation.

God is affixed to the city Zion, or to the mountain of Zion, located in Jerusalem; because David chose that place from which God would rule (which, in itself, is an amazing thing).

Because of the mention of Zion and because we have the 1<sup>st</sup> advent of our Lord here clearly presented, we are now speaking of the 2<sup>nd</sup> advent of Jesus Christ, when He will return in the Tribulation and then, in the Millennium, set up His kingdom here on earth. We find a number of references to Zion as God's holy mountain. *Praise the LORD, O Jerusalem! Praise your God, O Zion!* (Psalm 147:12). *Shout, and sing for joy, O inhabitant of Zion, for great in your midst is the Holy One of Israel.*" (Isa. 12:6). *Get you up to a high mountain, O Zion, herald of good news; lift up your voice with strength, O Jerusalem, herald of good news; lift it up, fear not; say to the cities of Judah, "Behold your God!"* (Isa. 40:9). *How beautiful upon the mountains are the feet of him who brings good news, who publishes peace, who brings good news of happiness, who publishes salvation, who says to Zion, "Your God reigns."* (Isa. 52:7). *"So you shall know that I am the LORD your God, who dwells in Zion, my holy mountain. And Jerusalem shall be holy, and strangers shall never again pass through it* (Joel 3:17).

This is another point of interesting consistency in Scripture. Many believers and unbelievers see the end as being floating around in the clouds as angels strumming on harps in the clouds. However, the Bible indicates that not only does the earth have a wonderful future, but that Jesus Christ will reign from earth as well. In fact, Jesus Christ will reign from Mount Zion, according to the choice which David made.

What confused some believers in the time of Christ was, they did expect a King Who would reign over all. Recall what I have mentioned in this psalm? John the Baptizer sent messengers to Jesus asking Him if He was the Messiah or if they should look for another. For all intents and purposes, Jesus quotes from this psalm (and passages similar to it), which prove that He is the Messiah (*"Tell John what you see: the blind see and the lame walk"*). However, there are also verses like this—within the same psalm from which our Lord derives His credentials—which indicate that He will be King over all.

Taking this tangent further, this is one of the fascinating things in Scripture—the **Doctrine of Intercalation**. In between the advents of our Lord there would be a period of time, an entire dispensation, which would interrupt the Age of Israel as well as intensify the Angelic Conflict. That is the Church Age. The Church Age would be bookended by the advents of Jesus Christ. In the 1<sup>st</sup> advent, He came as the Suffering Servant to die for our sins. In the 2<sup>nd</sup> advent, He will come as the Conquering King. The Bible does not really distinguish between these two advents, which is why some Jewish theologians reject Jesus as the Messiah (obviously, it is negative volition, but this is the rationalization which they might use). Now, if we remove the Church Age, which is intercalated between the two advents of our Lord, these advents blend, more or less, into one. It is the same Jesus, but He accomplishes two very different sets of objectives.

With regards to His 2<sup>nd</sup> advent, Isaiah writes: *How beautiful upon the mountains are the feet of him who brings good news, who publishes peace, who brings good news of happiness, who publishes salvation, who says to Zion, "Your God reigns."* (Isa. 52:7).

We live in a fallen world. Around us, we see imperfection, we see evil, violence, anger. People and animals die; things which are new, begin to rust and fall apart. Yet, again and again, Scripture confirms to us that Jesus Christ will reign forever.

Jesus Christ will Reign Forever	
Scripture	Incident
Ex. 15:17–18	You will bring them in and plant them on your own mountain, the place, O LORD, which you have made for your abode, the sanctuary, O Lord, which your hands have established. The LORD will reign forever and ever."
Psalms 10:16	The LORD is king forever and ever; the nations perish from his land. Israel was surrounded by heathen nations for all of Israel's existence. With the new Israel, we see the very same thing today. When God rules, these nations will perish from the land.
Psalms 45:6–7	Your throne, O God, is forever and ever. The scepter of Your kingdom is a scepter of uprightness; You have loved righteousness and hated wickedness. Therefore God, Your God, has anointed You with the oil of gladness beyond Your companions.
Psalms 145:13	Your kingdom is an everlasting kingdom, and your dominion endures throughout all generations. (The LORD is faithful in all his words and kind in all his works.) God is faithful to bring this to pass.
Isa. 9:6–7	For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this. If you will notice, the first two lines refer to the 1 <sup>st</sup> advent, and what follows refers to the 2 <sup>nd</sup> . Intercalated between these advents is the Church Age.
Daniel 2:44	And in the days of those kings the God of heaven will set up a kingdom that shall never be destroyed, nor shall the kingdom be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand forever.
Daniel 6:26	I make a decree, that in all my royal dominion people are to tremble and fear before the God of Daniel, for he is the living God, enduring forever; his kingdom shall never be destroyed, and his dominion shall be to the end.
Daniel 7:14	And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.
Luke 1:32–33	He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end."
Heb. 1:8	But of the Son He says, "Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of Your kingdom."

Jesus Christ will Reign Forever	
Scripture	Incident
Rev. 11:15	Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of his Christ, and He will reign forever and ever."
In a fallen world, God promises us that His Son will rule forever.	

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 146:10c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlal (לָלַל) [pronounced haw-L AHL]	praise, sing, celebrate	2 <sup>nd</sup> person masculine plural, Piel imperative	Strong's #1984 BDB #237
Yâh (יְיָ) [pronounced yaw]	an abbreviated form of YHWH, the proper name for God in the Old Testament	proper masculine noun	Strong's #3050 BDB #219

**Translation:** **Praise Yah!** Like all of these 5 psalms at the end of the book of Psalms, we are called upon to Praise God at the beginning and at the end. Perhaps the idea is, we have all begun with God when we believed in Jesus Christ, and we ought to praise Him for our salvation. However, our final end is much greater—greater than any of us could possibly imagine—and we ought to praise Him for our end as well.

Psalm 146 Addendum

Chapter Outline

Charts, Maps and Short Doctrines

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Exegetical Studies in the Psalms

Earlier on, I promised to put Bullinger's organization side by side the Psalm itself:	
Bullinger's Organization of Psalm 146 Revisited	
A   Praise; Hallelujah!	Praise Yah! Praise Y <sup>e</sup> howah, O my soul. I [must] praise Y <sup>e</sup> howah all my life I [must] sing to Elohim while I yet [live].
B   a   Do not place your trust in man b   Man is powerless c   Man will perish	You should not trust in princes [or nobles], [nor should you trust] in the son of man, [as there is] no deliverance [or, <i>salvation</i> ] with respect to him. [When] his breath departs, he returns to the earth; [and] his thoughts [and plans] are lost in that day.

### Bullinger's Organization of Psalm 146 Revisited

<div>B   a   Place your trust in God</div> <div>b   God is all-powerful</div> <div>c   God is eternal</div>	<p>Blessings [or, <i>happinesses</i>] [to him] whose help [is] the God of Jacob;          whose hope [rests] upon Y<sup>e</sup>howah his Elohim, the One Who made the heavens and the earth; [and] the sea and all that [is] in them, the One Who preserves [His] truth forever; Who executes justice for those who have been oppressed [or, <i>wronged</i>]; [and] Who gives food to those who are hungry. Y<sup>e</sup>howah sets free those who are bound up; Y<sup>e</sup>howah opens the eyes of the blind; Y<sup>e</sup>howah raises up [or, <i>comforts</i>] those who are bent over [or, <i>afflicted</i>]; Y<sup>e</sup>howah delights in [His] righteous ones; [and] Y<sup>e</sup>howah watches over [and protects] the immigrant. He restores the fatherless and the widows; He overthrows [or, <i>subverts</i>] the way of malevolent men.</p>
<div>A   Praise; Hallelujah!</div>	<p>Y<sup>e</sup>howah will reign forever!          Your Elohim, O Zion, [will reign] throughout all generations.          Praise Yah!</p>

The only weakness with Bullinger's outline is, there is additional bonus material about God. We have said pretty much all there is to say about man in three thoughts: don't trust in man, he is weak and he will die. However, after contrasting God with man in those 3 areas, the psalmist finds a superabundance of material about God to add.

#### Chapter Outline

#### Charts, Maps and Short Doctrines

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Psalm 146	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Inscription	
Praise Yah! [A psalm] of Haggai and Zechariah.	Praise Yah! [A psalm] of Haggai and Zechariah.
Praise Jehovah	
<p>Praise Yah!          Praise Y<sup>e</sup>howah, O my soul.          I [must] praise Y<sup>e</sup>howah all my life          I [must] sing to Elohim while I yet [live].</p>	<p>Praise Jehovah!          Praise Jehovah, O my soul!          Let me praise Jehovah for my entire life          and let me sing to God all throughout my life.</p>
Do Not Put Your Faith in Man	
<p>You should not trust in princes [or nobles], [nor should you trust] in the son of man, [as there is] no deliverance [or, <i>salvation</i>] with respect to him.</p>	<p>Don't place your trust in political or civil leaders and don't place your trust in the common man; They will not protect or deliver you,</p>

A Complete Translation of Psalm 146	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
[When] his breath departs, he returns to the earth; [and] his thoughts [and plans] are lost in that day.	for when man breathes his last, he will return to the earth; and in that day, all of his thoughts and plans perish from the earth.
Place Your Faith in Jehovah Elohim	
Blessings [or, <i>happinesses</i> ] [to him] whose help [is] the God of Jacob; whose hope [rests] upon Y <sup>e</sup> howah his Elohim,	Blessings and happinesses to the one whose help is the God of Jacob and whose hope rests upon Jehovah his God,
the One Who made the heavens and the earth; [and] the sea and all that [is] in them, the One Who preserves [His] truth forever;	the One Who created the heavens and the earth, along with the sea and all that is in them; the One Who preserves His truth forever;
Who executes justice for those who have been oppressed [or, <i>wronged</i> ]; [and] Who gives food to those who are hungry.	Who gains justice for the oppressed; and Who gives food to the hungry.
Y <sup>e</sup> howah sets free those who are bound up; Y <sup>e</sup> howah opens the eyes of the blind; Y <sup>e</sup> howah raises up [or, <i>comforts</i> ] those who are bent over [or, <i>afflicted</i> ]; Y <sup>e</sup> howah delights in [His] righteous ones; [and] Y <sup>e</sup> howah watches over [and protects] the immigrant.	Jehovah sets free those who have been bound up Jehovah opens the eyes of the blind; Jehovah comforts those who are afflicted and raises up those who are bent over from exhaustion; Jehovah loves and delights in His righteous ones Jehovah watches over and protects the immigrant.
He restores the fatherless and the widows; He overthrows [or, <i>subverts</i> ] the way of malevolent men.	He restores the fatherless and the widows to peace and prosperity; but He also will subvert and overthrow spiteful and malevolent men.
Praise Jehovah	
Y <sup>e</sup> howah will reign forever! Your Elohim, O Zion, [will reign] throughout all generations. Praise Yah!	Jehovah will reign forever! Your God, O Zion, will reign throughout all your generations. Praise Jehovah!

Chapter Outline

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Charts, Maps and Short Doctrines

Exegetical Studies in the Psalms