
Psalm 21

Psalm 21:1–13

God Blesses the King and Destroys His Enemies

Outline of Chapter 21:

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v. 9	The Lake of Fire Judgment (notes by Robert McLaughlin)
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v. 11	The Doctrine of Evil (R. B. Thieme Jr.)
v. 11	Satan's Programs to Attack the 4 Divine Institutions in the United States
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Addendum
 Addendum
 Addendum

The Two Faces of Psalm 21: a Psalm about David
The Two Faces of Psalm 21: a Psalm about David's Greater Son
A Complete Translation of Psalm 21

Doctrines Covered		Doctrines Alluded To	
		The Parallels between Samuel and Christ Jesus	
		Ministry of Holy Spirit to Jesus Christ	The Baptism of Fire
		The Lake of Fire Judgment	The Doctrine of Evil
		The Doctrine of the Angelic Conflict	

Psalms Alluded To			
Psalms Appropriately Exegeted with this Chapter			
Other Chapters of the Bible Appropriately Exegeted with this Chapter			
2Sam. 8	2Sam. 10	2Sam. 12	

Definition of Terms	
Angelic Conflict	During human history, there is another conflict being played out and tied to human history, which is call the <i>Angelic Conflict</i> . This began with the fall of Satan and has flowed into our own lives since Satan tempted the first woman to sin against God. The two primary objectives of Satan with respect to man are (1) to keep people from believing in Jesus Christ and (2) to keep believers from growing spiritually and participating in the production of divine good.
Apologetics	This is the science which shows Christianity and the Bible to be logical and reasonable.
Escrow Blessings	God places certain blessings into escrow for us, so that, when we perform certain actions, these blessings are released to us. The parallel is to the of the purchase of a house where everything is placed in escrow until the buyer and seller have performed certain functions, which then transfers the house from the ownership of the seller to the ownership of the buyer.
Human Good	This is what is produced by the area of strength in the sin nature. Human good might be deficit neutral (e.g., giving money to your church when out of fellowship) or create a deficit in the life of an unbeliever (e.g., an unbeliever who spends his life fighting for social and economic justice).

Some of these definitions are taken from

<http://www.bigrick.org/pubs/terms.pdf>

<http://www.realtime.net/~wdoud/topics/chastisement.html>

<http://www.theopedia.com/>

An Introduction to Psalm 21

Introduction: Psalm 21, like many psalms, has two meanings. David writes this psalm as an application to his own life and how God has interceded and blessed him throughout his life. Some would place this psalm with **2Sam. 8** or **2Sam. 10**, as in the latter half of the psalm, God destroys all of David's enemies. We partially agree with Barnes, who writes *there is, however, no certain intimation at what time of his life, or on what occasion, it was composed, and it is impossible to determine these points.*¹ However, David mentions a crown of gold in v. 3, which correlates nicely with a crown of gold that he takes when His army defeats the Ammonites in Rabbah (2Sam. 12:29–30). This would be a fascinating time for David to have written this psalm, because this occurs after his sin with Bathsheba and while still under discipline. For this reason, I will place this psalm with the exegesis of **2Sam. 12**.

2Sam. 12 is the reasonable placement for this psalm, and that David, because of his victory over the Ammonites, was inspired to write this psalm. Because he was inspired, David begins to enumerate the many blessings which God had bestowed upon him, culminating with the blessing of victory on the battlefield. Because of this great victory, David knows that he will be recognized by peoples and powers, and he exalts God because of what God has done in his life (first and last verse).

Similarly, we may apply this psalm to the King Who is to Come, Jesus Christ, Who will destroy all of His enemies in the last days. This 2nd interpretation also helps us to understand why David refers to himself in the 3rd person throughout this psalm (i.e., as *the king*) and yet includes himself in the 1st person in some places (e.g., the 1st person plural of v. 13b).

Although this psalm is never directly quoted in the New Testament as referring to the Messiah, it is clearly a psalm which speaks of our Lord. J. Vernon McGee writes: *The great Talmudic scholar, Rabbi Solomon Isaac, known as Rashi, born in a.d. 1040, endorsed this interpretation but suggested that it should given up because of Christians making use of this psalm as an evidence that Jesus of Nazareth is the Messiah. I feel that this is a very good testimony to the fact that this psalm does refer to the Lord Jesus.*²

You may object to applying two fundamentally different interpretations to this (or to any) psalm. The Bible, and even to some degree, our own lives, are designed to parallel divine truths. The Old Testament continually teaches by recording particular historic incidents (e.g., **Gen. 22** or **Psalm 22**), which parallel divine truths (our Lord's sacrifice for sins; our Lord's death on the cross). Jesus Christ taught by means of parables throughout His teaching ministry, where He laid out a typical human situation which His hearers all understood, and then He would often explain that this story revealed divine truths (e.g., Matt. 20–22). In fact, one ought to be concerned if, after reading several chapters of historical narratives, he does not see that, in several instances, divine truth is being revealed. For instance, theologians for centuries never understood the bringing back of Samuel from the dead—was this real, was this an apparition?—and, if one accepts it as a real occurrence, why would God bring Samuel back to life for Saul, who was about to die the sin unto death? If you understand what Samuel's *resurrection* represented (that Samuel is a type of Christ, and therefore, bringing him back to life parallels our Lord's resurrection), then it all comes together and makes sense [see my exegesis of **1Sam. 2 (The Parallels between Samuel and Christ Jesus)** and **28**]. Therefore, we ought to expect such parallel interpretations not only in the psalms but in the historical narratives as well.

¹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 21 introduction.

² J. Vernon McGee, *Psalms Volume 1*; Thru the Bible Books, ©1977, p. 109.

Every portion of Scripture has a human and a divine author. Therefore, the human author may be emphasizing one thing (here, David emphasizes how God is exalted because of how He has publically blessed David); and the divine Author may be emphasizing something different. God the Holy Spirit uses this psalm to point forward into time when the Great King, David's Greater Son, will come (an event we call the 2nd Advent).

Understanding this interplay of human and divine authorship will open up many portions of the Bible to you, particularly, the psalms. This explains why some historical incidents are recorded (e.g., the offerings of Cain and Abel) whereas other significant historical events are barely acknowledged (the moving of the Tabernacle, for instance, and the reason for).

If you have been following along in my study of the Book of Samuel, I have approached this from a different way. Although we hear a bit about the Ark and the Tabernacle, these are not the focus during the time of King David, even though David was the greatest king of Israel with strong spiritual interests. Because of his interest in things spiritual, we would have expected his reign to focus in on the Ark and the Tabernacle (and later, Temple). However, instead, David himself is the focus, because he is a type of Christ. He represents Jesus Christ in many ways. In fact, more specifically (and I have made this point in the book of Samuel), David represents Jesus in His 1st and 2nd Advents, and Solomon, his son, represents Jesus in his Millennial reign. So, David does not build the Temple; Solomon builds the Temple. The permanent structure of the Temple with Solomon as king are better associated with Christ in His rule over the earth from Jerusalem for 1000 years.

Men wrote down the history of Israel in the Bible. They did so with great accuracy. However, God the Holy Spirit guided these men so as to record incidents which help to teach us spiritual truths. Abraham lived over 100 years, so, quite obviously, there were many significant experiences in his life which are not recorded in Scripture. However, God the Holy Spirit made certain that specific instances of his life were recorded. For instance, Abraham took his son, whom he loved, to Golgotha, to offer him up as a sacrifice to God, and God allowed Abraham to sacrifice a substitute animal instead—all of this was a picture of our Lord going to the cross on Golgotha and giving His life for ours as a substitute.³ This does not necessarily mean that every single historical incident in the Bible has a spiritual parallel; however, an inordinately large percentage of them do.

The more that you study the Word of God, the more you come to realize that it is the Word of God.

On occasion, I will go to websites or read books which claim that the Bible is not the Word of God, and what they will do is, tell us about all of the contradictions in the Bible. The first thing I notice is, how intellectually dishonest such writers are. They will post a *contradiction*, yet, when a credible explanation is given for that contradiction, the contradiction is not removed. That is entirely dishonest. However, the author of such a site or such a book does not care. They do not mind being dishonest. Their approach is, if you throw enough crap up against the wall, some of it will stick, and that is what they want. Although Charley Brown may be able to easily explain the first 3 contradictions, Lucy cannot. The anti-Bible author will take this. Maybe he cannot shake Charley Brown's faith, but he can shake Lucy's. That is good enough for him. A hunter shoots into a flock of geese; he does not expect to kill every one of them; he is happy to see one fall from the sky. So it is with the anti-Bible author. If he can post the conundrum *where did Cain get his wife?* or point out *the genealogies of Jesus are different in Matthew and Luke*, an average Bible student can answer those problems. However, a weak or a new believer cannot. That is the goose which is shot out of the sky. The explanation is simple: the anti-Bible author believes that the Bible is not the Word of God, and if he can somehow get someone else to change their mind about this, then he has done a good thing (in his own mind). Maybe he lists a few things which he knows are not contradictions. He doesn't really care. The end game is to shoot a goose or two. That is what he is after.

I have gone out on a few tangents. Let's return to the original point, and add to it:

As is often true when a psalm has more than one application, there are verses which appear to apply more accurately to one interpretation than to the other.

³ The Scripture never tells us that this is Golgotha. However, given where Abraham was, the direction that God led him, and the time that he traveled, this trip would reasonably take him to the site of Jerusalem, where he would offer up Isaac.

At the completion of this psalm, I will give the **two separate interpretations** along side the nearly literal translation.

In the first half of this psalm, God gives the king happiness (v. 1a), salvation (v. 1b), his heart's desire (v. 2a) and all that he has asked for (v. 2b). God has bestowed upon the king great blessings (v. 3a), a crown of gold (v. 3b), and long life which the king had requested (v. 4). Vv. 3–4 appear to be the fulfilment of vv. 1–2. In vv. 5–6, it becomes even more apparent that David is speaking of the King of Kings.

V. 7 is hard to place with this outline, as it appears to fit easily with the previous 6 verses or with those which follow. David speaks of the king [King] placing his [His] trust in God, and therefore, he [He] is not shaken. In vv. 8–12, God's wrath against the king's [King's] enemies is revealed. These enemies will be found (v. 8), and thrown into a fiery oven (v. 9) along with all of their children (v. 10). Vv. 11–12 seem to backtrack, as the king's [King's] enemies plot against him [Him], and these plots are foiled (v. 11), as they retreat from God's attacks (v. 12).

In vv. 8–12, the 2nd person verbs and suffixes will more clearly be applicable to Jesus Christ.

David praises God's strength and power in the final verse.

Barnes does two things here, which I thought about: he separates the first portion of this outline into two parts; and he includes v. 7 with the first portion of the psalm.

Barnes' Outline of Psalm 21

- I. Thanksgiving for success, or for granting that which had been so earnestly sought. **Psalm 21:1–7**
 - A. In this thanksgiving the psalmist says that God had not only granted what had been asked (**Psalm 21:1–3**), but that he had greatly "exceeded" this: he had granted far more than had been the literal request.
 - B. God had added blessings which had not been specifically sought; He had made those blessings permanent and eternal. **Psalm 21:4–7**
- II. The general truth that "all" the foes of God would thus be overcome, and that the cause of truth would be finally triumphant (**Psalm 21:8–12**). This was "suggested" by the victory which had been achieved. As God had granted that victory, as He had so easily subdued the enemies of Himself and of His people—as He had gone so far beyond the expectations and the hopes of those who had gone forth to the conflict. The idea is naturally suggested that it would be thus with all His foes, and that there would be ultimately a complete victory over them.
- III. The expression of an earnest "desire" that God might be thus exalted, and might thus achieve a complete and final victory. **Psalm 21:13**

Taken from Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 21 chapter introduction (edited somewhat).

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Matthew Henry provides a much simpler outline.

Matthew Henry Outlines Psalm 21

- I. To congratulate him on his victories, and the honour he had achieved (**Psalm 21:1–6**).
- II. To confide in the power of God for the completing of the ruin of the enemies of his kingdom (**Psalm 21:7–13**).

Taken from Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Psalm 21 chapter introduction.

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The text for the inscription of Psalm 21 (including the commentary) is identical to that found in Psalm 20.

One change in my approach, which has become more pronounced in this exegetical study is, if someone else has covered a particular doctrine reasonably well, then I either refer to or include this doctrine in my exegesis, which allows me more time to complete the exegesis rather than to redo that which has been done reasonably well.

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Psalm 21 Inscription

Slavishly literal:

[To the preeminent one; a psalm to David.](#)

[For the choir director; a psalm by David.](#)

Moderately literal:

[To the preeminent one; a psalm of David.](#)

Psalm
20 inscription

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation⁴; George Lamsa's translation⁵, and Sir Lancelot Charles Lee Brenton's translation, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

⁴ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

⁵ For some odd reason, the text for 2Chronicles is available at <http://www.peshitta.org/pdf/ot/> but not 1Chronicles.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Latin Vulgate
Masoretic Text (Hebrew)
Septuagint (Greek)

Unto the end. A psalm for David.
To the preeminent one; a psalm to David.
For the end, a Psalm of David.

Significant differences:

Instead of having *to the preeminent one*, both the Greek and Latin have *to the end*. This is also the case with Psalm 4 5 6 etc. Although I have not checked each and every psalm where this word occurs, I would be surprised if the Greek or Latin translated this word differently elsewhere in the psalms. However, whereas the KJV and the Hebrew maintain some continuity in passages outside the psalms, the Greek and Latin do not. For this reason, the Hebrew is likely correct in every instance of this word (although, as we will see below, this does not automatically give us the English meaning for this word).

Thought-for-thought translations; paraphrases:

CEV (A psalm by David for the music leader.)
Easy English (Churchyard) (This is) a Psalm of David for the music leader
The Message A David psalm.

Partially literal and partially paraphrased translations:

*God's Word*TM For the choir director; a psalm by David.
New American Bible To the director; A Psalm of David.
NIRV For the director of music. A psalm of David.
New Life Bible **Song Of Praise For Being Kept Safe**

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English **To the chief music-maker. A Psalm. Of David.**
Complete Apostles' Bible For the end, A Psalm of David.
HCSB For the choir director. A Davidic psalm.
JPS (Tanakh—1917) For the Leader. A Psalm of David.
NET Bible® For the music director; a psalm of David. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.

Literal, almost word-for-word, renderings:

Concordant Literal Version A Davidic Psalm.
Updated *Emphasized Bible* To the Chief Musician. A Melody of David.
English Standard Version To the choirmaster. A Psalm of David.
exeGesés companion Bible To His Eminence; A Psalm by David.
MKJV To the Chief Musician. A Psalm of David.
Young's Updated LT To the Overseer. A Psalm of David.

The gist of this verse: This psalm is written by David and handed over to the chief musician.

Psalm 21 inscription a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
nâtsach (נָצַח) [pronounced naw-TZAHKH]	<i>to oversee, to supervise to be; preeminent, to be enduring; the Preeminent One</i>	Piel participle with the definite article	Strong's #5329 BDB #663

The Piel participle of nâtsach is given a wide variety of renderings: *overseer* (Young), *the music leader* (CEV), *choir director* (NASB, NLT), *choirmaster* (Owens), *leader* (NRSV, NEB, NAB) and *chief musician* (Rotherham).

Both the Greek and Latin have *to the end* instead.

Translation: [To the Preeminent One](#);... As we have seen with the numerous translations above, no one is clear as to who this person is. This psalm could be dedicated to God, which is essentially how I have translated it; however, it could be designed to be conducted by the chief musician, which is how Rotherham understands it. Most translators assume that this is given over to the choir director or the conductor or the one in charge of those who sang.

We find this word as a Piel infinitive in 1Chron. 15:21 23:4 2Chron. 34:12 Ezra 3:8–9. 1Chron. 23:4 indicates that this does not have to be a supervisory position, as it reads: [Of these \[38,000 Levites\], 24,000 were to oversee the work of the house of Yahweh; and 6000 were officers and judges.](#) Quite obviously, you cannot have 24,000 chiefs and no Indians, these were all of the Levites assigned to work on the Temple (Ezra 3:8–9 finds this word used in this same way). However, the supervisory nature of this word seems to be clear in 1Chron. 15:21 2Chron. 34:12.

Unfortunately, the exact meaning of the lâmed preposition is also hard to determine. We find several psalms which are ascribed to David written *to David*; but the idea is, the psalm *belongs to David*. The lâmed preposition is used more often when something is given *to* someone else or something is *for* someone else, the chief meanings of the lâmed preposition. Despite the use of the lâmed preposition with David throughout the book of Psalms, I have taken this to me that this psalm is written *for* whomever this Preeminent person is.

Barnes comments on this portion of the inscription: *This phrase in the title, "To the chief Musician," occurs at the beginning of 53 psalms, and at the close of the hymn in Habak. 3:19. It is uniformly rendered "to the chief Musician," and means that the psalm was intended for him, or was to be given to him, probably to regulate the manner of performing it. In no one instance does the title imply that he was the author. The word rendered "Chief Musician" is derived from [a Hebrew word] properly meaning "to shine," but not used in the Qal. In the Piel form it means to be conspicuous; to be over anything; to be chief; to be superintendent (2Chron. 2:2, 18 34:12) and then it means to lead in music. The meaning of the form used here, and in the other places where it occurs as a title to a psalm, is "Chief Musician," or precentor; and the idea is, that the psalm is to be performed under his direction; or that the music is to be directed and adapted by him.*⁶

Even though we have the same preposition used here as we find used with *David*, when he is the author, the many times that this phrase is found in combination with the author's name suggests more that there is a musical

⁶ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 4 introduction.

organization and that this song was delivered over to the Choirmaster (or conductor) of that organization to be sung and performed at various functions.

The NIV Study Bible has its opinion on this matter: *[For the director of music is] probably a liturgical notation, indicating either that the psalm was to be added to the collection of works to be used by the director of music in Israel's worship services, or that when the psalm was used in the temple worship, it was to be spoke [or, sung?] by the leader of the Levitical choir—or by the choir itself (see 1Chron. 23:4–5, 30 [Of the overseers over the works of the house of the Lord there were twenty-four thousand, and there were six thousand scribes and judges; and four thousand gatekeepers, and four thousand to praise the Lord with instruments which he made to praise the Lord...to stand in the morning to praise and give thanks to the Lord, and so in the evening] 25 [assignments are given to the sons of Korah, among others]). In this liturgical activity the Levites functioned as representatives of the worshiping congregation. Following their lead the people probably responded with "Amen" and "Praise the LORD" (Hallelujah); see 1Chron. 16:36 Neh. 5:13; compare 1Cor. 14:16 Rev. 5:14 7:12 19:4.⁷*

Psalm 21 inscription b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
miz ^e môwr (מִזְמוֹר) [pronounced mizê-MOHR]	<i>melody, song, poem, psalm</i>	masculine singular noun	Strong's #4210 BDB #274
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
Dâvid (דָּוִד); also Dâvîyd (דָּוִד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: ...a psalm of David. There are three words translated *psalm*; this is one of them which is found a little less than a third of the time. I'm not yet ready to differentiate between these three words, nor am I confident that there is an important lesson hidden in differentiating them.

What I would have expected to find, but have never found, is *by David*, where the bêyth preposition is used.

Perhaps the idea here is, this psalm is both written *by* David and it is *for* David, as a gift from God.

Chapter Outline

Charts, Maps and Short Doctrines

God's Blessings to the King

Slavishly literal:

Moderately literal:

⁷ The NIV Study Bible; ©1995 by The Zondervan Corporation; p. 782 (footnote). Text slightly edited and some of the passages were included as well.

**Y^ehowah, in Your Strength, the king
rejoices;
and in Your salvation [or, *in Your Jesus*],
how He runs in a circle in joy greatly.**

Psalm
21:1

**Y^ehowah, the king will rejoice in Your
Strength;
and how he rejoices in Your salvation [or,
in Your Jesus].**

**O Jehovah, the king rejoices in Your Strength
and he is greatly exhilarated by Your Jesus [or, *salvation*].**

Here is how others have handled this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation⁸; George Lamsa's translation⁹, and Sir Lancelot Charles Lee Brenton's translation, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Latin Vulgate

In Your strength, O Lord, the king will joy; and in Your salvation he will rejoice exceedingly.

Masoretic Text (Hebrew)

Y^ehowah, in Your Strength, the king rejoices;
and in Your salvation [or, *in Your Jesus*], how He runs in a circle in joy greatly.

Peshitta (Syriac)

THE king shall rejoice in thy strength, O LORD; and in thy salvation how greatly shall he rejoice!

Septuagint (Greek)

O Lord, the king shall rejoice in Your strength; and in Your salvation he shall greatly exalt.

⁸ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

⁹ For some odd reason, the text for 2Chronicles is available at <http://www.peshitta.org/pdf/ot/> but not 1Chronicles.

Significant differences: There is no *how* in the LXX, although it is found in the Latin and Syriac. The verb *to run in a circle* also means *to rejoice* (the idea is, being so happy, that you just have to get out there and run about, a concept which may escape some of you, unless, of course, you own a child.

Thought-for-thought translations; paraphrases:

CEV	Our LORD, your mighty power makes the king glad, and he celebrates victories that you have given him.
Easy English (Churchyard)	LORD, the king is enjoying your power. He is very happy. You gave him help to win.
Easy-to-Read Version	Lord, your strength makes the king happy. He is so happy when you save him.
Good News Bible (TEV)	The king is glad, O LORD, because you gave him strength; he rejoices because you made him victorious.
<i>The Message</i>	Your strength, GOD, is the king's strength. Helped, he's hollering Hosannas.
New Century Version	Lord, the king rejoices because of your strength; he is so happy when you save him!
New Life Bible	O Lord, in Your strength the king is glad! How great is his joy in Your saving power!
New Living Translation	How the king rejoices in your strength, O Lord! He shouts with joy because you give him victory.
New Simplified Bible	The king finds joy in your strength, O Jehovah. What great joy he has in your salvation!

Partially literal and partially paraphrased translations:

American English Bible	O Jehovah: The king will gladly submit to Your power, and for Your salvation he calls out in joy.
<i>God's Word</i> TM	The king finds joy in your strength, O LORD. What great joy he has in your victory!
New American Bible	LORD, the king finds joy in your power; in your victory how greatly he rejoices!
NIRV	Lord, the king is filled with joy because you are strong. How great is his joy because you help him win his battles!
New Jerusalem Bible	Yahweh, the king rejoices in your power; How your saving help fills him with joy!
Today's NIV	The king rejoices in your strength, LORD. How great is his joy in the victories you give!

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	The king will be glad in your strength, O Lord; how great will be his delight in your salvation!
Context Group Version	The king shall joy in your strength, O YHWH; And in your rescue how greatly he shall rejoice!
NET Bible®	O LORD, the king rejoices in the strength you give; [Heb "in your strength." The translation interprets the pronominal suffix as subjective, rather than merely descriptive (or attributive).] he takes great delight in the deliverance you provide. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.

Literal, almost word-for-word, renderings:

Concordant Literal Version O Yahweh, in Your strength is the king rejoicing, And in Your salvation, how exceedingly is he exulting!

exeGesés companion Bible The sovereign cheers in your strength,
O Yah Veh;
how mightily he twirls in your salvation:

Hebrew Names Version MKJV The king rejoices in your strength, LORD! How greatly he rejoices in your yeshu`ah!
The king shall rejoice in Your strength, O Jehovah; and in Your salvation how greatly shall he rejoice!

Thieme O Jehovah/God . . . in Your Omnipotence/Integrity {`oz} the King {David} will 'express his happiness'/celebrate {based on having capacity from doctrine resident in his soul}.
And, in Your victory/deliverance {y@shuw`ah - can mean salvation, but here deliverance is better} how greatly shall he 'overtly rejoice'/'dance for happiness' {giyl - outer expression of Joy - dancing in a circle}!.

WEB The king rejoices in your strength, Yahweh! How greatly he rejoices in your salvation!

Young's Updated LT Jehovah, in Your strength is the king joyful; In Your salvation how greatly he rejoices.

The gist of this verse: This psalm addresses Jehovah and speaks of the king, who is joyful in Jehovah's strength and who rejoices in Jehovah's salvation.

Psalm 21:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
‘ôz (זֹר) [pronounced góhz]	<i>strength, might; firmness, defense, refuge, protection; splendor, majesty, glory praise</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #5797 BDB #738
sâmach (שָׂמַח) [pronounced saw-MAHKH]	<i>to rejoice, to be glad, to be joyful, to be merry</i>	3 rd person masculine singular, Qal imperfect	Strong's #8055 BDB #970
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun	Strong's #4428 BDB #572

Translation: *Y^ehowah, the king will rejoice in Your Strength;...* Psalms can be written with parallel or contrasting thoughts in adjacent lines. God is addressed as *Y^ehowah*, which usually refers to the 2nd Person of the Trinity, but can refer, actually, to any member of the Trinity. Jesus instructed His disciples to pray to God the Father (Matt. 6:9). For this reason, and based upon what follows, David is addressing God the Holy Spirit.

As discussed in the introduction, there will be a parallel meaning throughout. On the one hand, *the king* refers to David himself; and, on the other, *the King* refers to Jesus Christ.

In the next half of v. 1, David will great rejoice over *Jesus*, so it is reasonable to understand *Strength* here to refer to God the Holy Spirit. The members of the Trinity have specific functions in relationship to us, and we can relate these functions to the building of a house. A house must be planned and committed to paper first. In theology, this is known as the plan of God or the divine decree, and they were developed by God the Father in eternity past. The homeowner may or may not see the architect; we do not see God the Father (I am trying to keep this analogy going). What is often ignored in the process of building a house is energy or power or strength. This is God the Holy Spirit. No house can be built apart from energy or power. Nowadays, if there is no source of power (electricity or a generator), then most workers will not even work. The 2nd member of the Trinity is the One Who executes the plan of God using the energy provided by God, and that is Jesus Christ, the revealed Person of the Trinity. In the analogy, this would be the builder of a house, with whom you may have face to face contact. So a house requires a planner, a builder and energy in order to build a house, this well-illustrates the functions of the Trinity.

Given the context, one must interpret *king* to refer to David, or to anyone sitting upon the Davidic throne. David, as the king of his country and as a great warrior, he appreciates all that God has provided, and how God has delivered him repeatedly in war.

However, on the other hand, when our Lord became true humanity, He depended upon the strength of the Holy Spirit. The humanity of Jesus Christ depended entirely upon the power of God the Holy Spirit.

One of the doctrines, which I do not believe was every really understood or fully explained, until R. B. Thieme Jr. came on the scene, is the function of God the Holy Spirit in the life of Jesus Christ. Our Lord did not rely upon His Deity throughout His life, but He relied upon God the Holy Spirit, much as we do in our own lives.

Ministry of Holy Spirit to Jesus Christ

1. The Holy Spirit was involved in Jesus' conception. Matt. 1:18, 20–21 Luke 1:35
2. The Spirit of God descended upon our Lord visibly after He was baptized. Matt. 3:16 Mark 1:10 Luke 3:22 John 1:32
3. The Holy Spirit was not given by measure to Jesus Christ. John 3:34
4. The Spirit led our Lord into the wilderness. Matt. 4:1 Mark 1:12 Luke 4:1
5. Christ performed His miracles in the power of the Spirit. Matt. 12:28
6. Our Lord functioned by the power of the Holy Spirit. Luke 4:14
7. Our Lord found happiness in the Spirit. Luke 10:21
8. This next point is a minor point of contention.
 - a. Bob originally taught that the Holy Spirit remained with Christ indwelling Him from the virgin birth until 12 noon to the cross. At that time, Christ was made sin for us. The Holy Spirit forsook the humanity of Christ. When our Lord cried out, "**My God My God, why have You forsaken Me,**" He was lamenting being abandoned by God the Father and God the Holy Spirit. This is based upon the vocative *My God* being used twice. Matt. 27:46
 - b. Another school of thought teaches that God the Holy Spirit gave our Lord the power to remain on the cross and to bear our sins.¹ This is based upon the verb in "**Why have You forsaken Me?**" being a 2nd person *singular*, aorist active indicative.
9. The Holy Spirit helped ot raise Jesus Christ from the dead. Rom. 8:11 1Peter 3:18
10. The Holy Spirit empowered the teaching of Jesus Christ. Isa. 61:1 Luke 4:18
11. Jesus Christ functioned in the sphere of God the Holy Spirit. He did not use His own Deity for His power. The energy or power which our Lord used is exactly the same energy and power which is available to all believers. As Bob Thieme, Jr. often said, Jesus Christ test drove the exact same power system which we have access to as believers in Him. Matt. 12:18 John 6:63 7:39 14:16–31 16:13 Rom. 8:4–16 15:13 1Cor. 3:16 2Cor. 8:9 Gal. 4:6 Col. 2:9

This was taken from my notes from R. B. Thieme Jr.'s 1962 study of Isaiah, lesson 536_037 (and I have edited and modified this doctrine somewhat).

¹ Robert McLaughlin teaches this at http://www.gbible.org/_files/pdf/070598.pdf

R. B. Thieme, Jr.'s book, *Christian Integrity* is all about the divine power system which is available to us; and how that this is the same power system utilized by Jesus Christ in His humanity (this is an expansion of point #11). This book can be ordered at <http://rbthieme.org/christia.htm> (as with all of their publications, there is no charge).

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Psalm 21:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (בּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
y ^e shûw'âh (יְשׁוּׁוֹהַ) [pronounced <i>y^eshoo-GAW</i>]	<i>deliverance, salvation</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3444 BDB #447

This word is transliterated *Joshua* [*Yeshuah*]; the Greek equivalent to *Joshua* is *Jesus*. *Joshua* is actually Y^eh^owshûa' (יְהוֹשׁוּׁוֹהַ) [pronounced *y^ehoh-SHOO-ahg*]. However, this form, also found in Neh. 8:17, but usually translated *Jeshua* (see, for instance, Neh. 12:1, 7) is actually closer to the Greek name *Jesus*. First of all, there is no *j* in the Greek or the Hebrew. Often, in the Hebrew, their yodh (י = y) is transliterated with a *j*. The Greek will sometimes transliterate the Hebrew yodh with the Greek iota (י = i). Secondly, the Greek has no equivalent letter for ה or ו so, when a word ends in either of those letters, the Greeks would transliterate this with an *s* on the end instead (in our English versions, we are often unaware of this, because, in order to maintain consistency with names, most English versions transliterate these names the same, Old or New Testaments, so that we don't think they are different people). Finally, in the Hebrew, there is the letter sîyn (שׁ = s) and the letter shîyn (שׁ = sh). The Greek transliterates either of these with a sigma (σ or ζ at the end of a word), so *Joshua* or *Jeshua* is transliterated *Jesus*.

mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why; what [thing]; anything, something, whatever</i>	interrogative; exclamatory particle; indefinite pronoun; relative pronoun	Strong's #4100 BDB #552
gîyl (גִּיל) [pronounced <i>geel</i>]	<i>to go in a circle; the leap for joy, to rejoice</i>	3 rd person masculine singular, Qal imperfect	Strong's #1523 BDB #162
m ^e ôd (מְּוֹד) [pronounced <i>m^e-ODE</i>]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

Translation: ...and how he rejoices in Your salvation [or, in Your Jesus]. For those of you who recall your childhood, or for those of you who jog and love it, you can understand being so excited about something, or so enthused, that you can hardly wait to get out of the house a run a few miles. At one time, I felt this way. As I get older, I still get out there and run, but not nearly as fast or with the same enthusiasm. However, there are times which I recall when, the temperature outside was 60 or 65°, there was a light breeze blowing, and particularly under a bright full moon or an early morning light, I would be personally jazzed about getting outdoors and running. I realize to some of you, that makes little or no sense. But that is the connotation of this verb. You are so happy and so excited, that you just want to run (or here, more specifically, run about in a circle). If you have a happy

child and if you see them ready to burst out in the world—perhaps you are taking him to a playground, and he can hardly wait to get to it—that may help you to understand the verb.

It is very common, in the Hebrew, to have the direct object come first, then the verb, and then the noun. Although this does give some emphasis to the direct object, throwing in the exclamatory particle does so even more. It somewhat separates the direct object from the verb, giving greater emphasis to the direct object.

What is being emphasized in the Hebrew text is *Jesus*, and I have explained, letter by letter, how this ends up being the name for *Jesus*, but allow me to set up a chart below. In the Hebrew, this word is $y^e sh\hat{u}w' \hat{a}h$ (יְשׁוּעָה).

Jesus in the Hebrew of the Old Testament

Hebrew	Greek	English
$y = י$	There is no y in the Greek, so sometimes this letter is carried over as an iota ($i = ι$)	Even though we have an i in the English, this is actually the transliteration of a consonant, so we take the Greek i and make it into a J
The short e	$^e = \epsilon$ (epsilon) [sometimes this can be a silent e or a short e]; however, the long \hat{e} may be used in the Greek, which is η (<i>Joshua</i> is transliterated this way in Acts 7:45 and Heb. 4:8)	$^e = \epsilon$ (epsilon) = e
$sh = ש$	$\psi = \sigma$ (sigma—there is no sh sound in the Greek)	$\psi = \sigma$ (sigma) = s [from the Hebrew, we render this as an sh , but from the Greek, we go with a simple s as there is no sh sound in the Greek]
$\hat{u}w = ו$	$\upsilon = \upsilon$ (upsilon)	$\upsilon = \upsilon$ (upsilon) = u
The Greek does not have an equivalent for $^c = y$, which sound comes from the back of the throat. The Greek often ignores this letter altogether, and the English does as well.		
$ah = ה$	The Greek does not have an h , ¹⁰ so the Greek will often take the Hebrew h , at the end of a word, and transliterate it with a sigma (σ or, more correctly, ς , which is how a sigma is written at the end of a word)	$ah = ה = \varsigma = s$

The end result is, this is taken into the Greek as Ιησους or Ιησους , which we transliterate as *Jesus*.

In the Greek, *Joshua* = *Jesus*.

¹⁰ The Greek does have a rough breathing, which we transliterate as an h , at the beginning of some Greek words.

So, although this word is translated *deliverance*, *salvation*, it is properly transliterated *Jesus*. It is found 78 times in the Old Testament, and the first time is Gen. 49:18, which reads: **I wait for [or, eagerly look for] Your Jesus [or, Your salvation], O Y^ehowah**. The context for this is quite marvelous. You may recall the judgment which God passed in Gen. 3, and how the serpent would bite the heel of the Seed of the Woman (Jesus), and the Seed of the Woman would crush the head of the serpent (a deadly blow). The tribe of Dan is compared to a serpent in this passage, which strikes the heel of a horse (Gen. 49:17), which is followed by **I will eagerly anticipate Your Jesus, O Jehovah**.

Chapter Outline

Charts, Maps and Short Doctrines

So, we have David the king, speaking of all 3 members of the Trinity in this first verse: **Y^ehowah [God the Father], the king will rejoice in Your Strength [God the Holy Spirit]; and how he rejoices in Your salvation [or, in Your Jesus]**.

As I have already pointed out, *the King* can refer to Jesus Christ as well. **Y^ehowah, the King will rejoice in Your Strength; and how He rejoices in Your salvation**. God the Father planned out our salvation; God the Son executed God's plan, and receives many brothers (us) to Himself (Rom. 8:29). God the Holy Spirit provided the power for God the Son to execute God the Father's plan.

Those in the Old Testament understood that their Savior to Come would be King as well: **For to us a Child is born, to us a Son is given; and the government shall be on His shoulder; and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. There is no end of the increase of His government and peace on the throne of David, and on His kingdom, to order it and to establish it with judgment and with justice from now on, even forever. The zeal of Jehovah of Hosts will do this** (Isa. 9:6–7). This was confirmed by the wise man who came out of the east to worship the One called King of the Jews (Matt. 2:2), which Jesus is now sitting on the throne at the right hand of God (Heb. 12:2).

<p>A desire of his heart You gave to him and a request of his lips You did not keep back.</p> <p>Selah!</p>	<p>Psalm 21:2</p>	<p>You gave to him the desire of his heart and you did not withhold the request of his lips.</p> <p>[Musical] Pause [or, musical interlude; lit., Selah!]</p>
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**You gave him his heart's desire
and you did not keep back what his lips requested.**

Musical Interlude

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	You have given him his heart's desire: and have not withheld from him the will of his lips.
Masoretic Text (Hebrew)	A desire of his heart You gave to him and a request of his lips You did not keep back. Selah!
Peshitta (Syriac) Septuagint (Greek)	You have given him his heart's desire, and have not withheld the request of his lips. You have granted him the desire of his <u>spirit</u> , and have not withheld from him the request of his lips. Pause.

Significant differences: The Hebrew, Latin and Syriac all have *heart*, whereas the Greek has *spirit*. This could have simply been the call of the translator, where the word to him indicated the inner being. Both Brenton and the Complete Apostles' Bible rendered this *soul*.

The Latin and Syriac typically lack *selah*.

Thought-for-thought translations; paraphrases:

CEV	You did what he wanted most and never told him "No."
Easy English (Churchyard)	You gave to him what he really wanted. You gave to him everything that he asked for. SELAH
Easy-to-Read Version	You gave the king the things he wanted. Lord, the king asked for some things, and you gave him what he asked for.
Good News Bible (TEV) <i>The Message</i>	You have given him his heart's desire; you have answered his request. You gave him exactly what he wanted; you didn't hold back.
New Century Version	You gave the king what he wanted and did not refuse what he asked for. <i>Selah</i>
New Life Bible	You have given him the desire of his heart. You have not kept from him anything that he has asked for.
New Living Translation	For you have given him his heart's desire; you have withheld nothing he requested. <i>Interlude</i>
New Simplified Bible	You gave him his heart's desire. You did not refuse the prayer from his lips.

Partially literal and partially paraphrased translations:

American English Bible	You have given him all that his heart desires, and not deprived him of the things that he begged for.
<i>God's Word</i> ™ NIRV	You gave him his heart's desire. You did not refuse the prayer from his lips. <i>Selah</i> You have given him what his heart longed for. You haven't kept back from him what his lips asked for. <i>Selah</i>

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	You have given him his heart's desire, and have not kept back the request of his lips. <i>Selah</i> .
Complete Apostles' Bible	You have granted him the desire of his soul, and have not withheld from him the request of his lips. Pause.
HCSB	You have given him his heart's desire and have not denied the request of his lips. <i>Selah</i>
JPS (Tanakh)	You have granted him the desire of his heart, have not denied the request of his lips. <i>Selah</i>
Judaica Press Complete T. NET Bible®	You gave him his heart's desire, and the speech of his lips You have never withheld. You grant [The translation assumes the perfect verbal forms in v. 2 are generalizing, stating factually what God typically does for the king. Another option is to take them as present perfects, "you have granted. you have not refused." See v. 4, which mentions a specific request for a long reign.] him his heart's desire; you do not refuse his request. (<i>Selah</i>)

Literal, almost word-for-word, renderings:

The Amplified Bible You have given him his heart's desire and have not withheld the request of his lips. Selah [pause, and think of that]!

Concordant Literal Version The yearning of his heart, You will give to him, And the proposal of his lips You will not withhold at all. Interlude

exeGesés companion Bible you give him the desire of his heart and withhold not the yearning of his lips. Selah.

Thieme You {God} have given him {David} the desire {ta'avah} of his 'right lobe'/heart {blessings in time}, and You have not held back {mana`} the request of his lips {all David's prayer requests were answered}. Selah/'orchestra plays on, voices rest'. {Selah means singers rest and instruments play on - it is a picture of you resting while the Grace of God continues on}

WEB You have given him his heart's desire, And have not withheld the request of his lips. Selah.

Young's Updated LT The desire of his heart You gave to him, and the request of his lips You have not withheld. Selah.

The gist of this verse: Whatever the king [or, *King*] desired, God gave to him [Him].

Psalm 21:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ta'āvâh (תַּאֲוָה) [pronounced tah-uh-VAW]	<i>desire, lust</i>	feminine singular construct	Strong's #8378 BDB #16
lêb (לֵב) [pronounced lay ^b v]	<i>heart, inner man, mind, will, thinking</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3820 BDB #524
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: You gave to him the desire of his heart... David is speaking or praying to God and *desire* here is in the singular. So, God is not giving him all that he wants. In the human realm, David, as king, would desire victory for his army (or deliverance).

Application: Our own Congress has gone far afield in this regard. Simply as political posturing, they voted again and again to place a timetable on the withdrawal of our troops from Iraq, win or lose. The lead Senator in our Congress pronounced this war lost several months before it became apparent that we were clearly winning. David, who no doubt prayed for victory for his troops regularly, and wrote psalms stating the same, understood the importance of victory and deliverance by God; many members of our Congress, if they could get more votes on the backs of a few dead soldiers, they would do it in an instant.

Obviously, there is also ultimate deliverance, the deliverance from death into life, and this would also be a reasonable interpretation of this verse, given the context.

Psalm 21:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾăresheth (אֲרֶשֶׁתׁ) [pronounced <i>ahr-EH-sheth</i>]	<i>a desire, a longing; a request</i>	feminine singular construct	Strong's #782 BDB #77
sâphâh (שִׁפְהַי) [pronounced <i>saw-FAWH</i>]	<i>lip, tongue; words, speech; dialect, language; edge, border [or, lip] [of something]</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #8193 BDB #973
<p>Although Owen lists this as a feminine singular noun, it looks to be a feminine plural noun to me. I do not know how to distinguish a dual noun from a plural noun when it has the 3rd person masculine singular, nor could I find this in Seow's book.</p>			
bal (לֹב) [pronounced <i>bah</i>]	<i>nothing, not, not yet, scarcely; lest [when followed by a future]; so that...not</i>	adverb	Strong's #1077 BDB #115
mânaʿ (מָנַע) [pronounced <i>maw-NAHÇ</i>]	<i>to keep back, to restrain, to withhold, to hold back</i>	2 nd person masculine singular, Qal perfect	Strong's #4513 BDB #586

Translation: ...and you did not withhold the request of his lips. This would simply be a reference to prayers, whether delivered from the knees, from a horse in battle, or in the form of a psalm.

Recall the double application principle. V. 2 applies to David, but also to our Lord Jesus Christ, the King of Kings.

The Prayers of Jesus

Text	Commentary
<p>“Therefore pray in this way: Our Father, Who is in Heaven, Hallowed be Your name. Your kingdom come, Your will be done, on earth as it is in Heaven. Give us this day our daily bread; and forgive us our debts as we also forgive our debtors. And lead us not into temptation, but deliver us from the evil. For Yours is the kingdom, and the power, and the glory, forever. Amen.” (Matt. 6:9–13).</p>	<p>Our Lord first taught His disciples how to pray. It should be pointed out that, in context, His disciples were not to pray with empty repetitions, so simply repeating this prayer was not what our Lord told His disciples to do.</p> <p>Our prayers are to be directed toward God the Father, Who is in heaven. All that God has planned will come to pass on this just as His will is done in heaven. We are to ask for our daily needs, we are to ask for forgiveness and we are to forgive those who have wronged us. We are to ask God for guidance. Finally, we are to recognize the greatness, power and kingdom of God, and close with, <i>I believe it</i>.</p>

The Prayers of Jesus

Text	Commentary
<p>At that time Jesus answered and said, "I thank You, O Father, Lord of Heaven and earth, because You have hidden these things from the wise and learned, and revealed them to babes. Even so, Father, for so it seemed good in Your sight." (Matt. 11:25–26).</p>	<p>In the context, Jesus is excoriating those to whom He has come, but who have rejected Him. Jesus thanks His Father, that the truth which He taught could be understood by anyone with positive volition. Those who rejected Him, rejected His teaching.</p> <p>So that there is no misunderstanding, God does not hide His Word from those who go to colleges, but reveals it only to children. The key is positive volition toward God. We do not have to be brilliant to understand the Word of God; we need only trust in our Lord (young children have faith in what their parents tells them).</p>
<p>Jesus lifted up His eyes and said, "Father, I thank You that You have heard Me. And I know that You hear Me always, but because of the people who stand by I said it, so that they may believe that You have sent Me." (John 11:41b–42).</p>	<p>Jesus intentionally waited until Lazarus was dead, and then He went to Martha, the sister of Lazarus. Before Jesus raised Lazarus from the dead, He prayed, thanking God for hearing Him, and so that those who were with Him at that time, would hear and observe, and then believe on Him.</p>
<p>"And My soul is troubled, and what shall I say? Father, save Me from this hour? But for this cause I came to this hour. Father, glorify Your name!" Then there came a voice from the heaven saying, "I have both glorified it and will glorify it again." (John 12:27–28).</p>	<p>Jesus is about to enter into Jerusalem, riding on a donkey. He knows that He is drawing near to His crucifixion, which will be the greatest pain and suffering ever experience. Facing this hour was troubling for Jesus, and He herein prayed to God the Father.</p>
<p>The following prayer is quite long, so I broke it up into pieces.</p>	
<p>Jesus spoke these words and lifted up His eyes to Heaven and said, "Father, the hour has come. Glorify Your Son so that Your Son also may glorify You, even as You have given Him authority over all flesh so that He should give eternal life to all You have given Him. And this is life eternal, that they might know You, the only true God, and Jesus Christ whom You have sent. I have glorified You upon the earth. I have finished the work which You have given Me to do." (John 17:1–4).</p>	<p>Jesus spoke this prayer during the Upper Room Discourse with His disciples.</p> <p>Jesus Christ spoke this prayer apparently before His disciples. He speaks of Himself in the 3rd person here, and asks to be glorified so that He may glorify God the Father.</p> <p>Jesus speaks of having authority over all flesh, and that He might give eternal life to those whom God the Father has given to Him.</p> <p>This is one of the five times in the gospels where we find our Lord called <i>Jesus Christ</i> and the only recorded time when He speaks of Himself with this name.</p>

The Prayers of Jesus

Text	Commentary
<p>“And now Father, glorify Me with Yourself with the glory which I had with You before the world was. I have revealed Your name to the men whom You gave to Me out of the world. They were Yours, and You gave them to Me, and they have kept Your word. Now they have known that all things, whatever You have given Me, are from You. For I have given to them the Words which You gave Me, and they have received them and have known surely that I came out from You. And they have believed that You sent Me. I pray for them.” (John 17:5–9a).</p>	<p>Jesus has revealed <i>God’s Name</i>, which means His reputation, His person and His essence to the disciples. These disciples belonged to God and God gave them to Jesus. Jesus has taught them all things. They are aware that these words come from God.</p>
<p>I do not pray for the world, but for those whom You have given Me, for they are Yours. And all Mine are Yours, and Yours are Mine; and I am glorified in them. And now I am in the world no longer, but these are in the world, and I come to You, Holy Father. Keep them in Your name, those whom You have given Me, so that they may be one as We are. While I was with them in the world, I kept them in Your name. Those that You have given Me I have kept, and none of them is lost, but the son of perdition, that the Scripture might be fulfilled. (John 17:9b–12).</p>	<p>Jesus does not pray for the world, but He prays for those that God has given Him, and that Jesus would be glorified in them. All that God gave them, Jesus has kept, except for the son of perdition, that Scripture might be fulfilled (compare John 13:18 with Psalm 12:9).</p>
<p>“And now I come to You, and these things I speak in the world that they might have My joy fulfilled in them. I have given them Your Word, and the world has hated them because they are not of the world, even as I am not of the world. I do not pray for You to take them out of the world, but for You to keep them from the evil. They are not of the world, even as I am not of the world.” (John 17:13–16).</p>	<p>Jesus speaks His Word so that the disciples might have joy fulfilled in them, and the world hates them because they are not of the world. However, Jesus prays that they be left in the world, but kept from evil.</p>

The Prayers of Jesus

Text	Commentary
<p>“Sanctify them through Your truth. Your Word is truth. As You have sent Me into the world, even so I have sent them into the world. And I sanctify Myself for their sakes, so that they also might be sanctified in truth. (John 17:17–19).</p>	<p>He prays that they are set apart from the world with the truth. As Jesus was sent into the world, so He will send His disciples into the world.</p>
<p>“And I do not pray for these alone, but for those also who shall believe on Me through their word, that they all may be one, as You, Father, are in Me, and I in You, that they also may be one in Us, so that the world may believe that You have sent Me. And I have given them the glory which You have given Me, that they may be one, even as We are one, I in them, and You in Me, that they may be made perfect in one; and that the world may know that You have sent Me and have loved them as You have loved Me.” (John 17:20–23).</p>	<p>Jesus prays not only for those with Him but for all who would believe in Him, so that the world would know that God loves them as He has loved His Son.</p>
<p>“Father, I desire that those whom You have given Me, that they may be with Me where I am, that they may behold My glory which You have given Me, for You have loved Me before the foundation of the world. O righteous Father, indeed the world has not known You; but I have known You, and these have known that You have sent me. And I made known to them Your name, and will make it known, so that the love with which You have loved Me may be in them, and I in them.” (John 17:24–26).</p>	<p>Jesus has made God known to the world and He prays that the love of God may be in them as Christ is in them.</p> <p>After this, Jesus took His disciples to a garden.</p>
<p>And He went forward a little and fell on the ground. And He prayed that, if it were possible, the hour might pass from Him. And He said, “Abba, Father, all things are possible to You. Take away this cup from Me. Yet not what I will, but what You will.” (Mark 14:35–36).</p>	<p>This prayer revealed just how painful the anticipation of the cross was for our Lord. Technically, God did not refuse Jesus on this occasion, as our Lord prayed <i>not what I will, but what You will</i>; but God’s justice must be satisfied in order for us to be saved.</p>

The Prayers of Jesus	
Text	Commentary
“And Jesus said, Father, forgive them, for they do not know what they do.” (Luke 23:34a).	Apparently, as they began to crucify our Lord, Jesus continued to say to God the Father, “Forgive, for they do not know what they are doing.” I should point out that this is one of the doubtful phrases found in the New Testament. Furthermore, these words are not found in any of the parallel accounts.
“And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani?” (which being translated is, My God, My God, why did You forsake Me?) (Mark 15:34).	When on the cross, our Lord shouted out, “My God, My God, why have You forsaken Me?” Our Lord had been judged for our sins between noon and 3 pm, and this He called out at 3 pm.
And crying with a loud voice, Jesus said, “Father, into Your hands I commit My spirit.” And when He had said this, He breathed out the spirit (Luke 23:46).	Our Lord’s final words on the cross were to trust His spirit to God’s hands.

Our Lord prayed to God from His humanity. All that He prayed for, God answered, as long as it was within the divine plan. The only exception was, Jesus said, “Abba, Father, all things are possible to You. Take away this cup from Me. Yet not what I will, but what You will.” This was a prayer which expressed great trepidation at the contemplation of bearing our sins, and an acceptance of this before God.

Chapter Outline

Charts, Maps and Short Doctrines

On the surface, there appears to be a parallel between Psalm 20:4 and 21:2:

Psalm 20:4 and Psalm 21:2		
Scripture	Psalm 20:4	Psalm 21:2
Very literal:	He gives to you as your heart [or, <i>May He give to you as your heart</i>] and all your counsel He fulfills.	A desire of his heart You gave to him and a request of his lips You did not keep back.
Nearly literal:	He gives to you according to your heart and He fills up all of your wisdom [or, <i>He fulfills your plans</i>].	You gave to him the desire of his heart and you did not withhold the request of his lips.
Paraphrase:	He gives you what your heart desires and He fills you with wisdom.	You gave him his heart's desire and you did not keep back what his lips requested.
Explanation (as applied to David)	God gives to David according to his thinking; and He fills David up with wisdom.	God has given David the desire or request of his heart, and what he has requested, God did not withhold.
Explanation (as applied to Jesus Christ)	God the Father gives to God the Son according to His thinking and He fills the humanity of our Lord with wisdom.	God gives to our Lord as He has asked in prayer; God has not withheld anything from Him.

Although some translations make these verses appear to be parallel, they actually mean different things. However, this may reasonably be a fulfillment of the prayer in Psalm 20:1–4: *The king rejoices in Your strength, O Jehovah; and how greatly does he rejoice in Your salvation. You have given him his heart's desire [lit., according to his heart] and have not withheld the prayer of his lips. Selah. For You will precede him with the blessings of goodness; You set a crown of pure gold on his head. He asked life from You: You gave to him length of days forever and ever.*

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 21:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
çelâh (סֶלָה) [pronounced seh-LAW]	<i>to lift up, to elevate, to exalt [with one's voice], to gather, to cast up [into a heap]; it is transliterated Selah</i>	interjection	Strong's #5542 BDB #699

The verbal cognate is 'âlâh (אָלַח) [pronounced çaw-LAW], which means *to lift up and toss aside*. In the Piel stem, it means *to weigh*, which involves lifting up the object and placing it upon the balance. Gesenius gives the meaning of çelâh as *rest, silence, pause*, as çelâh does not necessarily have to match the meaning of its cognates. My thinking, which is a combination of BDB and Gesenius, is that the voices build up to a crescendo here, and, very likely, they are then followed by a vocal (but not necessarily, musical) silence. This would reconcile the points made by Gesenius and still make this compatible with its cognates.¹¹ Another very reasonable possibility is that the instruments *are lifted up* for a musical interlude. The instruments would be held down while the singing takes place, and then lifted up so that their sound would better project when the singing stops. The NLT translation of *Interlude* is very good.

Translation: *[Musical] Pause* [or, musical interlude; lit., *Selah!*] As described in the exegesis, this word çelâh comes from a verb which means *to lift up*. It is reasonable to assume that those who are playing musical instruments are to lift up these instruments and play during a pause in the singing. I believe that this is called the *bridge* in modern music?

Keil and Delitzsch suggest: *The music, as Sela directs, here becomes more boisterous; it gives intensity to the strong cry for the judgment of God; and the first unfolding of thought of this Michtam is here brought to a close.*¹²

R. B. Thieme Jr: *Selah means singers rest and instruments play on - it is a picture of you resting while the grace of God continues on.*¹³

What we are to do is to stop and to think about what David has said, particularly about the bloodless and the burnt offerings, as well as about God's willingness to help us in all circumstances, and how closely these things are related.

¹¹ For more discussion, see H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 588.

¹² Keil & Delitzsch, *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 5, p. 404.

¹³ From http://syndein.com/Psalms_20.html accessed May 25, 2009.

**You precede him blessings of good;
You set to his head a crown of gold.**

Psalm
21:3

**You precede him [with] blessings of good;
You place a crown of gold upon his head.**

**You anticipate his needs and place before him divine blessings;
You place a crown of gold upon his head.**

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	For You have <u>prevented</u> him with blessings of <u>sweetness</u> : You have set <u>on</u> his head a crown of <u>precious stones</u> .
Masoretic Text (Hebrew)	You precede him blessings of good; You set to his head a crown of gold.
Peshitta (Syriac)	For You have <u>blessed</u> him beforehand with the blessings of goodness; You have set a precious crown on his head.
Septuagint (Greek)	For You have anticipate him with blessings of goodness; You have set <u>upon</u> his head a crown of <u>precious stone</u> .

Significant differences: The first Greek verb is one of the meanings of the Hebrew verb. The first Latin verb is one of the meanings of the Greek verb used, but not of the Hebrew verb. The English version of the Syriac uses another verb altogether.

I do not know that Latin. I hope that *sweetness* is not a good translation from the Latin.

The preposition which we would expect in the second line is not found, but the Latin, Syriac and Greek all use *on* or *upon*; the Hebrew has *to*, *for* (which will require some discussion).

The Hebrew has *a crown of gold*; the Latin and Greek both have *a crown of precious stone (s)*. This is the most problematic difference in the texts, but it does not cause a problem in the overall understanding.

Thought-for-thought translations; paraphrases:

CEV	You truly blessed the king, and you placed on him a crown of finest gold.
Easy English (Churchyard)	You met him and gave to him such good things: you put a crown of the best gold on his head.
Easy-to-Read Version	Lord, you really blessed the king. You put the gold crown on his head.
Good News Bible (TEV)	You came to him with great blessings and set a crown of gold on his head.
<i>The Message</i>	You filled his arms with gifts; you gave him a right royal welcome.
New Life Bible	For You meet him with gifts of good things. You set a crown of pure gold on his head.
New Living Translation	You welcomed him back with success and prosperity. You placed a crown of finest gold on his head.

Partially literal and partially paraphrased translations:

American English Bible	Before he asked You gave him great blessings, and placed a gemmed crown on his head.
<i>God's Word</i> ™	You welcomed him with the blessings of good things and set a crown of fine gold on his head.

New Jerusalem Bible	For you come to meet him with blessings of prosperity, put a crown of pure gold on his head.
Revised English Bible	You welcome him with blessings and prosperity and place a crown of finest gold on his head.
Today's NIV	You came to greet him with rich blessings and placed a crown of pure gold on his head.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	For you go before him with the blessings of good things: you put a crown of fair gold on his head.
Complete Apostles' Bible	For You have blessed him with blessings of goodness; You have set upon his head a crown of precious stone.
Context Group Version	For you meet him with the esteem { pl } of goodness: You set a crown of fine gold on his head.
HCSB	For You meet him with rich blessings; You place a crown of pure gold on his head.
JPS (Tanakh)	You have proffered him blessings of good things, have set upon his head a crown of fine gold.
NET Bible®	For you bring him rich [Heb "good."] blessings; [You bring him rich blessings. The following context indicates that God's "blessings" include deliverance/protection, vindication, sustained life, and a long, stable reign (see also Pss 3:8; 24:5).] you place a golden crown on his head.
NIV – UK	You welcomed him with rich blessings and placed a crown of pure gold on his head.

Literal, almost word-for-word, renderings:

American KJV	For you prevent him with the blessings of goodness: you set a crown of pure gold on his head.
Concordant Literal Version	For You shall succor him with blessings of good; You shall set a glittering gold crown on his head.
English Standard Version exeGesés companion Bible	For you meet him with rich blessings; you set a crown of fine gold upon his head. For you anticipate him with the blessings of goodness; you set a crown of pure gold on his head;.
LTHB	For You will precede him <i>with</i> the blessings of goodness; You set a crown of pure gold on his head.
MKJV	For You go before him <i>with</i> the blessings of goodness; You set a crown of pure gold on his head.
Thieme	For You {God} have proceeded him {David} with the blessings { Bârahah - plural} of the {divine} good { towb} {blessings in time - SG2 blessings from the integrity of God}. You {God} have placed on his head a crown of pure/fine gold {God provided the crown to David - the Glory is the Lord's}.
Young's Updated LT	For You put before him blessings of goodness, You set on his head a crown of fine gold.

The gist of this verse: God has arranged for there to be blessings for the king [King], where were set in place in eternity past. A crown of gold is placed upon his head.

Psalm 21:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
qâdam (קָדַם) [pronounced <i>kaw-DAHM</i>]	<i>to precede, to go before; to get before; to anticipate; to do before; to rush on; to meet, to go to meet anyone; to bring when followed by a bêyth preposition</i>	2 nd person masculine singular, Piel imperfect with the 3 rd person masculine singular suffix	Strong's #6923 BDB #869
If you use a KJV, <i>to prevent</i> is no longer a correct rendering for this verb. At one time, <i>to prevent</i> meant <i>to go before, to precede</i> ; it no longer means this.			
b°râkâh (בְּרָכָה) [pronounced <i>braw-KAW</i>]	<i>blessing, benediction, invocation of good; extremely fortunate and happy; a gift, a present; peace, prosperity</i>	feminine plural construct	Strong's #1293 BDB #139
ṭôwb (טוֹב) [pronounced <i>toh^bv</i>]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine feminine singular adjective which can act like a substantive	Strong's #2896 BDB #373

Translation: [You precede him \[with\] blessings of good;...](#) The prepositions used and not used in this verse are interesting, and I don't know that I can explain why they were chosen. The verb here indicates that God goes before someone or anticipates someone or meets someone (in this case the king). We would expect God to anticipate and go before David and meet him *with* blessings, but there is no preposition here. According to Gesenius, *to bring* is a good translation of the verb, when the verb is followed by the bêyth preposition (which it is not). The blessings which God brings to the king are anticipatory blessings of good, which can indicate divine blessings which are in accordance with God's plan as, perhaps, a reward, God knowing what will happen.

We find the promise of rich and abundant blessing throughout the Bible. [How great is Your goodness, which You have laid up for those who fear You; You have worked for those who trust in You before the sons of men!](#) (Psalm 31:19). [Blessed be the God and Father of our Lord Jesus Christ, who blessed us with every spiritual blessing in the heavenlies in Christ](#) (Eph. 1:3).

Recall that we may understand this psalm to apply to David the king and to Jesus the King. In the first case, God has designed many blessings for David, and these blessings were designed for him in eternity past. Similarly, God the Father designed blessings for Jesus Christ—blessings for Him in His humanity—and these were laid out for Him during His 1st Advent and will be there for His 2nd Advent as well. You may wonder what sort of blessings did Jesus receive, and there are two which come immediately to mind: friends and food; and Jesus is associated with both throughout the gospels.

Psalm 21:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shîyth (שִׁיט) [pronounced <i>sheeth</i>]	<i>to put, to set, place; to appoint; to arrange, to set in order; to found; to station</i>	2 nd person masculine singular, Qal imperfect	Strong's #7896 BDB #1011

Psalm 21:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
rô'sh (שׂאָר אוּ שׂאָר) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7218 BDB #910
‘ăṭârâh (הַרְטֵט) [pronounced gut-aw-RAW]	<i>crown, a diadem, a wreath; an ornament of dignity</i>	feminine singular construct	Strong's #5850 BDB #742
pâz (פַּז) [pronounced pahz]	<i>refined, pure gold</i>	masculine singular noun; pausal form	Strong's #6337 BDB #808

Translation: ...You place a crown of gold upon his head. Again, we have a problem with the preposition. Here, we have a preposition, but it is not what we would expect. We expect God to place *upon* or *on* the head of David a crown of gold. However, this literally says, *You place with reference to his head a crown of gold*. The idea here is, we are not speaking of a literal crown of gold. God is not literally placing a crown of gold on David's head, but the preposition *in regards to, with reference to* suggests, instead, that these are real blessings, but not a real crown of gold. What is probably in view here is divine reward for David's actions; this divine reward to take place in the future. A crown illustrates this reward (commonly found throughout the Bible to explain our eternal rewards), and such a crown represents power, authority, and material blessing; so that we can expect such a crown—or what it represents—ourselves.

Barnes writes: *This does not refer to the time of his coronation, or the period when he was crowned a king, but it refers to the victory which he had achieved, and by which he had been made truly a king. He was crowned with triumph; he was shown to be a king; the victory was like making him a king, or setting a crown of pure gold upon his head. He was now a conqueror, and was indeed a king.*¹⁴

This verse probably connotes the literal crown of gold which was taken from the King of Ammon (2Sam. 12:29–30: *And David gathered all the people and went to Rabbah [the capitol of Ammon], and fought against it and took it. And he took the king's crown from off his head, the weight of which was a talent of gold, and a precious stone in it. And it was set on David's head. And he brought forth the spoil of the city in great abundance.*)¹⁵ That would place this psalm in a very unusual place. In **2Sam. 12**, David is beginning to receive punishment for his affair with Bathsheba. However, even though David is under discipline, God is still taking care of Israel and still giving them victory over their enemies.

The NIV Study Bible suggests that the warrior king returns from a successful campaign, and his warrior's helmet is replaced with a crown of gold.¹⁶

With respect to our Lord, although there may be real blessings, the crown represents His Kingship and authority. Again, the use of the lâmed preposition instead of *upon* or *on* indicates that this is not necessarily a real crown,

¹⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 21:3.

¹⁵ As an aside, although we associate a king with a gold crown, we do not find gold crowns associated with the kings of Israel, except in this one instance.

¹⁶ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 798 (footnote).

but represents that which a crown suggests. This may have occurred to David to write because of this crown taken from Rabbah, but the meaning is certainly more spiritual than actual here.

Along these lines, Calvin writes: *The Psalmist makes express mention of the crown, because it was the emblem and ensign of royalty; and he intimates by this that God would be the guardian of the king, whom he himself had created. But as the prophet testifies, that the royal diadem, after lying long dishonored in the dust, shall again be put upon the head of Christ, we come to the conclusion, that by this song the minds of the godly were elevated to the hope of the eternal kingdom, of which a shadow only, or an obscure image, was set forth in the person of the successors of David.*¹⁷

John saw the Lord wearing a gold crown in Rev. 14:14.

**Lives he asked from You;
You give to him length of days forever and
perpetuity.**

Psalm
21:4

**He asked from You a vigorous [and sustained]
life;
[and] You gave him length of days forever and
ever.**

**He asked You for a vigorous and sustained life and You gave Him a long life which stretched into
eternity.**

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	He asked <u>life</u> of You: and You have given him length of days for ever and ever.
Masoretic Text (Hebrew)	Lives he asked from You; You give to him length of days forever and perpetuity.
Peshitta (Syriac)	He asked <u>life</u> of You, and You gave it him, even length of days for ever and ever.
Septuagint (Greek)	He asked <u>life</u> of You, and You gave him length of days forever and ever.

Significant differences: We have the plural of *life* in the Hebrew; it is singular in the other ancient translations. A difference like this can simply indicate the difference between languages (we find the word *faces* in the Hebrew when we would use the singular *face* in English). In the second phrase, we have the preposition *to* in the Hebrew, but we do not find that in the Greek (or in the English of the Latin and Syriac). Although prepositions exist in the Greek, some prepositions can be indicated simply by the case of the Greek noun or pronoun. The accusative singular *him* in the Greek is a reasonable translation of the phrase *to him* in the Hebrew.

Thought-for-thought translations; paraphrases:

CEV	He asked to live a long time, and you promised him life that never ends.
Easy English (Churchyard)	he wanted to stay alive and you let him his life will go on, it will never finish.
Easy-to-Read Version	God, the king asked you for life. And you gave it to him! You gave him a long life that continues forever and ever.
Good News Bible (TEV)	He asked for life, and you gave it, a long and lasting life.
<i>The Message</i>	He wanted a good life; you gave it to him, and then made it a long life as a bonus.
New Century Version	He asked you for life,

¹⁷ John Calvin, *Calvin's Commentary on the Bible*; 2nd beta version from e-Sword, Psalm 21:3.

	and you gave it to him, so his years go on and on.
New Living Translation	He asked you to preserve his life, and you granted his request. The days of his life stretch on forever.
New Simplified Bible	He asked you for life. You gave him a long life, forever and ever (perpetuity) (long lasting time).

Partially literal and partially paraphrased translations:

American English Bible NIRV	When he asked for life, You gave him long days, into the ages of ages. He asked you for life, and you gave it to him. You promised him days that would never end.
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Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English JPS (Tanakh)	He made request to you for life, and you gave it to him, long life for ever and ever. He asked You for life; You granted it; a long life, everlasting.
NET Bible®	He asked you to sustain his life, [Heb "life he asked from you." Another option is to translate the perfect verbal forms in v. 4 with the present tense, "he asks.you grant."] and you have granted him long life and an enduring dynasty. [Heb "you have granted him length of days forever and ever." The phrase "length of days," when used of human beings, usually refers to a lengthy period of time (such as one's lifetime). See, for example, Deut 30:20; Job 12:12; Ps 91:16; Prov 3:2, 16; Lam 5:20. The additional phrase "forever and ever" is hyperbolic. While it seems to attribute eternal life to the king (see Pss 61:6-7; 72:5 as well), the underlying reality is the king's enduring dynasty. He will live on, as it were, through his descendants, who will continue to rule over his kingdom long after he has passed off the scene.]

Literal, almost word-for-word, renderings:

Concordant Literal Version exeGesés companion Bible	He asked life from You; You will give it to him:Length of days for an eon and further. he asks life of you and you give him length of days eternally and eternally:.
Thieme	He {David} has asked You for life/'prosperity' {chay - means asks for God to save his life when Saul might destroy him but RBT says is also an idiom referring to the categories of blessings in time}, and You have given it to him {David} extension/length { 'orek} of days {referring to long life to enjoy the blessings in time} {prosperity} forever and ever {referring to blessings in eternity future also}.
WEB Young's Updated LT	He asked life of you, you gave it to him, Even length of days forever and ever. Life he has asked from You, You have given to him—length of days, Age-during—and forever.

The gist of this verse: David asks life from God and it is given to him in abundance.

Psalm 21:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chayyîym (חַיִּים) [pronounced <i>khay-YEEM</i>]	<i>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i>	masculine plural substantive; masculine plural adjective	Strong's #2416 BDB #313
shâ'al (שָׁאַל) [pronounced <i>shaw-AHL</i>]	<i>to ask [petition, request, inquire]; to demand [require]; to question, to interrogate; to ask [for a loan]; to consult; to salute</i>	3 rd person masculine singular, Qal perfect	Strong's #7592 BDB #981
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 2 nd person masculine singular suffix	Strong's #4480 BDB #577

Translation: [He asked from You a vigorous \[and sustained\] life;...](#) This psalm is consistent throughout as to person. *You* refers to God, and *he* refers to David, the writer (as well as to anyone who reads the psalm). David requests from God to have a full, refreshing and vigorous life. At another time, David prayed: [Prolong the life of the king; may his years endure to all generations!](#) (Psalm 61:6).

If our understanding of the context is correct—that this occurs after David's sin with Bathsheba—then this is all the more meaningful. There are portions of David's life which are exemplary, and God has poured great blessing upon David during those times. However, in his affair with Bathsheba, David behaved despicably. He not only committed adultery but then he had her husband killed. Yet, after great discipline, God restored David to a place of great blessing and gave him a rich and long life. Furthermore, God's promises to David and to his line remained intact.

God's promises to David included: [He \[David\] shall build a house for My name, and I will establish the throne of his kingdom forever](#) (2Sam. 7:13). [Your house \[referring to David's house; i.e., his bloodline which culminates in Jesus Christ\] and your kingdom shall be made sure forever before you. Your throne shall be established forever](#) (2Sam. 7:16). [Great salvation he brings to his king, and shows steadfast love to his anointed, to David and his offspring forever](#) (Psalm 18:50).

If we apply this to Jesus Christ, then it takes on a whole new meaning. Jesus will pay for our sins on the cross and then He will die physically. His death for our sins has no meaning unless God raises Him from the dead, giving Him a vigorous and sustained life. [If in this life only we have hope in Christ, and Christ has not been raised from the dead, then we are of all men most miserable](#) (1Cor. 15:19, 17a). Jesus being raised from the dead is the basis of our hope. We are accepted in the Beloved because God approved of His sacrifice.

Psalm 21:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678

Psalm 21:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
ʾōrek ^e (אָרַךְ) [pronounced OH-reck]	<i>length; forbearance, self-restraint</i>	masculine singular construct	Strong's #753 BDB #73
yōwm (יוֹם) [pronounced yohm]	<i>day; today (with a definite article)</i>	masculine plural noun	Strong's #3117 BDB #398
Together, these mean <i>length of days</i> ; i.e., longevity.			
ʾōwlām (עוֹלָם) [pronounced gō-LAWM]	<i>long duration, forever, perpetuity, antiquity, futurity; what is hidden, hidden time</i>	masculine singular noun	Strong's #5769 BDB #761
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿad (עַד) [pronounced gahd]	<i>progress, duration [of time]; perpetuity of time; eternity</i>	masculine singular noun; pausal form	Strong's #5703 BDB #723
ʿad (עַד) [pronounced gahd] is also used as a preposition, meaning <i>as far as, even to, up to, until</i> . Strong's #5704 BDB #723.			
Together, these words literally mean <i>long duration and perpetuity of time</i> ; but are generally translated <i>forever and ever</i> . <i>Forever and beyond</i> is a reasonable rendering of this phrase.			

Translation: ...[and] You gave him length of days forever and ever. God responds to David by giving him a long life and giving him eternal life as well. This is not something promised only to David; there are promises about long life to many other believers as well: *With long life I will satisfy him and show him my salvation* (Psalm 91:16).

Furthermore, God does not remove from David His promises to his line, which continues to Jesus Christ. Jesus, speaking to God the Father in prayer, said, “**You have given Him** [the Son of God = Jesus Christ] **authority over all flesh, to give eternal life to all whom You have given Him.**” (John 17:2).

The psalmist here has asked for a full and abundant life, and God gives him length of days which extend into eternity. Matthew Henry writes: *God's gracious gifts and responses to prayer often exceed our petitions and hopes, and, in this way, infer how rich He is in mercy to those that call upon Him.*¹⁸

Quite obviously, Jesus Christ is given length of days, forever and ever. This was promised in the Davidic Covenant: *I will establish his offspring forever and his throne as the days of the heavens...His seed will endure forever, His throne as long as the sun before Me. Like the moon it shall be established forever, a faithful witness in the skies.* (Psalm 89:29, 36–37). In His humanity, He died physically, but God raised Him from the dead. In this way, our Lord will rule forever. **Christ, being raised from the dead, will never die again; death no longer has dominion over Him** (Rom. 6:9b). Or, as Jesus said to John when He appeared to him in a vision: “**I am the first and the last, and the living one. I died, and behold I am alive forevermore, and I have the keys of Death and Hades.**” (Rev. 1:17a–18).

¹⁸ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Psalm 21:1–6 (edited).

Great [is] His glory in Your Jesus [or, *salvation*];
and majesty and splendor You set upon him.

Psalm
21:5

His glory [is] great by means of [or, *in*] Your
Jesus [or, *salvation*];
and You set majesty and splendor upon him.

His glory is made great by means of Your Jesus [or, *salvation*] and you have placed Your majesty and
splendor upon him.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	His glory is great in Your salvation: glory and <u>great beauty</u> will You lay upon him.
Masoretic Text (Hebrew)	Great [is] His glory in Your Jesus [or, <i>salvation</i>]; and majesty and splendor You set upon him.
Peshitta (Syriac)	His glory is great in thy salvation; honor and majesty hast thou bestowed upon him.
Septuagint (Greek)	His glory is great in Your salvation; You will crown him with glory and majesty.

Significant differences: I gave the words of the first phrase in the order that they are found in the text. However, the subject and verb should be turned around, as we find in all of the ancient translations and in my nearly literal translation. In the final phrase, the English translation from the Latin has *great beauty* instead of *splendor*; however, these words are not far removed in meaning.

Thought-for-thought translations; paraphrases:

CEV	The king is highly honored. You have let him win victories that have made him famous.
Easy English (Churchyard)	...he has great glory because you gave him help to win you gave to him honour and he now remains as king.
Easy-to-Read Version	You led the king to victory and gave him great glory. You gave him honor and praise.
Good News Bible (TEV) <i>The Message</i>	His glory is great because of your help; you have given him fame and majesty. You lifted him high and bright as a cumulus cloud, then dressed him in rainbow colors.
New Life Bible New Living Translation	His honor is great because of Your help. You have given him greatness and power. Your victory brings him great honor, and you have clothed him with splendor and majesty.

Partially literal and partially paraphrased translations:

American English Bible	In Your saving power You've made his glory great, and placed gracious majesty upon him.
<i>God's Word</i> TM New American Bible	Because of your victory his glory is great. You place splendor and majesty on him. Great is his glory in your victory; majesty and splendor you confer upon him.
NIRV	His glory is great because you helped him win his battles. You have honored him with glory and majesty.
Revised English Bible	Your victory has brought him great glory, you invest him with majesty and honour.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English Complete Apostles' Bible Context Group Version HCSB JPS (Tanakh) His glory is great in your salvation: honour and authority have you put on him. His glory is great in Your salvation; You will crown him with glory and majesty. His public honor is great in your rescue: Honor and majesty you lay on him. His glory is great through Your victory; You confer majesty and splendor on him. Great s his glory through Your victory; You have endowed him with splendor and majesty.

Judaica Press Complete T. NET Bible® His glory is great in Your salvation; majesty and beauty You place upon him. Your deliverance brings him great honor; [Or "great glory."] you give him majestic splendor [Heb "majesty and splendor you place upon him." For other uses of the phrase דָּוָה וְהָדָר (hod v'hadar, "majesty and splendor") see 1Chr 16:27 Job 40:10 Pss 96:6 104:1 111:3.].

New International Version Through the victories you gave, his glory is great; you have bestowed on him splendor and majest.

Literal, almost word-for-word, renderings:

The Amplified Bible Concordant Literal Version His glory is great because of Your aid; splendor and majesty You bestow upon him. Great is his glory through Your salvation; Splendor and honor shall You poise upon him.

English Standard Version LTHB Thieme His glory is great through your salvation; splendor and majesty you bestow on him. His glory is great in Your salvation; You have laid honor and majesty on him. Great . . . {is} His {God's} glory in your {David's} victory/deliverance. Honor {howd - referring to David's ability from doctrine to handle his promotion to King - It is harder to handle a prosperity test then tests of deprivation. David handled both beautifully} and majesty { hadar} have You {God} laid/bestowed upon him {David}. {the nations around him bestowed gifts and praise on him - see 2Samuel 8:9-12 but he immediately sanctified it to God}.

Young's Updated LT Great is his honour in Your salvation, Honour and majesty You place on him.

The gist of this verse: The psalmist proclaims that David's honor is great in Jesus. God places glory and majesty upon David.

Psalm 21:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gâdôwl (גָּדוֹל) [pronounced gaw-DOHL]	large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing	masculine singular adjective	Strong's #1419 BDB #152
kâbôwd (כָּבוֹד) [pronounced kaw ^b - VODE]	glory, honor [with an emphasis upon power, wealth and/or abundance]	masculine singular adjective with the 3 rd person masculine singular suffix	Strong's #3519 BDB #458
Owen calls this a masculine singular noun.			
b ^e (ב) [pronounced b ^{eh}]	in, into, at, by, near, on, with, before, against, by means of, among, within	a preposition of proximity	No Strong's # BDB #88

Psalm 21:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
y ^e shûw'âh (יְעוֹשִׁי) [pronounced y ^e shoo- ÇAW]	<i>deliverance, salvation</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3444 BDB #447

This word is transliterated *Joshua* [*Yeshuah*]; the Greek equivalent to *Joshua* is *Jesus*. *Joshua* is actually Y^ehōwshûa' (יְהוֹשֻׁעַ) [pronounced y^ehoh-SHOO-ahg']. However, this form, also found in Neh. 8:17, but usually translated *Jeshua* (see, for instance, Neh. 12:1, 7) is actually closer to the Greek name *Jesus*. First of all, there is no *j* in the Greek or the Hebrew. Often, in the Hebrew, their yodh (י = y) is transliterated with a *j*. The Greek will sometimes transliterate the Hebrew yodh with the Greek iota (ι = i). Secondly, the Greek has no equivalent letter for ה or ו so, when a word ends in either of those letters, the Greeks would transliterate this with an *s* on the end instead (in our English versions, we are often unaware of this, because, in order to maintain consistency with names, most English versions transliterate these names the same, Old or New Testaments, so that we don't think they are different people). Finally, in the Hebrew, there is the letter sîyn (שׁ = s) and the letter shîyn (שׁ = sh). The Greek transliterates either of these with a sigma (σ or ç at the end of a word), so *Joshua* or *Jeshua* is transliterated *Jesus*.

Translation: His glory [is] great by means of [or, in] Your Jesus [or, salvation];... *His glory* refers to the glory of David, which is also the glory of the one reading this psalm. This, in fact, refers to David's *glory, abundance, and honor*. All of this is great, and it comes by means of (or, in) Jesus Christ, Who is David's salvation. David is saved in Christ; his salvation is Christ; and all that David has by glory, abundance and honor is due to Jesus Christ. Furthermore, this is a great and incredible honor for the humanity of Jesus Christ to come through the line of David. **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).

We have already gone through **letter-by-letter** explaining that *salvation* here is **equivalent to the Greek word *Jesus***.

We may also apply this verse to *Jesus*: Jesus was glorified in God's salvation. God's plan involved our Lord dying for our sins and then being raised again, which glorified Him. When Judas had left with the intention of betraying Jesus, our Lord told His disciples: **"Now is the Son of Man glorified, and God is glorified in Him."** (John 13:31b). After the crucifixion, Jesus came to some of His disciples walking along a road, and after a little discussion about what had happened, **He said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?"** (Luke 24:25–26). And, as John wrote of Jesus: **In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him was not any thing made that was made. And the Word became flesh and dwelt among us, and we have seen His glory, glory as of the only Son from the Father, full of grace and truth** (John 1:1–3, 14).

The word *glory* in v. 5a and *majesty and splendor* in v. 5b are words which may wash over the average believer with little or no meaning. Attempting to differentiate these words or to exegete this passage is difficult, so that I am going to embark on a more careful examination of these words. I don't know if anything like this can hold your interest. I know that I am going to take 1 or 2 pages to examine each word, to further clarify its meaning, which is not exactly like reaching a dramatic turning point in a pot-boiling novel. However, for me, after spending a few hours on this verse, I was still walking away with little to show for it. Therefore, we are going to dig a little bit.

For the average person, you can essentially skip over most of this and find where the **summation** is, and read that. Everything else painstakingly tells how we reach those conclusions.

We have 3 words in this verse: *glory*, *majesty* and *splendor*. It may be helpful to see if we can distinguish them one from another.

Glory = Kâbôwd	
Category	Information/Text/Commentary
Hebrew word	Kâbôwd (כָּבוֹד) [pronounced <i>kaw^b-VODE</i>].
Strong's and BDB #'s	Strong's #3519 BDB #458.
BDB Definitions	1) <i>glory, honour, glorious, abundance</i> ; 1a) <i>abundance, riches</i> ; 1b) <i>honour, splendour, glory</i> ; 1c) <i>honour, dignity</i> ; 1d) <i>honour, reputation</i> ; 1e) <i>honour, reverence, glory</i> ; 1f) <i>glory</i> .
Gesenius Definitions	<i>Heaviness</i> , always used figuratively: (1) <i>honor, glory</i> [of men]; (2) <i>majesty, glory, splendor</i> [used of God, things and places]; (3) <i>abundance, riches</i> ; (4) <i>the heart, the soul</i> as the more noble part of man.
Kukis Definition	What appears to be the thrust of this word is <i>glory, honor</i> with an emphasis upon <i>power, wealth</i> and/or <i>abundance</i> .
KJV translation #1	<i>Glory</i> 156 times.
KJV translation #2	<i>Honor</i> 33 times.
KJV translation #3	<i>Glorious</i> 11 times.
KJV translation #4	<i>Honorable</i> 2 times.
1 st use:	And he heard the words of Laban's sons, saying, Jacob has taken away all that was our father's, and he has gotten all this glory from that which was our father's (Gen. 31:1). However, the ESV gives what is a more probable meaning here: Now Jacob heard that the sons of Laban were saying, "Jacob has taken all that was our father's, and from what was our father's he has gained all this wealth ."
2 nd use:	Joseph, in speaking to Benjamin, in order to get his father to come to Egypt: "And you shall tell my father of all my glory in Egypt, and of all that you have seen. And you shall hurry and bring down my father here." (Gen. 45:13). The idea here is, Joseph is speaking of his <i>position, honor, abundance, wealth</i> and <i>respect</i> .
1 st use with God:	So Moses and Aaron said to all the people of Israel, "At evening you shall know that it was the LORD who brought you out of the land of Egypt, and in the morning you shall see the glory of the LORD, because he has heard your grumbling against the LORD. For what are we, that you grumble against us?" (Ex. 16:6–7). The Exodus generation was complaining about their lack of meat, and God was going to provide them so much meat that it would make them sick. What would be revealed, by God's hand, is His <i>wealth, abundance; power, authority</i> .
Equivalent Greek word:	Doxa (δόξα) [pronounced <i>dohks-ah</i>]. Strong's #1391.

Glory = Kâbôwd	
Category	Information/Text/Commentary
Thayer meanings:	1) <i>opinion, judgment, view</i> ; 2) <i>opinion, estimate, whether good or bad concerning someone</i> ; 2a) <i>in the NT always a good opinion concerning one, resulting in praise, honour, and glory</i> ; 3) <i>splendour, brightness</i> ; 3a) <i>of the moon, sun, stars</i> ; 3b) <i>magnificence, excellence, preeminence, dignity, grace</i> ; 3c) <i>majesty</i> ; 3c1) <i>a thing belonging to God</i> ; 3c1) <i>the kingly majesty which belongs to him as supreme ruler, majesty in the sense of the absolute perfection of the deity</i> ; 3c2) <i>a thing belonging to Christ</i> ; 3c2a) <i>the kingly majesty of the Messiah</i> ; 3c2b) <i>the absolutely perfect inward or personal excellency of Christ; the majesty</i> ; 3c3) <i>of the angels</i> ; 3c3a) <i>as apparent in their exterior brightness</i> ; 4) <i>a most glorious condition, most exalted state</i> ; 4a) <i>of that condition with God the Father in heaven to which Christ was raised after he had achieved his work on earth</i> ; 4b) <i>the glorious condition of blessedness into which is appointed and promised that true Christians shall enter after their Saviour's return from heaven.</i>
1 st use:	Again, the devil took Him to a very high mountain and showed him all the kingdoms of the world and their glory (Matt. 4:8). Here, we are looking at the <i>wealth</i> and <i>abundance</i> of all that is in the world at this time.
1 st use with Deity (in time):	And, behold, an angel of the Lord came on them. And the glory of the Lord shone around them. And they feared with a great fear (Luke 2:9). This occurs at the birth of our Lord. Or, this may be taken as the first use: And the Word became flesh and tabernacled among us. And we beheld His glory, glory as of an only begotten from the Father, full of grace and of truth (John 1:14). Jesus Christ and His glory was revealed to man in His incarnation.
1 st use with Deity:	“And Jesus said to them, Truly I say to you, You who have followed Me, in the regeneration when the Son of Man sits on the throne of His glory , you also will sit on twelve thrones, judging the twelve tribes of Israel.” (Matt. 19:28).
What appears to be the thrust of this word is <i>glory, honor</i> with an emphasis upon <i>power, wealth</i> and/or <i>abundance</i> . It is obvious by what you see (by the manifest power and obvious wealth), that God (or the person named) is glorious.	

Chapter Outline

Charts, Maps and Short Doctrines

We have 3 words in this verse: *glory, majesty* and *splendor*. The second word is found in v. 5b:

Majesty, Honor, Glory = Hôwd	
Category	Information/Text/Commentary
Hebrew word	Hôwd (הוֹד) [pronounced <i>hohd</i>].
Strong's and BDB #'s	Strong's #1935 BDB #217.
BDB Definitions	<i>Splendor, majesty, vigour.</i>
Gesenius Definitions	(1) <i>majesty</i> (used of God, princes and kings; and of a voice); (2) <i>splendor, freshness, beauty.</i>
Kukis Definitions ¹⁹	<i>Majesty, honor, glory; related to one's authority and/or royalty.</i>

¹⁹ This is based upon usage, which will be examined in the next doctrine.

Majesty, Honor, Glory = Hôwd	
Category	Information/Text/Commentary
KJV translation #1	<i>Glory</i> 9 times.
KJV translation #2	<i>Honor</i> 6 times.
KJV translation #3	<i>Majesty</i> 4 times.
KJV translation #4	<i>Honorable</i> 2 times.
1 st use:	And Jehovah said to Moses, "Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him. And cause him to stand before Eleazar the priest, and before all the congregation, and give him a charge before their eyes. And you shall put your honor on him, so that all the congregation of the sons of Israel will listen." (Num. 27:18–20).
2 nd use:	Golden splendor comes out of the north; God is awesome in His majesty (Job. 37:22).
3 rd use:	Can you make him [a horse] leap like a locust; the majesty of his snorting is terrifying? (Job 39:20).
1 st use with God:	O Jehovah, our Lord, how majestic is Your name in all the earth; You have set Your glory above the heavens! (Psalm 8:1).
Equivalent Greek word:	Doxa (δόξα) [pronounced <i>dohks-ah</i>]. Strong's #1391. The same word as is used above. Used in Num. 27:10 Job 40:10. A Greek word not found in the New Testament is used in Psalm 8:1.
Thayer meanings:	1) <i>opinion, judgment, view</i> ; 2) <i>opinion, estimate, whether good or bad concerning someone</i> ; 2a) <i>in the NT always a good opinion concerning one, resulting in praise, honour, and glory</i> ; 3) <i>splendour, brightness</i> ; 3a) <i>of the moon, sun, stars</i> ; 3b) <i>magnificence, excellence, preeminence, dignity, grace</i> ; 3c) <i>majesty</i> ; 3c1) <i>a thing belonging to God</i> ; 3c1) <i>the kingly majesty which belongs to him as supreme ruler, majesty in the sense of the absolute perfection of the deity</i> ; 3c2) <i>a thing belonging to Christ</i> ; 3c2a) <i>the kingly majesty of the Messiah</i> ; 3c2b) <i>the absolutely perfect inward or personal excellency of Christ; the majesty</i> ; 3c3) <i>of the angels</i> ; 3c3a) <i>as apparent in their exterior brightness</i> ; 4) <i>a most glorious condition, most exalted state</i> ; 4a) <i>of that condition with God the Father in heaven to which Christ was raised after he had achieved his work on earth</i> ; 4b) <i>the glorious condition of blessedness into which is appointed and promised that true Christians shall enter after their Saviour's return from heaven</i> .
1 st use:	Again, the devil took Him to a very high mountain and showed him all the kingdoms of the world and their glory (Matt. 4:8). Here, we are looking at the <i>wealth</i> and <i>abundance</i> of all that is in the world at this time.
1 st use with Deity (in time):	And, behold, an angel of the Lord came on them. And the glory of the Lord shone around them. And they feared with a great fear (Luke 2:9). This occurs at the birth of our Lord. Or, this may be taken as the first use: And the Word became flesh and tabernacled among us. And we beheld His glory, glory as of an only begotten from the Father, full of grace and of truth (John 1:14). Jesus Christ and His glory was revealed to man in His incarnation.

Majesty, Honor, Glory = Hôwd

Category	Information/Text/Commentary
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1 st use with Deity:	<p>“And Jesus said to them, Truly I say to you, You who have followed Me, in the regeneration when the Son of Man sits on the throne of His glory, you also will sit on twelve thrones, judging the twelve tribes of Israel.” (Matt. 19:28).</p>
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It is very difficult to distinguish between hôwd and hadar (the next word we will examine) from the Greek. Where these words are found together, the LXX (the Greek translation of the Old Testament) will use varying combinations of words, some of which are not found in the New Testament.

Going to the Greek is no help here. However, whereas the first word seems to be associated with some measure of opulence, this word seems to be associated with authority, as per Num. 27:20. The problem is, the definitions given do not really address this. The association with the Greek word doxa certainly does not help. In fact, neither of these words is consistently rendered by doxa in the LXX when found together.

Chapter Outline

Charts, Maps and Short Doctrines

Since there are problems with the approach followed above, let's just look at every passage with hôwd in it (there are not very many) and kick around some possible translations.

The definitions given by BDB and Gesenius are: *Splendour, majesty, vigour; freshness*. Let me add *honor by way of authority*. As a quick observation, the use of this word in association with some sort of physical beauty or attribute seems to occur in later writings.

Majesty, Honor, Glory = Hôwd Part II

Passage	Commentary and Possible Definitions
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<p>Num 27:20 And you shall put your honor on him, so that all the congregation of the sons of Israel will listen.</p>	<p>Moses cannot place some sort of physical beauty, splendor or majesty upon Joshua (which is the context of this passage). He can make it clear that he is transferring his authority to Joshua. He can make it clear that Joshua is second in command. This is the only time this word is found in the Law.</p>
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<p>Job. 37:22 Golden splendor comes out of the north; God is awesome in His majesty.</p>	<p>God's <i>awesomeness</i> or <i>fearfulness</i> would not seem to be tied directly to some attractive physical attribute.</p>
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<p>Job 39:20 Can you make him [a horse] leap like a locust; the majesty of his snorting is terrifying?</p>	<p>God is asking Job if he has the ability to make a horse do what a horse does. In any case, the snorting of a horse is not associated with any sort of physical beauty. The picture here, I believe, is that of a war horse, one advancing, his snorting striking fear in those who are on the ground, unable to cope with a charging beast upon which is a fully armed soldier. Possibly, if the idea here is the <i>fear and awe</i> are struck in the heart of the soldier on the ground.</p>
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Majesty, Honor, Glory = Hôwd Part II

Passage	Commentary and Possible Definitions
Job 40:10 Adorn yourself with majesty now, and with grandeur, and clothe yourself with glory and honor;...	Here we have a passage where some form of <i>majestic beauty</i> is a possible application of hôwd. This is actually said in derision, in context, and the verbs <i>to adorn, to clothe</i> are not to be taken literally, as you cannot actually wear <i>majesty, grandeur, glory and honor</i> . This is Who and What God is, but, again, the words are not to be taken literally. <i>Majesty</i> is not a specific shirt that you have in your closet. So here, I don't know that we can come to any definitive meaning.
Psalm 8:1 O Jehovah, our Lord, how majestic is Your name in all the earth; You have set Your glory above the heavens!	<i>God's name is His character, His essence, His reputation, His attributes.</i> This is <i>great and majestic</i> in all the earth. However, God's glory (His hôwd) is placed above the heavens. Although we could certainly opt for some sort of beauty here, the idea of <i>majestic or royal authority</i> seems to be more apropos.
Psalm 45:3 Strap Your sword on <i>Your</i> thigh, Mighty One; <i>with</i> Your glory and Your majesty.	This is one of those passages which would be easier to explain, if we knew what hôwd meant in the first place.
Psalm 96:5-6 For all the gods of the peoples are idols; but Jehovah made the heavens. Honor and majesty are before Him; strength and beauty are in His sanctuary.	Unlike idols, God is preceded by His <i>honor and majesty</i> (this is the 3 rd time these words are found together). Again, any sort of relation to physical attributes do not appear to be the thrust of its use here.
Psalm 104:1-2 Bless Jehovah, O my soul! O Jehovah my God, You are very great; You have put on honor and majesty, covering Yourself with light like a cloak, and stretching out the heavens like a curtain.	Although covering oneself or wearing <i>honor and majesty</i> could certainly be related to physical beauty, the use here seems more metaphorical than actual.
Psalm 111:3 His work is honorable and glorious; and His righteousness is standing forever.	If the context of God's works here referred to His creation, we could certainly ascribe <i>beauty</i> to the meaning here. However, this refers to His provision of food as well as His miracles and protection.
Psalm 145:5 I will muse on the glorious honor of Your majesty , and the things of Your wonderful works.	This seems to be closely connected to God's mighty works. Such a thing would suggest His power and authority.
Psalm 148:13 Let them praise the name of Jehovah; for His name alone is exalted; His glory is above the earth and heavens.	<i>Majesty</i> is a good rendering, as long as this is seen as being connected to God's power and authority more than to anything which has some physical attractiveness to it.

Majesty, Honor, Glory = Hôwd Part II

Passage	Commentary and Possible Definitions
<p>Prov. 5:7–10 Then hear me now, O sons, and do not depart from the words of my mouth. Remove your ways far from her, and do not come near to the door of her house, lest you give your honor to others, and your years to the cruel; that strangers not be filled with your strength, and your labors be in the house of an alien.</p>	<p>Here, the entire context is necessary. <i>Her</i> refers to the <i>lips of a stranger</i>, which would be <i>false doctrine</i> from the source of some heathen religion. Instead, the reader is to pursue <i>knowledge, wisdom or doctrine</i>; that which comes from the mouth of God.</p> <p>Going in for false doctrine is coming near to the door of her house; and, in this way, the believer gives his <i>honor</i> to others. If we understand this to refer to authority, to some degree, then the believer here is submitting his authority to another god other than the Lord of Glory.</p>
<p>1Chron. 16:27 Honor and majesty are before Him; strength and gladness are in His place.</p>	<p>Hôwd and hâdâr are found together once again. The context is, the moving of the Ark into Jerusalem is being celebrated, and these psalms are being sung (presumably) in celebration. There were probably several psalms sung on the procession and several sung once the Ark had arrived.</p>
<p>1Chron. 29:11–12 To you, O Jehovah, be the greatness, and the power, and the glory, and the victory, and the majesty; for all in the heavens and in the earth belongs to You, O Jehovah; Yours is the kingdom, and You lift up Yourself to all as Head; and the riches, and the honor come from before You, and You rule over all; and in Your hand is power and might; and it is in Your hand to make great, and to give strength to all.</p>	<p>David is naming Solomon as his successor in a ceremony which included making offerings for the Temple, which Solomon would build. All of the nouns and adjectives used here are being applied to God.</p>
<p>1Chron. 29:25 And Jehovah magnified Solomon to a height in the eyes of all Israel, and gave <i>to be</i> on him the majesty of the kingdom, such as had not been on any king over Israel before him.</p>	<p>Here, <i>majesty</i> seems to be by far the best understanding of this word. Solomon appeared more majestic than David or Saul before him.</p>
<p>Hosea 14:6 His branches shall go out, and his beauty [majesty] shall be like the olive tree, and his scent as Lebanon to him.</p>	<p>This is Israel's future, in the Millennium, where Israel shall become the preeminent nation of the world, majestic like the olive tree.</p>
<p>Isa. 30:30–31 And Jehovah shall make the majesty of His voice heard; and He causes His arm to be seen coming down with raging anger and flame of consuming fire, cloudburst and storm, and hailstones. For through the voice of Jehovah, Assyria shall be crushed, the rod with which He strikes.</p>	<p>The <i>majesty</i> of Jehovah's voice here is related to His authority, as He will crush Assyria. So we are speaking of severe judgment here. Therefore, His voice is related to His great authority.</p>

Majesty, Honor, Glory = Hôwd Part II

Passage	Commentary and Possible Definitions
Habak. 3:3–4 God comes from Teman, and the Holy One from Mount Paran. Selah. His majesty covers the heavens, and His praise fills the earth. And His brightness is as the light; rays from His hand are His, and there was a covering of His strength.	When Christ returns, and put His feet down on the Mount of Olives, His majesty will cover the heavens. Peter, James and John witnessed the glorified Lord on the Mount of Transfiguration, and His return to the earth will be even greater, as He fills the earth with His light, so great that His light of His majesty actually obscures the heavens above.
Jer. 22:18–19 So Jehovah says this concerning Jehoiakim the son of Josiah, king of Judah, They shall not mourn for him, saying, Ah, my brother! Or, Ah, sister! They shall not mourn for him, saying, Ah, lord! Or, Ah, his majesty ! He shall be buried with the burial of an ass, drawn beyond the gates of Jerusalem and thrown out.	All kings have some majesty, but no one will mourn for Jehoiakim and recall his majesty; he will be buried as one would bury an animal, without pomp and without glory. The entire passage makes me think of the ultimate destruction of Satan.
Dan. 10:7–9 And I, Daniel, alone saw the vision. For the men who were with me did not see the vision. But a great trembling fell on them so that they fled to hide themselves. Then I was left alone, and I saw this great vision, and there remained no strength in me. For my glory was turned within me into corruption, and I kept no strength. Yet I heard the sound of his words. And when I heard the sound of his words, then I was on my face, stunned, and my face was toward the ground.	In this passage, Daniel is seeing a vision, and most commentators see his face as becoming grotesque. However, this passage speaks of this glory or majesty which is within him, which seems to speak of the corruption of mankind more than Daniel's visage.
Dan. 11:21 And a despised one shall stand up on his place, and they shall not give to him the honor of the king. But he shall come in while at ease and make strong the kingdom by intrigues.	Here, the meaning is more in line with <i>honor</i> rather than <i>majesty</i> , because one confers <i>honor</i> upon another, not <i>majesty</i> .
Zech. 6:13 Even He shall build the temple of Jehovah; and He shall bear the majesty , and shall sit and rule on His throne. And He shall be a priest on His throne; and the counsel of peace shall be between the two of them.	This speaks of the majesty of Jesus Christ in His Millennial reign.
Zech. 10:3 My anger is kindled against the shepherds, and I will punish the he-goats. For Jehovah of Hosts has visited His flock, the house of Judah, and made them as His majestic horse in battle.	This is perhaps the only passage which can be seen as referring to beauty and the meaning <i>majestic</i> is just as reasonable.

Having looked at every instance where we find this word, the meanings *majesty*, *honor* and *glory* are all apropos; furthermore, we associate this word with authority in many of these passages. However, there is no passage above where *beauty* appears to be a fundamental meaning of this word.

Chapter Outline

Charts, Maps and Short Doctrines

We have 3 words in this verse: *glory*, *majesty* and *splendor*. The 3rd word is found in v. 5b:

Splendor = Hâdâr	
Category	Information/Text/Commentary
Hebrew word	hâdâr (הַדָּר) [pronounced <i>haw-DAWR</i>]
Strong's and BDB #'s	Strong's #1926 BDB #214
BDB Definitions	<i>Ornament; splendor, majesty; honour, glory.</i>
Gesenius Definitions	<i>Ornament, adorning, decoration; majesty [of God]; honor.</i>
KJV translation #1	<i>Glory</i> (7 times).
KJV translation #2	<i>Majesty</i> (7 times).
KJV translation #3	<i>Honor</i> (5 times).
KJV translation #4	<i>Beauty</i> (3 times).
1 st use:	And you shall take to yourselves on the first day the fruit of majestic trees, palm branches, and boughs of oak trees, and willows of the valley, and shall rejoice before Jehovah your God seven days (Lev. 23:40).
2 nd use:	His glory is as the first-born of his ox, and the horns of the wild ox are his horns; with them he shall butt the peoples together to the ends of the earth. And they are the myriads of Ephraim, and they are the thousands of Manasseh (Deut. 33:17).
1 st use with God:	The voice of Jehovah is in power; the voice of Jehovah in majesty (Psalm 29:4).
Equivalent Greek word:	I am not finding a consistently used noun in the Greek which corresponds to hâdâr. In fact, doxa is used a couple of times at least for this word.

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Charts, Maps and Short Doctrines

I do not feel as if that was enough information to tie down the meaning of hâdâr, so we will slog it out with all of the passages in which this word is found.

Splendor = Hâdâr Part II	
Passage	Commentary and Possible Definitions
And you shall take to yourselves on the first day the fruit of majestic trees, palm branches, and boughs of oak trees, and willows of the valley, and shall rejoice before Jehovah your God seven days (Lev. 23:40).	This is the first use of hâdâr and it is associated with <i>great, splendid, magnificent</i> and <i>majestic</i> trees. This is all a part of the celebration of the Passover.
His glory is as the first-born of his ox, and the horns of the wild ox are his horns; with them he shall butt the peoples together to the ends of the earth. And they are the myriads of Ephraim, and they are the thousands of Manasseh (Deut. 33:17).	This is the <i>glory</i> or <i>magnificence</i> of the line of Joseph (Ephraim and Manasseh are the two sons of Joseph).
Honor and majesty [or, <i>glory and honor</i>] are before Him; strength and gladness are in His place (1Chron. 16:27).	These are the words of David (as a song performed by the Levitical choir) after successfully bringing the Ark into Jerusalem.

Splendor = Hâdâr Part II	
Passage	Commentary and Possible Definitions
And have you an arm like God; or can you thunder with a voice like His? Adorn yourself with majesty now, and with grandeur, and clothe yourself with glory and honor; pour forth the outbursts of your anger; yea, look on everyone who is proud, and bring him down low (Job. 40:9–11).	These are the words of God to Job, asking whether or not he is really equal to God in any way.
His glory is great in Your salvation; You have laid honor and majesty on him (Psalm 21:5).	This is both laid upon David and upon his Greater Son.
The voice of Jehovah is in power; the voice of Jehovah in majesty . The voice of Jehovah breaks the cedars; yea, Jehovah breaks Lebanon's cedars. (Psalm 29:4–5).	In this passage, the voice of the Lord is presented as very powerful; here, hâdâr is also applied to His voice.
Gird Your sword on Your thigh, Mighty One; with Your glory and Your majesty . And ride prosperously in Your majesty , on the matter of truth and meekness and right, and Your right hand shall teach You fearful things (Psalm 45:3–4).	This psalm is directed toward Jesus Christ as a great and majestic warrior; and a righteous king.
Let Your work be seen in Your servants, and Your majesty to their sons. And let the delight of the Lord our God be upon us; and establish the works of our hands upon us; yea, the work of our hands, establish it! (Psalm 90:16–17).	God's workings in mankind is asked to be seen; and His working through us. His majesty—which I would take to be the 2 nd advent—will be seen by the <i>sons</i> of the Jews.
Honor and majesty are before Him; strength and beauty are in His sanctuary (Psalm 96:6).	These characteristics of God are seen in His Tabernacle and Temple as well.
Bless Jehovah, O my soul! O Jehovah my God, You are very great; You have put on honor and majesty , covering Yourself with light like a cloak, and stretching out the heavens like a curtain; who lays beams in the waters of His upper rooms; setting thick clouds as His chariots; walking on the wings of the wind (Psalm 104:1–3).	God is clothed with honor and majesty, one of the many times that hôwd and hâdâr are found together.
A declaration of Jehovah to my Lord: Sit at My right hand, until I place Your enemies as Your footstool. Jehovah shall send the rod of Your strength out of Zion to rule in the midst of Your enemies. Your people shall have willingness in the day of Your might; in the majesties of holiness; from the womb of the dawn, to You is the dew of Your youth (Psalm 110:1–3).	Again, this word is associated with Jesus Christ, the Lord of Glory.
His work is honorable and glorious ; and His righteousness is standing forever (Psalm 111:3).	God's work is seen as majestic here as well.

Splendor = Hâdâr Part II

Passage	Commentary and Possible Definitions
I will muse on the glorious honor of Your majesty, and the things of Your wonderful works...to make Your might known to the sons of men; yea, the glorious majesty of His kingdom (Psalm 145:5, 12).	All 3 words are found here. All of these words are applied to God's essence and His works.
Let the exaltation of God be in their throat, and a two-edged sword in their hand, to execute vengeance on the nations, punishment on the peoples; to bind their kings with chains and their nobles with iron bands; to execute on them the judgment written; this is an honor for all His saints. Praise Jehovah! (Psalm 149:6-9).	Here we have quite a different used of hâdâr; for God is execute vengeance on the nations hostile to Israel is an <i>honor</i> for all of His saints.
The glory of young men is their vigor, and the honor of old men is the gray head (Prov. 20:29).	There is honor or majesty associated with old men, who have wisdom.
Her husband is known in the gates, when he sits with the elders of the land. She makes fine linen garments, and sells, and she delivers girdles to the merchant. Strength and dignity are her clothing, and she shall rejoice at the day to come (Prov. 31:23-25).	This is all about a woman of great virtue. This perhaps refers to an inner beauty, which is much of the thrust of this chapter in Proverbs.
Enter into the rock and hide in the dust from fear of Jehovah, and from the glory of His majesty. The lofty eyes of man shall be humbled, and the pride of men shall be bowed down; but Jehovah, He alone, will be exalted in that day...And they shall go into the caves of the rocks, and into the holes of the earth, for dread of Jehovah, and from the glory of His majesty; when He rises up to make the earth quake. In that day a man shall throw his silver, and his golden idols which they made for him to worship to the hole of the burrower and to bats; to go into the crevices of the rocks, and into the clefts of the cliffs, from the dread of Jehovah, and from the glory of His majesty; when He rises up to make the earth quake (Isa. 2:10-11, 19-21).	What appears to be the case is, people are hiding from the <i>glory of His majesty</i> , which appears to refer to the justice and righteousness of God.
So Sheol has enlarged its appetite, and opened its mouth without measure, and her glory and her multitude, and her uproar, he who exults in her, shall come down in it. (Isa. 5:14).	Sheol here stand for both where Israel will be exiled as well as the destination of all unbelievers (and Israel was dispersed in part because of unbelievers). Here, Sheol is seen as having some sort of splendor or glory.
Blooming, it shall bloom and exult, even with joy and singing. Lebanon's glory shall be given to it, the honor of Carmel and Sharon; they shall see the glory of Jehovah, the majesty of our God (Isa. 35:2).	<i>Glory</i> here is kabôwd; hâdâr is once again associated with God.
For He comes up before Him as a tender plant, and as a root out of dry ground. He has no form nor magnificence that we should see Him; nor form that we should desire Him (Isa. 53:2).	This is a passage about the 1 st advent of Jesus Christ and how when He came to us, we did not see any magnificence in Him.

Splendor = Hâdâr Part II

Passage	Commentary and Possible Definitions
And from the daughter of Zion all her splendor has departed. Her rulers have become like bucks; they find no pasture; and they have gone without strength before the pursuer (Lam. 1:6).	When Israel went down as a nation, it lost all of its splendor and magnificence.
You have thrown the wives of My people out from the house of her delight; you have taken away My majesty forever from her children (Micah 2:9).	God's majesty was associated with Israel and it has been removed from Israel.
And your name went out among the nations, because of your beauty, for it was perfect by My splendor which I had set on you, declares the Lord Jehovah (Ezek. 16:14).	This is all about what God has done for Israel and making it a magnificent nation.
Persia and Lud and Lydia were in your army, men of war to you; they hung the shield and the helmet in you. They gave your splendor (Ezek. 27:10).	Men of various nations joined in with Israel (much like so many people have come to America). It is their positive volition which is responsible for Israel's splendor and magnificence.

Hadâr appears to speak of *splendor*, *magnificence* and *majesty*. This can be applied to God, to Jesus Christ, to Israel and even to Sheol, where its magnificence would refer to its great size and content (all unbelievers).

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Let's now put all of this together:

A Summary of Kâbôwd, Hôwd and Hâdâr

Scripture	Text/Commentary
Kâbôwd = Glory [with an emphasis upon power, wealth, and/or abundance]	What appears to be the thrust of this word is <i>glory</i> , <i>honor</i> with an emphasis upon <i>power</i> , <i>wealth</i> and/or <i>abundance</i> . It is obvious by what you see (by the manifest power and obvious wealth), that God (or the person named) is glorious.
Hôwd = Majesty, Honor, Glory [based upon authority]	Having looked at every instance where we find this word, the meanings <i>majesty</i> , <i>honor</i> and <i>glory</i> are all apropos; furthermore, we associate this word with authority in many of these passages. However, there is no passage above where <i>beauty</i> appears to be a fundamental meaning of this word.
Hâdâr = Splendor, Magnificence, Majesty	Hadâr appears to speak of <i>splendor</i> , <i>magnificence</i> and <i>majesty</i> . This can be applied to God, to Jesus Christ, to Israel and even to Sheol, where its magnificence would refer to its great size and content (all unbelievers).

I don't know if this distinguished these words as well as I would have liked; but perhaps it will help someone else put together a more coherent and lucid set of definitions and distinctions.

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Psalm 21:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hôwd (דוה) [pronounced <i>hohd</i>]	<i>majesty, honor, glory; related to one's authority and/or royalty</i>	masculine singular noun	Strong's #1935 BDB #217
w ^e (or v ^e) (וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hâdâr (הדאר) [pronounced <i>haw-DAWR</i>]	<i>splendor, magnificence, majesty</i>	masculine singular noun	Strong's #1926 BDB #214
Hadâr appears to speak of <i>splendor, magnificence</i> and <i>majesty</i> . This can be applied to God, to Jesus Christ, to Israel and even to Sheol, where its magnificence would refer to its great size and content (all unbelievers).			
shâvâh (שווה) [pronounced <i>shaw-VAW</i>]	<i>to set, to place</i>	2 nd person masculine singular, Piel imperfect	Strong's #7737 BDB #1001
'al (על) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752

Translation: ...and You set majesty and splendor upon him. This is quite amazing, because David, a shepherd boy it is said to have been out there *following the sheep* has glory and majesty placed upon him but God the Father. All of this is based upon David's salvation, which is Jesus. Thus says the LORD of hosts [to be spoken to David], "I took you from the pasture, from following after the sheep, that you should be prince over my people Israel." (2Sam. 7:8b).

David is a picture of believers to come in the Church Age. We will be royal family, and David is, to some degree, our model when it comes to blessing by God. Great glory and majesty is placed upon each one of us because of Jesus Christ.

This is also applicable to Jesus. God the Father placed glory and majesty upon Him. Heb. 2:9 reads: **But we see Him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God He might taste death for everyone.** Jesus was even glorified by the betrayal of Judas: **Jesus said, Now the Son of Man is glorified, and God is glorified in him [Judas]. If God is glorified in Him, God shall also glorify Him in Himself, and shall immediately glorify Him.**" (John 13:31b–32). Or as Jesus once explained, "If I glorify myself, my glory is nothing. It is my Father who glorifies me, of Whom you say, 'He is our God.'" (John 8:54b). As Peter recalled of our Lord's transfiguration, many years later: **[Jesus] received honor and glory from God the Father, and the voice was borne to him by the Majestic Glory [when He said], "This is my beloved Son, with whom I am well pleased."** (1Peter 1:17). Or, as the final words of Jude read: **Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy, to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen** (Jude 1:24–25).

Barnes enumerates how glory and majesty are placed upon him, but then lists things which apply to David, to Jesus Christ and then to the church age believer. Therefore, borrowing from what Barnes has written, and completing it with pertinent Scripture, let's separate this into 3 doctrines:

How Majesty and Splendor are Placed Upon David

1. In making him a king. 1Sam. 16:1, 11–13 2Sam. 5:3 7:8 Psalm 21:1–2
2. In the victories and triumphs which You have now given him, placing on his head, as it were, a brighter crown. 2Sam. 7:9 Psalm 20:6–9 21:5 89:21–23
3. In the promised perpetuity of His reign (David's line would continue as the ruling line as long as Israel remained a sovereign country; and this line continued to Jesus Christ, our King). 2Sam. 7:19 Psalm 21:6 89:4, 29

From Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 21:5 (edited).

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Barnes enumerates how glory and majesty are placed upon the church age believer:

How Majesty and Splendor are Placed Upon Jesus Christ

1. In making Him a king. 1Tim. 1:17 Heb. 2:7–9
2. In the victories and triumphs which You have now given Him, placing on His head, as it were, a brighter crown. Matt. 24:30 Heb. 2:7–9 Rev. 14:14 17:14
3. In the promised perpetuity of His reign. Psalm 21:6 89:29 Isa. 49:7 Rev. 21:3–7

Majesty and splendor are naturally a part of the essence of God; these are placed upon the humanity of Jesus Christ. Majesty and splendor are laid upon our Lord after His crucifixion, death, burial, resurrection and ascension into heaven.²⁰

From Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 21:5 (edited).

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Barnes enumerates how glory and majesty are placed upon the church age believer. He writes: *So we may say of the ransomed sinner - the child of God - now. Honour and majesty have been laid on him:*

How Majesty and Splendor are Placed Upon the Church Age Believer

1. In the fact that God has redeemed him. Gal. 3:13 Heb. 9:15
2. In the manner in which this has been accomplished. John 12:18 17:1–5, 10 Rom. 8:17
3. In his adoption into the family of God. Rom. 8:23 Gal. 4:5 Eph. 1:5
4. In the rank and dignity which he occupies as a child of God.
5. In the hope of immortal blessedness beyond the grave. Rom. 2:7
6. We are triumphant in Christ. 2Cor. 2:14 1Peter 1:6–7
7. We will reign with Him. 2Tim. 2:12 Rev. 20:6
8. We will be crowned at His appearing (those who have rewards coming). 2Tim. 4:8 James 1:12 1Peter 5:4

From Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 21:5 (edited and added to).

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**For You appoint him blessings to forever;
You make him glad in joy in Your faces.**

Psalm
21:6

**You appoint him [to be] blessings forever;
You make him glad with joy before You.**

²⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 21:5.

**You place Your blessings before him, which blessings last forever;
You make him exceedingly happy before You.**

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	For You <u>will give</u> him to be a blessing for ever and ever: You will make him joyful in gladness with Your countenance.
Masoretic Text (Hebrew)	For You appoint him blessings to forever; You make him glad in joy in Your faces.
Peshitta (Syriac)	For You <u>have made</u> him most blessed forever; You have made him joyful in gladness with Your countenance.
Septuagint (Greek)	For You <u>will give</u> him a blessing forever and ever; You will gladden him with joy with Your countenance.

Significant differences: The first verb means *to set, to place, to appoint*; however, it is a moderately difficult translation to make work, so, for these reason, these other translators may have used a similar verb which is not an exact match.

Thought-for-thought translations; paraphrases:

CEV	You have given him blessings that will last forever, and you have made him glad by being so near to him.
Easy English (Churchyard)	You will always do good things for him. He is very happy because you are with him.
Easy-to-Read Version	God, you really blessed the king forever. When the king sees your face, it makes him very happy.
Good News Bible (TEV) <i>The Message</i>	Your blessings are with him forever, and your presence fills him with joy. You pile blessings on him; you make him glad when you smile.
New Century Version	You always gave him blessings; you made him glad because you were with him.
New Life Bible	You have given him honor and respect forever. And You make him glad with the joy of being with You.
New Living Translation	You have endowed him with eternal blessings and given him the joy of your presence.
New Simplified Bible	You make him blessed forever. You make him joyful with the pleasure of your presence.

Partially literal and partially paraphrased translations:

American English Bible	For, through the ages You've blessed him, and You've made [his heart] glad with the joy of Your face.
<i>God's Word</i> TM	Yes, you made him a blessing forever. You made him glad with the joy of your presence.
New American Bible	You make him the pattern of blessings forever, you gladden him with the joy of your presence.
NIRV	You have given him blessings that will last forever. You have made him glad and joyful because you are with him.
New Jerusalem Bible	You confer on him everlasting blessings, you gladden him with the joy of your presence.
Revised English Bible	for you bestow everlasting blessings on him,

Today's NIV and make him glad with the joy of your presence,...
Surely you have granted him unending blessings
and made him glad with the joy of your presence.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English For you have made him a blessing for ever: you have given him joy in the light of your face.
Complete Apostles' Bible For You will give him a blessing forever and ever; You will gladden him with joy with Your countenance.
Context Group Version For you make him most esteemed forever: You make him glad with joy in your presence.
JPS (Tanakh) You have made him blessed forever,
gladdened him with the joy of Your presence.
NET Bible® For you grant him lasting blessings;
you give him great joy by allowing him into your presence [Heb "you make him happy with joy with [i.e., "close by" or "in"] your face." On the idiom "with your face" (i.e., "in your presence") see Ps 16:11 and BDB 816 s.v. פָּנָיו II.2.a.].

Literal, almost word-for-word, renderings:

The Amplified Bible For You make him to be blessed and a blessing forever; You make him exceedingly glad with the joy of Your presence.
Concordant Literal Version For You are setting him for blessings for the future; You are exhilarating him with the rejoicing of Your presence.
Updated *Emphasized Bible* For You wilt appoint him blessings evermore, wilt cheer him with joy by Your countenance;...
exeGesés companion Bible ...for you set him for blessings eternally;
you cheer him with cheerfulness by your face.
Green's Literal Translation For You have set blessings for him forever; You have made him rejoice in the joy of Your face.
LTHB For You have set blessings for him forever; You have made him rejoice in the joy of Your face.
MKJV For You have made him most blessed forever; You have rejoiced him in the gladness in Your holy face.
Thieme For You {God} will appoint him {David} . . . blessings forever. {B^erakah - plural - many many categories of blessings}
You have made him intensively happy {chadah - Piel intensive stem} with happinesses {simchah} of Your Face/Countenance/Presence {paniym - technical for +H - sharing the happiness which belongs to God}.
WEB For you make him most blessed forever. You make him glad with joy in your presence.
Young's Updated LT For You make him blessings for ever, You cause him to rejoice with joy by Your countenance.

The gist of this verse: God blesses David's line and his Greater Son forever; God causes David to rejoice because of this promise.

Psalm 21:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
shîyth (שי) [pronounced <i>sheeth</i>]	<i>to put, to set, place; to appoint; to arrange, to set in order; to found; to station</i>	2 nd person masculine singular, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #7896 BDB #1011
b°râkâh (בְּרָכָה) [pronounced <i>braw-KAW</i>]	<i>blessing, benediction, invocation of good; extremely fortunate and happy; a gift, a present; peace, prosperity</i>	feminine plural noun	Strong's #1293 BDB #139
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
ʿad (עַד) [pronounced <i>gahd</i>]	<i>forever, perpetuity, eternity</i>	masculine singular noun	Strong's #5703 BDB #723

Literally, this means *to forever, to perpetuity*. Together these two words are often rendered *forever*. Owen claims that we have a definite article here as well.

Translation: *You appoint him [to be] blessings forever;...* A nice, equivalent translation is moderately difficult here. We would expect a transitional preposition of some sort after the verb, but there is none. This may have been why the verbs used in the Latin, Greek and Syriac all differ slightly. The first way in which I translated this was *You place [before] him blessings [which last] forever*. The concepts are, God has put in place or He has appointed from eternity past blessings which become a part of our lives, and these blessings are forever.

R. B. Thieme Jr. has taught about escrow blessings, which are released upon the completion of this or that level of growth; and, if this is never attained, these blessings, because they are eternal, will be on display forever. So, for those of us who have screwed up our lives royally, we will be able to check this out to find what would have happened *if...*

Specifically, in this verse, these blessings are laid upon David, who is writing this psalm; upon David's Greater Son; upon Old Testament believers who heard this psalm sung and/or explained; and upon us, who have believed in Jesus Christ, because we are in Him.

There is a second way to understand this verse: *You appoint Him [as] blessings forever*. Or, as Barnes explains: *the idea is, that He had made Him a blessing to mankind or to the world; or, that He had made Him to be a source of blessing to others. Blessings would descend through Him; and though in the consciousness of this fact He would be "happy," and in that sense be "blessed," yet the idea is rather that blessings would be imparted or scattered through Him. Blessings would abound to others through his own reign; blessings through the reigns of those who should succeed him in the throne; blessings would be imparted to men as far as the import of the promise extended, that is, forever, Psalm 21:4. The word "forever" here undoubtedly, as it was used by the Spirit of inspiration, was designed to refer to the eternal blessings which would descend on mankind through the Messiah, the illustrious descendant of David. How far David himself understood this, is not material inquiry. He was undoubtedly directed by the Spirit of inspiration to use such language as would fairly and properly express this. It is right, therefore, for us so to regard it, and so to interpret and apply it.*

This understanding allows for a two-fold interpretation. David is a blessing to Israel for several reasons: (1) David emphasizes spiritual things, and brings back to Israel the importance of their relationship to God; (2) David writes a great deal of Scripture (as will his son, Solomon), which blesses those of his generation and all generations which follow; (3) as a spiritual Atlas, David upholds the nation Israel; (4) as a supergrace believer, the blessings which God pours upon David overflows to his nation. It is possible that this sentence is constructed to indicate that God is pour blessings upon David and that these blessings spill out over all Israel and all mankind forever. *You will make Me know the way of life. In Your presence is fullness of joys; at Your right hand are pleasures forever* (Psalm 16:11).

As we find in the Geneva Bible: *You have made him your blessings to others, and a perpetual example of your grace forever.*²¹

David is a type of Christ, and all men are blessed through the words of our Lord and through His death for our sins.

Psalm 21:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châdâh (חָדָה) [pronounced <i>khaw-DAW</i>]	<i>to make glad, to gladden</i>	2 nd person masculine singular, Piel imperfect with the 3 rd person masculine singular suffix	Strong's #2302 BDB #292
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
sim ^e châh (שִׂמְחָה) [pronounced <i>sim^e-KHAH</i>]	<i>joy, gladness, mirth</i>	feminine singular noun	Strong's #8057 BDB #970
'êth (אֶת) [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
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural noun (plural acts like English singular) with the 2 nd person masculine singular suffix	Strong's #6440 BDB #815

Pânîym preceded by the generally untranslated 'êth means *before You, in Your presence*.

Translation: ...*You make him glad with joy before You.* *Before You* does not simply refer to God's omnipresence, inasmuch as, we stand before God at all times. The idea here refers more to that of functioning within His plan for our lives, and, when that occurs, God gladdens us with great joy.

This clearly applies first to David and then to His Son, Jesus Christ. God has made David glad with the Davidic Covenant; and Jesus Christ, in His humanity, because God's Word is in His soul.

²¹ Geneva Bible Translation Notes; courtesy of e-sword; 1599; Psalm 21:6 (slightly edited).

Clarke interprets this with another verse of Scripture (Heb. 12:2): *Jesus, as Messiah, for the joy that was set before Him, of redeeming a lost world by his death, endured the cross, and despised the shame, and is for ever set down on the right hand of God.*²²

Let's add to this Psalm 72:17–19a: His name shall be forever; His name shall continue before the sun; and they shall bless themselves by Him; all nations shall call Him blessed. Blessed is Jehovah God, the God of Israel, who alone does wonderful things. And blessed is His glorious name forever; and the whole earth is filled with His glory!

Chapter Outline

Charts, Maps and Short Doctrines

There appears to be many similarities between Psalm 21 and the Davidic Covenant:

Psalm 21:4–6 and the Davidic Covenant

Psalm 21:4–6

He asked from You a vigorous [and sustained] life; [and] You gave him length of days forever and ever. His glory [is] great by means of [or, in] Your Jesus [or, salvation]; and You set majesty and splendor upon him. You place [before] him blessings [which last] forever; You make him glad with joy before You.

2Samuel 7:13–16

He [even] he will build a house for My name and I will establish the throne of his kingdom forever. I will be to him a Father and he will be to Me a son; when he acts perversely [or, if he is twisted or distorted], then I will correct him [or, I will render a (just) decision] with a rod of men and with the bruises [or, welts] of the sons of Adam [or, mankind]. And My grace will not depart from him [or, I will not remove My grace from him] as I removed [it] from the possession of Saul, whom I removed from before you [or, because of you] [or, whom I removed from My presence or whom I removed from a position before Me]. Your dynasty [lit., house] has been made firm [and stable] and your kingdom [will be] forever. Before you [Greek and Syriac read before Me], your throne is firmly established forever.”

The similarities are so striking as to suggest that David wrote Psalm 21 soon after receiving his covenant from God.

This comparison is suggested by Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, Psalm 21:4–6.

Chapter Outline

Charts, Maps and Short Doctrines

God Defeats His Enemies

For the king keeps trusting in Y^ehowah and in a grace of a Most High he is not being shaken.

Psalm
21:7

For the king continues to trust in Y^ehowah and he is not shaken within the grace of the Most High.

The king continues to trust in Jehovah, and because of the grace of the Most High, He is not shaken.

Here is how others have translated this verse:

Ancient texts:

²² Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 21:6 (slightly edited).

Latin Vulgate	For the king hopes in the Lord: and through the mercy of the most High he will not be moved.
Masoretic Text (Hebrew)	For the king keeps trusting in Y ^e howah and in a grace of a Most High he is not being shaken.
Peshitta (Syriac)	For the king trusts in the LORD, and through the mercy of the most High he shall not be moved.
Septuagint (Greek)	For the king trusts in the Lord, and through the mercy of the Highest he shall not be moved.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

CEV	LORD Most High, the king trusts you, and your kindness keeps him from defeat.
Easy English (Churchyard)	The king is relying on the LORD. Because the Most High is loving and kind nobody will move the king.
Easy-to-Read Version	The king trusts the Lord. God Most-High will not disappoint him.
Good News Bible (TEV)	The king trusts in the LORD Almighty; and because of the LORD's constant love he will always be secure.
<i>The Message</i>	Is it any wonder the king loves GOD? that he's sticking with the Best?
New Century Version	The king truly trusts the Lord. Because God Most High always loves him, he will not be overwhelmed.
New Life Bible	For the king trusts in the Lord. Because of the loving-kindness of the Most High, he will not be shaken.
New Living Translation	For the king trusts in the Lord. The unfailing love of the Most High will keep him from stumbling.
New Simplified Bible	Indeed, the king trusts Jehovah, and through the mercy of the Most High, he will not be moved.

Partially literal and partially paraphrased translations:

American English Bible	The king has put his hope in Jehovah, and he'll never be [lose faith in] the mercy from above.
<i>God's Word</i> TM	Indeed, the king trusts the LORD, and through the mercy of the Most High, he will not be moved.
New American Bible	For the king trusts in the LORD, stands firm through the love of the Most High.
NIRV	The king trusts in the Lord. The faithful love of the Most High God will keep the king secure.
New Jerusalem Bible	For the king puts his trust in Yahweh; the faithful love of the Most High will keep him from falling.
Revised English Bible	...for the king puts his trust in the LORD; the loving care of the Most High keeps him unshaken.

Mostly literal renderings (with some occasional paraphrasing):

Complete Apostles' Bible	For the king trusts in the Lord, and through the mercy of the Highest he shall not be moved.
Context Group Version	For the king has confidence in YHWH; And through the family allegiance { Hebrew: hesed } of the Most High he shall not be moved.

HCSB For the king relies on the LORD; through the faithful love of the Most High he is not shaken.

NET Bible® For the king trusts [The active participle draws attention to the ongoing nature of the action.] in the LORD, and because of the sovereign LORD's [Traditionally "the Most High's." The divine title "Most High" (מְלִיּוֹן, 'elyon) pictures God as the exalted ruler of the universe who vindicates the innocent and judges the wicked. Note the focus of vv. 8-12 and see Psalm 47:2.] faithfulness he is not upended [Another option is to translate the imperfect verbal form as future, "he will not be upended" (cf. NRSV "he shall not be moved"). Even if one chooses this option, the future tense must be understood in a generalizing sense.].

Literal, almost word-for-word, renderings:

The Amplified Bible For the king trusts, relies on, and is confident in the Lord, and through the mercy and steadfast love of the Most High he will never be moved.

Concordant Literal Version For the king is trusting in Yahweh, And in the benignity of the Supreme he shall not slip at all.

English Standard Version For the king trusts in the LORD, and through the steadfast love of the Most High he shall not be moved.

The Evidence Bible For the king trusts in the LORD, and through the mercy of the most High he shall not be moved.

exeGeses companion Bible For the sovereign confides in Yah Veh and through the mercy of Elyon he totters not:.

LTHB For the king trusts in Jehovah, and in the mercy of the Most High; he will not be shaken.

Thieme For the king {melek - referring to David} 'keeps on trusting in/'claims the promises of' Jehovah/God {batach - used in 'bodying slamming someone to the ground - means to 'slam your cares on the Lord' and therefore came to mean to 'claim the promises from God}.
Consequently, because of the grace {cheched} of the Most High {'elyown} he {David} shall not waiver/totter {mowt - means perfect stability - refers to David's attitude toward doctrine. He relies on the Lord and His Word. And, from doctrine in the soul in produced a stable Way of life}.

WEB For the king trusts in Yahweh. Through the loving kindness of the Most High, he shall not be moved.

Young's Updated LT For the king is trusting in Jehovah, And in the kindness of the Most High He is not moved.

The gist of this verse: David, as king, continues to place his trust in God and in God’s grace. He is able to trust God’s immutability.

Psalm 21:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572

Psalm 21:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bâṭach (בָּטַח) [pronounced <i>baw-TAHKH</i>]	<i>to trust, to rely upon, to have confidence [hope] in, to be secure in; to fear nothing for oneself</i>	Qal active participle	Strong's #982 BDB #105
This verb means <i>to throw one down on his back, to thrown in the face; to body slam; the idea being to pick up one's cares and to throw them on someone else.</i> ²³			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: [For the king continues to trust in Y^ehowah...](#) The Qal active participle indicates moment-by-moment continual trust in Jehovah. The *king*, again, refers the David, the writer of this psalm. The second half of this verse tells us what the king can expect because of this moment-by-moment trust in God.

There is also the additional way to understand this psalm—the King, Jesus Christ, trusts in the plan of God the Father. The humanity of Jesus Christ trusted in the plan of God.

Psalm 21:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
cheçed (חֶסֶד) [pronounced <i>KHEH-sed</i>]	<i>grace, benevolence, mercy, kindness</i>	masculine singular construct	Strong's #2617 BDB #338
‘Ei ^e yôwn (עֵלְיוֹן) [pronounced <i>éel^e-YOHN</i>]	<i>high, higher; Most High, highest, Supreme</i>	masculine singular noun	Strong's #5945 BDB #751
bal (לֹא) [pronounced <i>bahl</i>]	<i>nothing, not, not yet, scarcely; lest [when followed by a future]; so that...not</i>	adverb	Strong's #1077 BDB #115
môwt ^s (מוֹט) [pronounced <i>moh^t</i>]	<i>to be shaken, to totter, to be moved, to dislodge, to throw into disorder or disarray</i>	3 rd person masculine singular, Niphal imperfect	Strong's #4131 BDB #556

²³ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 112.

Translation: ...and he is not shaken within the grace of the Most High. He is not shaken nor is he dislodged nor is he thrown into disorder or disarray. David continues in his moment-by-moment trust in God, and, for this reason, he is stable. This stability is achieved by the grace of God. That is, God has made it possible in time for us to depend upon Him, and for this to positively impact our lives.

The verb found in v. 7a means to pick up one's troubles and problems and cares and to body slam them down upon God. This is what David is doing. He takes all of his problems and difficulties and he puts them on top of Jesus Christ, his Savior. He can trust in Jehovah Elohim, even though the world around him may seem unstable and chaotic at times. Because of the stability and character of God, David can both lay His problems upon God and David is not shaken by events.

From David's life as a shepherd boy to becoming king was nothing if not a bumpy ride. He goes from being an unknown shepherd boy, unappreciated by even his own family, to being anointed king by the prophet Samuel. While delivering food and supplies to his brothers on the battlefield, he asks about the braying Goliath and his own brother berates him for even asking a question. However, after meeting and killing Goliath, David is taken in by Saul. In his love life, Saul promises his daughter to David, gives his daughter to another man; promises his daughter to David, David marries her, and then, when on the run from Saul, his daughter is given to another man. On one day, David is the darling of the people of Israel, showing great victories in battle. Then, soon after, King Saul, out of jealousy, tries to kill David. Eventually, David has to leave the presence of Saul altogether, as Saul was ready to kill him. Then, for years, David is on the run with a band of misfits, because Saul is out to kill him. So David's life has been anything but stable; and yet, **he is not shaken in the grace of God**. David began as a shepherd boy to trust in God, and he **continues to trust in God**.

Application: David was a very mature believer whose very life represents Jesus Christ in His 1st and 2nd advents. His life was like a roller coaster, yet he continued to grow spiritually. In fact, it was the pressures and difficulties which appear to accelerate David's spiritual growth. When your life is stable and easy, then you enjoy that and you continue to study the Word of God. When your life suddenly falls apart, continue to trust in God and do not be shaken in the grace of God.

Application: So that there is no confusion here, *trusting in God* does not mean some sort of blind trust in some other-worldly being or nebulous force *out there*. *Trusting in God* means that you have a very specific object in which to trust. From Bible doctrine, you know God's character; you know His essence; you know Who God is. One of the things which we find consistently in David's psalms is a clear understanding of Who God is.

God has a specific essence and specific characteristics. So that you can clearly see that David knew the God in Whom he trusted, we will see what is said about God in these psalms.

God's Essence and Character as Found in the Psalms

Essence	Text/Commentary
Compassionate	Psalm 25:6: Remember, O Jehovah, Your compassions and Your graciousness; for they are from eternity. See also Psalm 107:13 145:9
Creator of the heavens and earth	Psalm 90:2: Before the mountains were brought forth, or ever You had formed the earth and the world, even from everlasting to everlasting You are God. Psalm 96:5: For all the gods of the nations are idols; but Jehovah made the heavens. Psalm 102:25: Of old You have laid the foundation of the earth; and the heavens are the work of Your hands. See also Psalm 89:11 115:15 134:3 136:5–9 146:6
Creator of man	Psalm 139:13–14: For you formed my inmost being. You knit me together in my mother's womb. I will give thanks to you, For I am fearfully and wonderfully made. Your works are wonderful. My soul knows that very well.

God's Essence and Character as Found in the Psalms

Essence	Text/Commentary
Discerning	God is not this namby pamby, whatever-you-want-Him-to-be god. God is with the righteous, which means (1) being eternally saved then (2) functioning within His plan. Psalm 4:3a: Know that Jehovah has set apart the godly for Himself . The godly are those who have trusted in Him (in this respect, God is available to all).
[He is] a God of doctrine, knowledge and wisdom	Psalm 119:2–17: Blessed are those who keep his statutes, Who seek him with their whole heart. Yes, they do nothing wrong. They walk in his ways. You have commanded your precepts, That we should fully obey them. Oh that my ways were steadfast To obey your statutes! Then I wouldn't be disappointed, When I consider all of your commandments. I will give thanks to you with uprightness of heart, When I learn your righteous judgments. I will observe your statutes. Don't utterly forsake me. How can a young man keep his way pure? By living according to your word. With my whole heart, I have sought you. Don't let me wander from your commandments. I have hidden your word in my heart, That I might not sin against you. Blessed are you, Yahweh. Teach me your statutes. With my lips, I have declared all the ordinances of your mouth. I have rejoiced in the way of your testimonies, As much as in all riches. I will meditate on your precepts, And consider your ways. I will delight myself in your statutes. I will not forget your word. Do good to your servant. I will live and I will obey your word. Psalm 119:105: Your word is a lamp to my feet, And a light for my path. See also Psalm 119:18–168 138:2
Empowering	Psalm 18:39–42: And You have girded me with strength for the battle; You have bowed under me those rising against me. And you have given me the neck of my enemies that I might cut off those hating me. They cried, but no one is there to save; to Jehovah, but He did not answer them. And I crushed them like the dust before the wind; I emptied them out like the mire of the streets.
Eternal	Psalm 9:7: Jehovah is seated forever. Psalm 45:6a: Your throne, O God, is forever and ever. Psalm 90:2: Before the mountains were brought forth, or ever You had formed the earth and the world, even from everlasting to everlasting You are God. 135:18 See also Psalm 37:28 61:7 66:7 72:17 93:2 102:12, 27 106:1 111:3, 8 112:3 118:29 111:8 135:13 136
Exclusive	Psalm 18:31: For who is God besides Jehovah? Or who is a Rock except our God? Psalm 62:2 He alone is my rock and my salvation, my strong tower; I shall not be greatly moved. Psalm 96:4–5: For Jehovah is great, and greatly to be praised; He is to be feared above all gods. For all the gods of the nations are idols; but Jehovah made the heavens. See also Psalm 136:4
Faithful, dependable, trustworthy	Psalm 16:2a: Jehovah is my rock and my fortress and my deliverer; He is my God, my Rock; I seek refuge in Him. Psalm 56:3–4: When I am afraid, I put my trust in You. In God, whose word I praise, in God I trust; I shall not be afraid. What can flesh do to me? See also Psalm 9:3–4, 8–10, 12 4:8 5:11 16:5 17:6a 18:17–18 20:7 27:1b, 3 28:7 33:6b 36:5 52:8 56:11 57:3b, 10 62:8 71:1 89:24, 33 91:2 111:5 115:9 119:90
Glorious, splendid	Psalm 57:11: Be exalted, O God, above the heavens! Let Your glory be over all the earth! Psalm 72:19: And blessed is His glorious name forever; and the whole earth is filled with His glory! Psalm 145:5 See also Psalm 96:3 104:1, 31
Good	Psalm 25:8a: Jehovah is good and upright. See also Psalm 25:13 27:13 73:1 86:5 100:5 106:1 119:68 142:7 145:9

God's Essence and Character as Found in the Psalms

Essence	Text/Commentary
Gracious, merciful	Psalm 13:5a: I have trusted in Your grace. Psalm 51:1: Have mercy on me, O God, according to Your graciousness; according to Your abundant mercy blot out my transgressions. See also Psalm 25:10 26:3 36:10 57:3b, 10 62:12 69:16 86:5 89:24 96:7–8 100:5 103:3, 8, 17 106:1 107:13, 15, 31 113:6–7 116:5 117:2 118:29 123:3 130:3–4 136 138:2 143:12 145:8
Great	Psalm 35:27: Let those who delight in my righteousness shout for joy and be glad and say evermore, "Great is the LORD, who delights in the welfare of his servant!" See also Psalm 86:10 104:1 111:2 135:5
Holy	Psalm 22:3: But you are holy, You who inhabit the praises of Israel. See also Psalm 60:6 99:9 111:9
Honorable	Psalm 111:3 His work is honor and majesty. His righteousness endures forever.
Immutable	Psalm 89:34–35: I will not break My covenant, nor change the thing that has gone out of My lips. Once I have sworn by My holiness that I will not lie to David. Psalm 102:26–27 119:86, 89 See also Psalm 110:4
Incorruptible	Psalm 117:2: For his loving kindness is great toward us. Yahweh's faithfulness endures forever. Praise Yah!
Invisible	I could not find this one in the Psalms.
Justice	Psalm 9:8 And He shall judge the world in righteousness; He shall judge the peoples in uprightness. See also Psalm 9:4–6 19:9 37:28 50:6 58:11 67:4 72:2 89:14 96:10 98:9 110:6 146:7
Knowledge and wisdom	Psalm 71:17: O God, You have taught me from my youth; and until now I have declared Your wonders. See also Psalm 147:5
Love	Psalm 91:14: Because He has set His love on Me, therefore I will deliver Him; I will set Him on high, because He has known My name. Admittedly, this is an attribute of God which finds far less support for it than the others in the book of Psalms.
Majestic, glorious	Psalm 8:9: O Jehovah, our Lord, how majestic is Your name in all the earth! See also Psalm 24:10 111:3
Omnipotent	Psalm 33:9: For He spoke, and it came into being; He commanded, and it stood fast. Psalm 60:2: You made the earth tremble; You tore it; heal its breaks, for it is shaking. Psalm 65:6–10: By Your strength the mountains are established, banded together with might. You still the roaring of the sea, the roar of their waves, and the tumult of the peoples. And those living in the uttermost parts are afraid of Your signs; You make the outgoings of the morning and the evening to rejoice. You visit the earth and water it; You greatly enrich it; the river of God is full of water. You provide their grain, for in this way You have prepared it. You fill its terraces with water. You deepen its furrows. You make it soft with showers. You bless the sprouting of it. See also Psalm 18:13–15 21:1a 24:8 27:1 66:7 78:20–29 93:1–2 102:25–26 104:32 105:28–44 107:25–29, 34–41 114:8 136:5–25
Omnipresent	Psalm 139:7–8: Where shall I go from Your Spirit? Or where shall I flee from Your presence? If I go up into Heaven, You are there; if I make my bed in Sheol, behold, You are there. See also all of Psalm 139:7–12

God's Essence and Character as Found in the Psalms

Essence	Text/Commentary
Omniscient	Psalm 11:4: Jehovah is in His holy temple; Jehovah, His throne is in the heavens; His eyes see; His eyelids will examine the sons of man. Psalm 94:11: Jehovah knows the thoughts of man, that they are vain. See also Psalm 33:13–15 44:21 139:1–12 147:4–5
Righteous	Psalm 11:7: For Jehovah is righteous; He loves righteous deeds; the upright look upon His face. Psalm 92:15: [They will] show that Jehovah is upright; He is my rock, and no unrighteousness is in Him. 111:3, 9 119:137 145:17 See also Psalm 5:4–6 19:9 35:24 48:10b 65:5 71:2, 19, 24 97:6 98:2 111:3 112:3 116:5 143:12
Salvation, a Provider of Salvation	Psalm 13:5b: My heart shall rejoice in Your salvation. Psalm 62:2 He alone is my rock and my salvation, my strong tower; I shall not be greatly moved. See also Psalm 18:2b, 46b 20:6 21:1b, 5 25:7 27:1a 65:5 67:2 96:2 98:2 107:13
Sovereignty	Psalm 72:8–9: He shall also rule from sea to sea, and from the River to the ends of the earth. Those dwelling in the desert will bow before Him, and His enemies will lick the dust. Psalm 93:1–2: Jehovah reigns, He is clothed with majesty; Jehovah is clothed with strength. He clothed Himself and the world is established; it shall not be shaken. Your throne is established of old; You are from everlasting. Psalm 83:18: Let men know that Your name is Jehovah, that You alone are the Most High over all the earth. See also Psalm 2:2–5 22:28 96:10 104:1–4 107:25–29, 34–41 108:7–9 115:3 119:90
Truth, Veracity	Psalm 31:5: Into Your hand I commit my spirit; You have redeemed me, O Jehovah, the God of truth. Psalm 111:5b: He always remembers his covenant. See also Psalm 25:10 51:6 71:22 86:15 111:7–8 117:2 119
Worthy of our praise	Psalm 71:23: My lips shall shout for joy, for I will sing praise to You; also my soul which you have redeemed. See also Psalm 96:4

About half of these psalms were written by David, so he was very aware of the character and essence of God.

You will note that there are a half-dozen or more Scriptures for most of the components of God's character.

Interestingly enough, I found only one verse from the psalms which even deals with the love of God; and I could not find a verse which deals with His attribute of being invisible.

Chapter Outline

Charts, Maps and Short Doctrines

Along the same lines, there are things which God does for man, on behalf of man; or things which God is to man. They will be listed below.

What God Does for Man, according to the Psalms

Essence	Text/Commentary
God atones for [or, covers over] our sins	Psalm 79:9: Help us, O God of our salvation, for the glory of Your name; and deliver us, and atone for our sins, for Your name's sake. See also Psalm 85:2

What God Does for Man, according to the Psalms

Essence	Text/Commentary
God defeats His [and our] enemies	Ideally speaking, God's enemies ought to be our enemies. Psalm 72:4–5: He shall judge the poor of the people; and He shall save the sons of the needy; and He shall crush the oppressor. They shall fear You with the sun, and before the moon in all generations. Psalm 101:8: I will early destroy all the wicked of the land, so that I may cut off all wicked doers from the city of Jehovah. Psalm 48:4–8 83 (although this is David praying for God to defeat His enemies, recording such a prayer would make little sense to be recorded in Scripture unless God would answer it).
God delivers those who are His	Psalm 35:10b: "O LORD, who is like you, delivering the poor from him who is too strong for him, the poor and needy from him who robs him?" See also Psalm 41:1 59:1–2 80:2
God examines, tests and refines us	Psalm 66:10 For You, O God, have tested us; You have refined us as silver is refined. See also Psalm 17:3
God will execute justice at the proper time	Psalm 110:6: He will judge among the nations. He will heap up dead bodies. He will crush the ruler of the whole earth.
God forgives us our iniquity	Psalm 85:2: You have forgiven the iniquity of Your people; You have covered all their sins. Psalm 130:3–4: If You, Yah, kept a record of sins, Lord, who could stand? But there is forgiveness with You, Therefore You are feared. See also Psalm 86:5 103:3 130:8
God is our help in time of need	Psalm 108:12–13: Give us help against the enemy, For the help of man is vain. Through God, we will do valiantly. For it is he who will tread down our enemies.
God is our hope and confidence	Psalm 71:5: For You are my hope, O Lord Jehovah, my trust from my youth.
God listens to and answers prayers	Psalm 30:2: O Jehovah my God, I cried to You, and You have healed me. Psalm 34:17: When the righteous cry for help, the LORD hears and delivers them out of all their troubles. Psalm 37:4–5: Delight yourself in the LORD, and he will give you the desires of your heart. Commit your way to the LORD; trust in him, and he will act. Psalm 55:22 Cast your burden on the LORD, and he will sustain you; he will never permit the righteous to be moved. Cast your burden on the LORD, and he will sustain you; he will never permit the righteous to be moved. Psalm 116:1–2: I love Yahweh, because he listens to my voice, And my cries for mercy. Because he has turned his ear to me, Therefore I will call on him as long as I live. See also Psalm 30:8 59:1–2 62:8 71:2, 4 102:2, 17 107:13, 19 109:26–27 123:3 138:3 140:8 142:1–2
God loves righteousness and hates evil	Psalm 45:7a: You have loved righteousness and hated wickedness. See also Psalm 33:5 99:4
God makes promises which we can trust	Psalm 110:4: Yahweh has sworn, and will not change his mind: "You are a priest forever in the order of Melchizedek."

What God Does for Man, according to the Psalms

Essence	Text/Commentary
God preserves and protects His Own	<p>Psalm 32:5: You are a hiding place for me; you preserve me from trouble; you surround me with shouts of deliverance. Psalm 37:25: I have been young, and now am old, yet I have not seen the righteous forsaken or his children begging for bread.</p> <p>Psalm 64:1–2: O God, hear my voice in my complaint; guard my life from the terror of the enemy. Hide me from the counsel of those who injure, from the tumult of evildoers.</p> <p>Psalm 113:6–8: Who stoops down to see in heaven and in the earth? He raises up the poor out of the dust. Lifts up the needy from the ash heap; That he may set him with princes, Even with the princes of his people. See also Psalm 33:18–20 34:22 40:2, 11 41:2 46:7 84:9, 11 89:18 115:9 144:2</p>
God provides for His Own in phase II	<p>Psalm 78:21–29: Therefore Jehovah heard, and was made furious; so a fire was kindled against Jacob, and anger also came up against Israel, because they did not believe in God, and did not trust in His salvation; though He had commanded the clouds from above, and had opened the doors of the heavens; and had rained down manna on them to eat, and He gave them of the grain of the heavens. Man ate the food of the mighty; He sent them meat to the full. He caused an east wind to blow in the sky; and by His power He brought in the south wind. and He also rained flesh on them like dust, and winged birds like the sand of the sea; and He let them fall in the middle of their camp, all around their tents. So they ate, and were filled to the full; for He gave them their own desire. See also Psalm 81:10</p>
God is our Redeemer	<p>Psalm 72:14: He [God] shall redeem their souls from oppression and violence; and their blood shall be precious in His eyes. See also Psalm 74:2 111:9</p>
God is our refuge	<p>Psalm 73:28a: As for me, it is good for me to draw near to God; I have made my refuge in the Lord Jehovah. Psalm 91:2: I will say of Jehovah, my refuge and my fortress; my God; in Him I will trust. See also Psalm 94:22</p>
God reveals Himself	<p>Psalm 19:1–3: The heavens are recounting the glory of God, and the expanse proclaiming His handiwork. Day by day they pour forth speech, and night to night reveals knowledge. There is no speech, nor are there words where their voice is not heard.</p>
God rewards those faithful to Him in phase II (life)	<p>Psalm 18:20–24: Jehovah rewarded me according to my righteousness; according to the cleanness of my hands He has repaid me. For I have kept the ways of Jehovah, and have not wickedly departed from my God. For all His judgments were before me, and I did not turn away His statutes from me. For I was upright with Him and kept myself from my guilt. And Jehovah has returned to me according to my righteousness, according to the cleanness of my hands before His eyes.</p>
God is our strength	<p>Psalm 59:17: To You, O my strength, I will sing; for God is my strong tower, the God of my mercy. See also Psalm 68:28, 34 71:3, 7, 16 84:5</p>
God is our stability	<p>Psalm 18:2: Jehovah is my rock and my fortress and my deliverer; He is my God, my Rock; I seek refuge in Him; He is my shield and the horn of my salvation, my high tower. Psalm 73:26: My flesh and my heart waste away; God is the rock of my heart and my portion forever. See also Psalm 142:5</p>

The point of all this is, David was very aware of the character and essence of God. David knew that he could trust God in dozens of ways.

We simply need to trust in Him and have patience with His timetable (Psalm 37:7: [Be still before the LORD and wait patiently for him; fret not yourself over the one who prospers in his way, over the man who carries out evil devices!](#)).

Chapter Outline

Charts, Maps and Short Doctrines

For the King continues to trust in Y^ehowah and He is not shaken within the grace of the Most High. This is also applicable to the humanity of Jesus Christ: Jesus Christ trusted in the plan of God of God; despite what happened to Him, He was not shaken within the grace provision of Jesus Christ.

**Finds Your hand to all Your enemies;
Your right hand finds those hating You.**

Psalm
21:8

**Your hand finds all of Your enemies;
Your right hand finds those who hate You.**

Your hand finds all of Your enemies and Your right hand finds those who hate You.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Let Your hand be found by all Your enemies: let Your right hand find out all them that hate You.
Masoretic Text (Hebrew)	Finds Your hand to all Your enemies; Your right hand finds those hating You.
Peshitta (Syriac)	Your hand shall <u>overcome</u> all your enemies; your right hand shall <u>overcome</u> those that hate you.
Septuagint (Greek)	Let Your hand be found by all Your enemies; let Your right hand find all that hate You.

Significant differences: The verb in the Syriac is *to overcome*; it is *to find* in the other texts. The Latin and Greek take both occurrences of verb as jussives; there is no difference, in most cases, between the jussive and the imperfect.

Thought-for-thought translations; paraphrases:

CEV	With your mighty arm, LORD, you will strike down all of your hateful enemies.
Easy English (Churchyard)	Your hand will find all your enemies. Your right hand will catch everybody that hates you.
Easy-to-Read Version	God, you will show all your enemies that you are strong. Your power will defeat the people who hate you.
Good News Bible (TEV)	The king will capture all his enemies; he will capture everyone who hates him.
<i>The Message</i>	With a fistful of enemies in one hand and a fistful of haters in the other,...
New Century Version	Your hand is against all your enemies; those who hate you will feel your power.
New Living Translation	You will capture all your enemies. Your strong right hand will seize all who hate you.
New Simplified Bible	Your hand (spirit and power) will discover all your enemies. Your powerful hand will find all who hate you.

Partially literal and partially paraphrased translations:

American English Bible	So may all of Your enemies be found in Your hands, and may all those who hate You be found in Your right hand.
God's Word™	Your hand will discover all your enemies. Your powerful hand will find all who hate you.
New American Bible	Your hand will reach all your enemies; your right hand will reach your foes!.
NIRV	You, the king, will capture all of your enemies. Your right hand will take hold of them.
New Jerusalem Bible	Your hand will reach all your enemies, your right hand all who hate you.
Today's NIV	Your hand will lay hold on all your enemies; your right hand will seize your foes.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Your hand will make a search for all your haters; your right hand will be hard on all those who are against you.
Complete Apostles' Bible	Let Your hand be found by all Your enemies; let Your right hand find all that hate You.
Context Group Version	Your hand will find out all your enemies; Your right hand will find out those that spurn you.
HCSB	Your hand will capture all your enemies; your right hand will seize those who hate you.
JPS (Tanakh)	Your rhand is equal to all Your enemies; Your right hand overpowers Your foes.
Judaica Press Complete T.	Your hand shall suffice for all Your enemies; Your right hand shall suffice for those who hate You.
NET Bible®	You [The king is now addressed. One could argue that the Lord is still being addressed, but v. 9 militates against this proposal, for there the Lord is mentioned in the third person and appears to be distinct from the addressee (unless, of course, one takes "Lord" in v. 9 as vocative; see the note on "them" in v. 9b). Verse 7 begins this transition to a new addressee by referring to both the king and the Lord in the third person (in vv. 1-6 the Lord is addressed and only the king referred to in the third person).] prevail over [Heb "your hand finds." The idiom pictures the king grabbing hold of his enemies and defeating them (see 1 Sam 23:17). The imperfect verbal forms in vv. 8-12 may be translated with the future tense, as long as the future is understood as generalizing.] all your enemies; your power is too great for those who hate you.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Your hand shall find all Your enemies; Your right hand, it shall find those hating You.
Thieme	Your {David's} hand/G2/CIA {yad - refers to David's intelligence gathering branches of his administration - here like the CIA for the foreign countries} shall discover {matsa' - used for intelligence gathering services} all your enemies {foreign foes}. Your 'right hand'/FBI {yamiyn - intelligence gathering service within the country} shall discover {matsa'} the ones hating you {sane' - refers to domestic enemies - includes Absalom and another of his sons}.
WEB	Your hand will find out all of your enemies. Your right hand will find out those who hate you.
Young's Updated LT	Your hand comes to all Your enemies, Your right hand does find those who hate You.

The gist of this verse: God the Father will deal with those who are David's (and Christ's) enemies. This is the verse which leads us to the ultimate judgment of all men and angels who oppose God.

Psalm 21:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâtsâ' (מַצָּא) [pronounced maw-TSAW]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover</i>	3 rd person masculine singular, Qal imperfect	Strong's #4672 BDB #592
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3027 BDB #388
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
'âyab (אֵיבָב) [pronounced aw-YA ^B V]	<i>to be at enmity, to be hostile; as a participle, it means enemy, the one being at enmity with you</i>	masculine plural, Qal active participle; with the 2 nd person masculine singular suffix	Strong's #340 BDB #33

Translation: *Your hand finds all of Your enemies;...* Up to this point, the 2nd person masculine singular suffix referred to one member of the Godhead. Here, many commentators suggest that it refers to David.²⁴ Any reference to David is generally applied to the reader or hearer of this psalm. The reason given is, *Jehovah*, in the next verse, is in the 3rd person. However, there are 3 members of the Trinity, so, one could reasonably suggest that this is a different member of the Trinity.

What would be in favor of the changing of the suffix reference is that, this verse does jump out at you, with the exact repetition of the verb, and almost the exact repetition of the thoughts.

Some take this as a jussive: *Let your hand find all of your enemies.*

Hand refers to *power, authority, subjecting another to your will*

If we understand this correctly, it may not matter whether this speaks directly to David or directly to God the Father. God the Father works things out so that David will discover his enemies. God always knows where His enemies are and where David's enemies are. They are not difficult for Him to find.

Now, God does not necessarily gather up all David's enemies into some kind of container and deliver them to David. God works through David and David's army; and as R. B. Thieme Jr. suggests, this is David's G2 force who are able to ferret out David's enemies. They are able to ferret these enemies out by the grace of God and by God's guidance. So God finds and exposes them through David's own intelligence forces.

²⁴ Keil and Delitzsch, for instance, write: *With this strophe the second half of the Psalm commences. The address to God is now changed into an address to the king.* Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 21:8–9). The problem with this view is v. 9a, which reads *You will make them as a fiery furnace...* and v. 10a which reads *You will destroy their descendants from the earth...* These statements could hardly be made to David the king.

Similarly, Jesus Christ knows those who are His and those who are not. He can separate the sheep from the goats, the wheat from the tares. **“I know My sheep and My sheep hear My voice.”** (John 10:27). This also refers to Him finding out those who are His enemies.

Psalm 21:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâmîyn (יָמִיַן) [pronounced yaw-MEEN]	<i>the right hand, the right side, on the right, at the right; the south</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3225 BDB #411
mâtsâ' (מָצְאָה) [pronounced maw-TSAW]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover</i>	3 rd person feminine singular, Qal imperfect	Strong's #4672 BDB #592
sânê' (שָׂנְאִים) [pronounced saw-NAY]	<i>hating ones, the ones hating, the haters; enemies</i>	masculine plural, Piel participle with the 2 nd person masculine singular suffix	Strong's #8130 BDB #971

Translation: ...Your right hand finds those who hate You. The *right hand* refers not just to *power, authority, and subjecting another to your will*, but to an even more intentional, direct, and intensified control.

Again, this either is said to God, or, turned around and said to David. Personally, I see no reason to change up what we have had so far in this psalm. The king trusts in the Lord and by His grace, the king will not be shaken. God will find those who are His enemies and God will find those who hate Him, who are, incidentally, David's enemies as well.

Application: As a growing believer in Jesus Christ, you are going to find that you have a lot of enemies, and some will just pop up out of nowhere. When God's right hand finds those who hate Him (or hate David), He can deal with them. Sometimes they are brought into David's periphery and sometimes God just deals with these enemies Himself, directly or indirectly.

Application: You may recall that, in **2Sam. 8**, we examined some of the points of determining when are we fighting a righteous war. One of the keys, when determining who your enemies are is, *who are their friends and who are their enemies?* The U.S. presents itself as a champion of liberty, and, in wars it has been in, has freed the people to a system of Democracy, as we have seen in Germany, Japan, and to some degree in Iraq and Afghanistan (I write this in 2009). It is not difficult to pick out who are enemies are. When huge crowds of people gather in the streets and celebrate 9/11, these are our enemies. When the leaders of a country call for the destruction of Israel, these are our enemies. Those who have rejected and hate the God of our fathers are our enemies.

For this reason, David's enemies are also God's enemies and God's enemies are also David's enemies. Those who hate David, hate God; those who hate God also hate David.

This can also be seen as a fortiori reasoning. God is victorious over the greatest enemies of the universe—Satan and his minions. Therefore, we may trust God to defeat our enemies here on earth.

Ultimately, this latter portion of the psalm is addressed to Jesus Christ, and the destruction spoken of is the final judgment of all men and all angels who are in opposition to the Kingdom of God.

Barnes writes: *However they may attempt to conceal themselves - however they may evade the efforts to subdue them - yet they shall "all" be found out and overcome. As this was intended by the Spirit of inspiration, it undoubtedly refers to the final triumph of truth on the earth, or to the fact that the kingdom of God will be set up over all the world. All that are properly ranked among the enemies of God - all that are in any way opposed to him and to his reign - will be found out and conquered. All the worshipers of idols - all the enemies of truth - all the rejecters of revelation - all the workers of iniquity, - all that are infidels or scoffers - shall be found out and subdued...no enemy of God can escape him. There is no place to which he can flee where God will not find him.*²⁵ "There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves," Job 34:22.

Psalm 21:8–10: *Your hand will find out all of Your enemies. Your right hand will find out those who hate you. You will make them as a fiery furnace in the time of Your anger. Yahweh will swallow them up in his wrath. The fire shall devour them. You will destroy their descendants from the earth, Their posterity from among the children of men.* There is a lot more going on here than David simply hunting down a few enemies and killing them. This is Jesus Christ destroying His enemies in the **Baptism of Fire** (doctrine to follow).

**You place them as an oven of fire for a time of
Your faces;
Y^ehowah, in His wrath, engulfs them
and devours them a fire.**

Psalm
21:9

**You arrange them as a fiery oven in the time of
Your appearing;
Y^ehowah destroys them in His wrath
and a fire will devour them.**

**You have decreed them for a fiery oven when You next appear;
Jehovah will destroy them in His wrath and a fire will devour them.**

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	You will <u>make</u> them as an oven of fire, in the time of Your <u>anger</u> : the Lord will <u>trouble</u> them in his wrath, and fire will devour them.
Masoretic Text (Hebrew)	You place them as an oven of fire for a time of Your faces; Y ^e howah, in His wrath, engulfs them and devours them a fire.
Peshitta (Syriac)	You shall <u>make</u> them as a fiery oven in the time of your <u>wrath</u> ; the LORD shall consume them in his wrath, and the fire shall devour them.
Septuagint (Greek)	You shall place them as a fiery oven at the time of Your presence; the Lord shall <u>trouble</u> them in His anger, and fire shall devour them.

Significant differences: The first Hebrew verb means *to set, to place, to arrange*; however, it is hard to reconcile with the first preposition, *like, as*. The Greek is in agreement with the Hebrew. My English translation from the Syriac and Latin all employ the verb *to make* instead, and this may simply be to agree with the preposition's meaning.

The Latin and Syriac suggest that this takes place *at the time of Your wrath [anger]*, which, given the context, is reasonable. Many English translators did the same thing. However, the word for *wrath* is not found in the first phrase in the Hebrew or in the Greek.

²⁵ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 21:8.

The second verb means *to engulf, to destroy*; but the Greek and Latin have *to trouble* (the Greek verb is not one found in the New Testament, so I am basing this upon the English translation).

Thought-for-thought translations; paraphrases:

CEV	They will be destroyed by fire once you are here, and because of your anger, flames will swallow them.
Easy English (Churchyard)	When they see you, you will burn them all.
Easy-to-Read Version	When you are really angry your fire will destroy them. Lord, when you are with the king, he is like a hot oven {that burns up everything in it}. His anger burns like a hot fire, and he destroys his enemies.
Good News Bible (TEV)	He will destroy them like a blazing fire when he appears. The LORD will devour them in his anger, and fire will consume them.
<i>The Message</i>	You radiate with such brilliance that they cringe as before a furnace. Now the furnace swallows them whole, the fire eats them alive!
New Life Bible	You will make them like a stove of fire in the time of Your anger. The Lord will eat them up in His anger. And the fire will destroy them..
New Living Translation	You will throw them in a flaming furnace when you appear. The Lord will consume them in his anger; fire will devour them.
New Simplified Bible	When you appear, you will make them burn like a blazing furnace. Jehovah will swallow them up in his anger. Fire will devour them.

Partially literal and partially paraphrased translations:

American English Bible	For You'll throw them in an oven in Your Day. In Your rage You'll disturb them, and then You'll destroy them in fire.
New American Bible	At the time of your coming you will drive them into a furnace. Then the LORD'S anger will consume them, devour them with fire.
NIRV	When you appear, you will be like a flaming furnace to them. The Lord will swallow them up in his anger. His fire will burn them up.
New Jerusalem Bible	You will hurl them into a blazing furnace on the day when you appear; Yahweh will engulf them in his anger, and fire will devour them.
Revised English Bible	...at your coming you will set them in a fiery furnace; in his anger the LORD will engulf them, and fire will consume them.
Today's NIV	When you appear for battle, you will burn them up as in a blazing furnace. The LORD will swallow them up in his wrath, and his fire will consume them.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	You will make them like a flaming oven before you; the Lord in his wrath will put an end to them, and they will be burned up in the fire.
Context Group Version	You will make them as a fiery furnace in the time of your anger: YHWH will swallow them up in his retaliation, And the fire shall devour them.
JPS (Tanakh)	You set them ablaze like a furnace

when You show Your presence [or, at he time of Your anger].

The LORD in anger destroys them;

fire consumes them

NET Bible®

You burn them up like a fiery furnace [Heb "you make them like a furnace of fire."

Although many modern translations retain the literal Hebrew, the statement is elliptical. The point is not that he makes them like a furnace, but like an object burned in a furnace (cf. NEB, "at your coming you shall plunge them into a fiery furnace".)] when you appear; [Heb "at the time of your face." The "face" of the king here refers to his angry presence. See Lam 4:16.]

the LORD angrily devours them; [Heb "the Lord, in his anger he swallows them, and fire devours them." Some take "the Lord" as a vocative, in which case he is addressed in vv. 8-9a. But this makes the use of the third person in v. 9b rather awkward, though the king could be the subject (see vv. 1-7).]

the fire consumes them.

Literal, almost word-for-word, renderings:

Concordant Literal Version	You shall make them like a fiery stove in the era of Your presence. Yahweh shall swallow them up in His anger, And fire shall devour them.
A Conservative Version	Thou will make them as a fiery furnace in the time of thine anger. LORD will swallow them up in his wrath, and the fire shall devour them.
English Standard Version	You will make them as a blazing oven when you appear. The LORD will swallow them up in his wrath, and fire will consume them.
exeGesés companion Bible	you set them as a fiery oven at the time of your face: Yah Veh swallows them in his wrath and the fire consumes them:.
MKJV	You shall make them as a fiery oven in the time of Your presence; Jehovah will swallow them up in His wrath, and the fire shall devour them.
Thieme	You {David} shall make them {David's enemies} as a fiery oven {complete and total annihilation} in the time of your face/presence {paniyim}. {either on the battlefield or in the Court of Justice - David will prevail}. Jehovah/God shall 'destroy them'/'swallow them up' {bala'} in His anger, and the fire {of God's righteous judgment} shall devour them.
Young's Updated LT	You make them as a furnace of fire; At the time of Your presence. Jehovah in His anger does swallow them, and fire does devour them.

The gist of this verse: There are two judgments of fire; the baptism of fire and the Lake of Fire, both in view here.

Psalm 21:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shîyth (שׂיִיִּת) [pronounced sheeth]	to put, to set, place; to appoint; to arrange, to set in order; to found; to station	2 nd person masculine singular, Qal imperfect with the 3 rd person masculine plural suffix	Strong's #7896 BDB #1011
kaph or k ^e (כ) [pronounced k ^e]	like, as, according to; about, approximately	comparative preposition	No Strong's # BDB #453

Psalm 21:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tannûwr (תַּנּוּר) [pronounced <i>tahn-NOOR</i>]	<i>oven, furnace; portable stove, fire-pot; figuratively for God's furnace, God's wrath</i>	masculine singular construct	Strong's #8574 BDB #1072
'esh (אֵשׁ) [pronounced <i>aysh</i>]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun	Strong's #784 BDB #77
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
'êth (עֵת) [pronounced <i>gayth</i>]	<i>time, the right time, the proper time; opportunity</i>	feminine singular construct	Strong's #6256 BDB #773
pânîym (פְּנֵי) [pronounced <i>paw-NEEM</i>]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 2 nd person masculine singular suffix	Strong's #6440 BDB #815

Often, when we find pânîym associated with a preposition, there is a meaning which is not always the same as its literal rendering. However, here, I was unable to come up with a proper definition from BDB or Gesenius. Literally, this means *to [for] a time of your faces, in regards to a time of your face*. Translators have variously rendered this phrase *when you appear, at the time of your appearing, in [at] the time of your presence, in a time of your anger, in the era of your presence, in your day*. My problem with all of these renderings is they would have rendered this phrase exactly the same had there been the bêyth preposition here rather than the directional/relational lâmed preposition. However, this is somewhat mollified by the use of the word *presence*, which is often the gist of lâmed and pânîym together. Therefore, the most proper meanings, in my estimation, are *when you appear, in [at] the time [era] of your appearing [appearance]*.

Translation: *You arrange them as a fiery over in the time of Your appearing;...* Even though many expositors somehow apply this to David and his enemies, this sounds too much like the 2nd Advent of Jesus Christ. When He returns, herein called, *the time of Your appearing*, there will be the baptism of fire, which will remove all unbelievers from the earth. Unbelievers will become as a fiery oven when our Lord appears. There are things which take place first (the destruction of the anti-Semitic armies in Israel), but destroying all unbelievers will be a part of this.

The Lake of Fire is actually not a factor until the end of the Millennium. We may consider the 2nd Advent of Jesus Christ to include that, as our Lord does not go away this time—He remains on this earth. Just as unbelievers during the time of Abram were placed into torments, there will be a place of torments for unbelievers when our Lord returns. It will be like a fiery oven for them. The Lake of Fire will be that oven.

The Baptism of Fire, as taught by R. B. Thieme, Jr.:

The Baptism of Fire

1. Definition.
 - a. The baptism of fire is defined as the judgment of the Tribulation unbelievers at the Second Advent. They are removed from the earth and placed in hell fire for 1000 years until the great white throne

The Baptism of Fire

- judgment.
- b. Both Jews and Gentiles who are Tribulation unbelievers are involved in this Second Advent judgment. **For Jehovah loves judgment and does not forsake His saints; they are preserved forever; but the wicked's seed shall be cut off** (Psalm 37:28).
 - c. This judgment results in the Millennium beginning with believers only. Matt. 3:11-12 Luke 3:16.
 2. The baptism of fire is just one of nine different baptisms in the Bible. (See the **Doctrine of Baptisms**)
 3. The time of the baptism of fire is at the Second Advent. 2Thess. 1:7-9 Matt. 3:10-12.
 4. The announcement of the baptism of fire was given to John the Baptist. Matt. 3:10-12; Luke 3:16-17. The baptism of the Holy Spirit and the baptism of fire demonstrate the power of Jesus Christ. In the days of Noah, all unbelievers were removed from the earth by water; at the Second Advent unbelievers will be associated with fire.
 5. The analogy to the baptism of fire is found in Matt. 24:36-41. The one left in the field is the believer; the one taken is the unbeliever. The Second Advent is compared to the days of Noah when people had no time for doctrine because they were too distracted by the pleasures of normal living.
 6. Parables of the Baptism of Fire.
 - a. The wheat and the tares. Matt. 13:24-30, 36-40.
 - b. The good and bad fish. Matt. 13:47-50.
 - c. The ten virgins. Matt. 25:1-13.
 - d. The sheep and the goats. Matt. 25:31-46.
 - e. The talent test. Matt. 25:14-30. The one talent man represents the unbeliever.
 7. The Jewish Baptism of Fire. Ezek. 20:34-38 Isa. 1:25-27. All Jewish unbelievers of the Tribulation go into fire. Mal. 3:1-6 4:1-2. Christ judges them in the desert.
 8. The Gentile Baptism of Fire. Matt. 25:31-46.
 9. The baptism of fire as a principle: Job 18:5-21 **The light of the wicked shall be put out; and the spark of his fire shall not blaze. The light shall be dark in his tent; and his lamp shall be put out above him; the steps of his strength shall be hampered; and his own counsel shall throw him down. For he is sent into a net by his own feet; and he is walking on a snare; the trap shall take him by the heel; a noose shall prevail over him; the pitfall is hid for him in the ground, and a trap for him on the way. Terrors frighten him on every side and shall dash him at his feet. His strength shall be hunger-bitten, and calamity shall be ready at his side. It devours parts of his skin; the first-born of death eats his parts. His hope shall be rooted out of his tent, and you marched to the king of terrors. What is not his shall dwell in his tent; brimstone is scattered on his home. His roots are dried up beneath, and his branch shall wither above. His memory perishes from the earth, and there is no name to him on the face of the street. They push him from light to darkness, and they make him flee from the world. He shall have no son nor kinsman among his people, nor any remnant in his dwellings. Those after him shall be amazed at his day; and those before were seized with horror. Surely these are the tents of the perverse, and this the place that has not known God. Job 20:27 The heavens shall expose his iniquity; and the earth shall be raising up itself against him. The fruit of his house shall move, flowing away in the day of His wrath.**
 10. The baptism of fire is used to motivate and evangelize Jews of the Church Age. Heb. 12:27-29. The punishment area for the baptism of fire is Torments (hell) where all unbelievers await the great white throne judgment.
 11. The baptism of fire vindicates the character of Jesus Christ. Rev. 19:11.
 12. The baptism of fire is necessary for the beginning of a new civilization in the millennium. In each civilization man has a different life span. Each civilization has its own climate and its own variation in species. All civilizations begin with believers only. A civilization is the divine protection of the human race during the angelic conflict. There are four civilizations throughout human history: antediluvian, postdiluvian, millennial and eternal. (see Doctrine of Civilizations)
 13. Applications of this doctrine.
 - a. The application to the Jews in the Church Age from Heb. 12:27-29: you cannot handle life if you are easily shaken.
 - b. It is important to believe in Christ during crisis opportunities.
 - c. The integrity of our Lord is vindicated by the baptism of fire.

The Baptism of Fire

d. The baptism of fire is necessary to start a new civilization.

Although this was taken from <http://bibleprophecyfortoday.wordpress.com/2008/10/21/doctrine-of-the-baptism-of-fire/> it is almost word-for-word the same doctrine given by R. B. Thieme Jr. in his 1967 Zechariah study (as well as several others). Some of this doctrine was edited and appended. Although the material at this website seems to be reasonably accurate, there is one link to a church which strikes me as being legalistic in its approach to the Christian life.

As an aside, I have found that there are many Christian groups which cover the topics of Apologetics, Evolution and sometimes even prophecy reasonably well, but are confused on the Christian way of life.

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Psalm 21:9b

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^ehowah</i>	proper noun	Strong's #3068 BDB #217
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'aph (אף) [pronounced <i>ahf</i>]	<i>nose, nostril</i> , but is also translated <i>face, brow, anger, wrath</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #639 BDB #60
bâla ^c (עלב) [pronounced <i>baw-LAHG</i>]	<i>to engulf, to swallow up, to swallow down; to devour; to destroy, to give over to destruction, to take away altogether, to lay waste to</i>	3 rd person masculine singular, Piel imperfect with the 3 rd person masculine plural suffix	Strong's #1104 BDB #118

Translation: ...*Y^ehowah destroys them in His wrath...* This refers to the end of the Tribulation, when our Lord returns to the earth, and destroys His enemies at the baptism of fire. They will be swallowed up and engulfed by His wrath.

This is different from the Great White Throne, which occurs at the end of the Millennium, when our Lord will judge unbelievers, and cast them, along with the devil and his angels, into the Lake of Fire.

I have a relative to whom I have tried to make the gospel clear. This is a man who has a lot of time on his hands. However, he knows—if I have been successful in witnessing to him—the salvation takes only a few seconds and all he has to do is believe in Jesus Christ. This is a prideful and self righteous person, having these two characteristics in abundance in his character. He realizes that death is near, but beyond that, I don't know what he believes. However, if he brings his own works to God, they will be destroyed in His wrath. God has provided but one way to meet Him; **there is one Mediator between man and God; the man Christ Jesus** (1Tim. 2:5b). Whatever else we bring to God is worthless.

The first three-quarters of this verse reads: *You arrange them as a fiery oven in the time of Your appearing; Y^ehowah destroys them in His wrath.* Interestingly enough, there is no wâw conjunction between any of these

statements, which suggests to me that they are all, more or less, simultaneous—the 2nd advent of Jesus Christ, the destruction of the enemy armies and the baptism of fire. Quite obviously, this is the order in which these things take place, but they all occur on the same day or within the same time frame.

Psalm 21:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to devour, to consume, to destroy</i>	3 rd person feminine singular, Qal imperfect with the 3 rd person masculine plural suffix	Strong's #398 BDB #37
'esh (אֵשׁ) [pronounced aysh]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun	Strong's #784 BDB #77

Translation: ...and a fire will devour them. This word for *fire* is used twice in this verse, and it is often used in conjunction with a Theophany—the appearance of God in the Old Testament. This would be the final fire which is used as a the final judgment of angels and man, also called the Lake of Fire in Rev. 20.

Certainly R. B. Thieme Jr. originally put together a doctrine like this, much of which he learned from L. S. Chafer. This is Robert McLaughlin's teaching as posted on the Grace Bible Church website.

The Lake of Fire Judgment (notes by Robert McLaughlin)

The Lake of Fire is the final destination for both fallen angels and unbelieving mankind, and it is both literal and eternal. The Lake of Fire was prepared originally for Satan and his fallen angels.

Psalm 104:35 *Let sinners be consumed out of the earth and let the wicked be no more; bless Jehovah, O my soul; praise Jehovah!*

Matthew 25:41 *Then He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels; However, unbelievers will also go there, with no way of escape.'*

John 3:18 *He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.*

John 3:36 *He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him.*

Hebrews 9:27 *It is appointed for men to die once and after this comes judgment,*

The first occupants of the Lake of Fire will be the beast and false prophet of the Tribulation, Revelation 19:20. The devil will also be in the Lake of Fire, Revelation 20:10. After the Great White Throne Judgment, the unbelievers of the human race will also occupy the Lake of Fire, Revelation 20:14. Unbelievers are pulled out of the fire of Hades, judged, and cast into the Lake of Fire, Revelation 20:15 21:8.

The Lake of Fire Judgment (notes by Robert McLaughlin)

Both torments in Hades and the Lake of Fire are vividly described in Mark 9:48, where their worm does not die [this represents the conscience], and the fire is not quenched. Everyone should hear the screams of those who die burning in total agony, so that they will understand the importance of believing in Jesus Christ. In eternity, the screams never stop; they go on forever and ever and ever, simply because the souls there refused the so great salvation provided by Jesus Christ.

There is a place of final destiny for every member of the human race who has rejected the Gospel and the doctrine of salvation. It is described as: a place of torment, Luke 16:28; a place where desire is never met, Luke 16:24; a bottomless pit, Revelation 9:2; outer darkness, Matthew 8:12; fire unquenchable, Luke 3:17; the furnace of fire, Matthew 13:42. It is a place of unspeakable misery, indicated by the phrase eternal fire. Many believe it is a place with a liquid form of lava referred to as the lake, which burns with fire and brimstone, Revelation 21:8. It is described as black darkness in Jude 1:13; a place of weeping and gnashing of teeth, Matthew 13:50; and it is said about those in Hell that the smoke of their torment goes up forever and ever; they have no rest day and night, in Revelation 14:11.

These notes were taken from http://www.gbible.org/_files/pdf/Doctrine_of_Salvation.pdf with minor editing and additions.

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You may find it interesting that Jesus Christ spoke more of eternal judgment than He spoke of heaven (according to <http://www.allaboutpopularissues.org/doctrine-of-hell-faq.htm> (The *hell faq sheet*). 13% of the verses spoken by Jesus are about eternal judgment.

Since the baptism of fire is separate from the Lake of Fire (they are separated in time by 1000 years), the word *hell* has often been used these two places as well as the place of torments where unbelievers are kept today.

The Places of Judgment after Death

There is no soul sleep taught in the Bible; the soul still functions after death. When unbelievers die today, they are placed into Tartarus, which is also known as the place of torments. This is also where the angels who corrupted the earth in Gen. 6 live (and, presumably, all of their offspring). Luke 16:23–28 2Peter 2:4 Jude 1:6

The baptism of fire takes place at the end of the Tribulation when Christ returns and removes all of the unbelievers from the earth. It is not clear whether this is a place different from torments above. Isa. 1:25–28 Mal. 3:1–6 4:1–2 Matt. 25:31–46. Wherever they are placed is called the Bottomless Pit in Rev. 20:1.

At the end of the Millennium, Satan will be let loose on the earth, and they will lead a rebellion against God and, essentially, against perfect environment. In the end, they, along with all demons and unbelievers, will be tossed into the Lake of Fire, where the Beast and the False Prophet were placed at the beginning of the Millennium. Rev. 19:20 20:1–20 21:8

It is ironic that Satan, the father of the radical environmental movement will lead a revolt against perfect environment.

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A brief recap, so that you can see the forest through the trees: You Jesus Christ at the 2nd advent[] [arrange them](#) [unbelievers on the earth at the end of the Tribulation] [as a fiery oven](#) [the baptism of fire judgment] [in the time of Your appearing](#) [Jesus Christ appears at the end of the Tribulation]; [Y^ehowah destroys them in His wrath](#) [unbelievers are removed from the earth by the baptism of fire] [and a fire will devour them](#) [this is either the

temporary judgment until the Lake of Fire, which is the final fire judgment; or this is the final Lake of Fire judgment].

Their fruit from the earth You will give up as lost [or, *disperse, destroy*] and their seed from sons of man [or, *Adam*],...

Psalm
21:10

You will destroy their production [or, *offspring*] from the earth along with [lit., *and*] their progeny from the sons of Adam,...

You will destroy their offspring from the earth and their descendants from the sons of Adam,...

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Their fruit will You destroy from the earth: and their seed from among the children of men.
Masoretic Text (Hebrew)	Their fruit from the earth You will give up as lost [or, <i>disperse, destroy</i>] and their seed from sons of man [or, <i>Adam</i>].
Peshitta (Syriac)	Their fruit shall you destroy from the earth, and their offspring from among the children of men.
Septuagint (Greek)	You shall destroy their fruit from the earth, and their seed from among the sons of men.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

CEV	You will wipe their families from the earth, and they will disappear.
Easy English (Churchyard)	You will remove their children from the earth. They will have no families anywhere.
Easy-to-Read Version	The families of his enemies will be destroyed. They will be gone from the earth.
Good News Bible (TEV)	None of their descendants will survive; the king will kill them all.
<i>The Message</i>	You purge the earth of their progeny, you wipe the slate clean.
New Century Version	You will destroy their families from the earth; their children will not live.
New Living Translation	You will wipe their children from the face of the earth; they will never have descendants.

Partially literal and partially paraphrased translations:

<i>God's Word</i> ™	You will destroy their children from the earth and their offspring from among Adam's descendants.
New American Bible	Even their descendants you will wipe out from the earth, their offspring from the human race.
NIRV	You will wipe their children from the face of the earth. You will remove them from the human race.
New Jerusalem Bible	You will purge the earth of their descendants, the human race of their posterity.
Revised English Bible	It [or, <i>You</i>] will destroy their offspring from the earth and rid mankind of their posterity.
Today's NIV	You will destroy their descendants from the earth, their posterity from the human race.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Their fruit will be cut off from the earth, and their seed from among the children of men.
Context Group Version	Their fruit you will destroy from the land { or earth }, And their seed from among the sons of man.
HCSB	You will wipe their descendants from the earth and their offspring from the human race.
JPS (Tanakh)	You wipe their offspring from the earth, their issue from among men.
NET Bible®	You destroy their offspring [Heb "fruit." The next line makes it clear that offspring is in view.] from the earth, their descendants from among the human race [Heb "sons of man."].

Literal, almost word-for-word, renderings:

Concordant Literal Version	You shall destroy their fruit from the earth And their seed from among the sons of humanity.
English Standard Version	You will destroy their descendants from the earth, and their offspring from among the children of man.
The Evidence Bible	Their fruit shall you destroy from the earth, and their seed from among the children of men.
King James 2000 Version	Their offspring shall you destroy from the earth, and their descendants from among the children of men.
NRSV	You will destroy their offspring from the earth, and their children from among humankind.
Thieme	Their fruit/progeny/offspring {p@riy}, You shall scatter and destroy { 'abad} from the earth { 'erets}, and their seed/children from among the children of men.
WEB	You will destroy their descendants from the earth, Their posterity from among the children of men.
Young's Updated LT	Their fruit from earth You destroy, And their seed from the sons of men.

The gist of this verse: God's enemies will be destroyed (v. 8) and all of their production and descendants.

Psalm 21:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
p ^o rîy (פְּרִי) [pronounced p ^o ree]	<i>fruit, produce (of the ground); fruit, offspring, children, progeny (of the womb); fruit (of one's actions, labor)</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #6529 BDB #826
min (מִן) [pronounced min]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent, ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Psalm 21:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ābad (אָבַד) [pronounced aw ^b -VAHD]	<i>to lose, to determine as lost, to give up as lost; to cause wander, to disperse; to cause to perish, to destroy; to lay waste</i>	2 nd person masculine singular, Piel imperfect	Strong's #6 BDB #1

Translation: You will destroy their production [or, offspring] from the earth... As in a previous verse, a better understanding of this half of the verse is found after we study the second half. We have a parallelism here, with two singular nouns each having the 3rd person masculine plural suffix, and both followed by the min preposition. The verb in 10a is applied to both of these nouns, as there is no verb in v. 10b. So, the sense of v. 10a is not that *their production [or, offspring] are removed from the earth*, but that *their production from the earth is destroyed*. It is a minor point, and it does not mean that they are *not* removed from the earth; it just helps us to better understand what David is writing here.

The KJV almost exclusively translates p^{er}īy (פְּרִי) [pronounced p^{er}ree] as *fruit*. This is the word describing what fruit tree produced; this is the word which is what Adam and Even ate from the Tree of Knowledge of Good and Evil; and this is what Cain brought to God as an offering (which was ignored). However, this word could also be applied to children as well, as in Gen. 30:2. However, there, the word is modified by *womb*. So, we may understand that this refers to children and that vv. 10a and 10b are saying equivalent things, however, it makes more sense for us to translate p^{er}īy (פְּרִי) [pronounced p^{er}ree] as it is most commonly translated, as *fruit, production*.²⁶ So the great labors of fallen man—the enemies of God—will be destroyed. What man is most proud of is his human good. That is, the United Nations, environmentalism, eco-lawsuits, social justice, etc. All of this will be destroyed and removed from the earth. In perfect environment, none of these things can exist.

Let's just touch on the darling of human good doers today: social and economic justice. As believers, we are given rewards, symbolized by crowns. Paul speaks of running a race and winning that race. There is authority which will be given to us. All that we know of eternity is unequal. There has never been nor will there ever be any sort of real equality on this earth, apart from a modicum of equality of opportunity in the United States. However, we are all born very different, with different backgrounds, different innate abilities, and we place various amounts of effort into various aspects of our lives. So, although our government attempts to put us on an equal footing, even from birth, there is no true equal footing; and the government is unable to make us equal, no matter how hard it tries. Furthermore, there is never any sort of mandate in the Bible for some government-imposed equality. All systems which were set up in order to achieve any sort of social and economic justice (which often involves taking money from those who work and giving it to those who do not) will be destroyed by God. Perfect environment, in the Millennium, will include inequalities among people.

One of the great evils in this world today (I write in the year 2009) is the attempt by some groups to achieve some sort of economic and social justice. Most of the time, these groups are fronts for socialist and communist agendas, yet they manage to use religious language and even to pull out a Scripture here or there to justify their ends. If memory serves, there is a magazine out there called *Relevant* which pushed a new age *Christianity* filled with social and economic justice. This is known by others as liberation theology, which has found its way into many churches (it is taught by the church which President Obama attended for 2 decades). When a church lacks doctrine and the Word of God is not carefully taught from the pulpit, then evil teaching can creep into the church (and, in many cases, this is the thrust of some churches). This seemed to first take hold in Catholic churches in South America (possibly in Central America?) where communist and socialist groups figured out that they could

²⁶ Passages where this word refers to *children* or *offspring*, the context almost invariably makes it clear that we are talking about people rather than production (see Gen. 30:2 Ex. 21:22 Deut. 28:4, Deut. 28:11, 18 Psalm 127:3 Hosea 9:16 Micah 6:7). In this point, I disagree with the bulk of the expositors which I have read (Poole is one of the few who allows for this interpretation and Spurgeon sees it as I do).

repackage their evil views of life and society, throw in a few verses from the Bible and some religious language, and lead believers without doctrine astray. So, just as Jesus was repackaged to be a long-haired hippy revolutionary in the 60's and 70's, He was repackaged and presented as a social justice activist for the 70's and beyond.

As an aside, this should tell you the power of Jesus Christ. These movements do not attempt to take Mohammed or Confucius or Buddha and try to present these men as modern-day radicals marching the streets and calling for social justice. However, they do this to Jesus. Jesus is God and man is continually attempting to make God in his own image. It is the height of egotism and evil.

Now, as believers in the Church Age, we do have equal assets: we are all given the Holy Spirit at salvation, we all can have restored fellowship with the Holy Spirit after salvation; we begin our spiritual lives without scar tissue and as being filled with the Spirit. However, within about 2 seconds after salvation, various inequities begin.

At the end times, after the baptism of fire, God is not going to try to put all remaining believers into the same sized square hole nor will He give out exactly the same reward to all believers from the Church Age who are with Him. Furthermore, this evil production of man—social and economic justice—will be removed from the earth (just as every other fruit of fallen man will be removed from the earth), and soon thereafter will be the distribution of unequal rewards to believers.

Psalm 21:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
zera ^c (זֶרַע) [pronounced <i>ZEH-rahg'</i>]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #2233 BDB #282
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bên (בְּנֵי) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine plural construct	Strong's #1121 BDB #119
'âdâm (אָדָם) [pronounced <i>aw-DAWM</i>]	<i>a man, a human being, mankind, Adam</i>	masculine singular noun	Strong's #120 BDB #9

Translation: ...along with [lit., and] their progeny from the sons of Adam,... This is the second group refers to people, and it is a reference to unbelievers. Just as human good is tied to those who hate our Lord and who are enemies of Jesus Christ, so it is with the *progeny from sons of Adam* (in fact, they are the enemies of God). This group of people are those who are removed from the earth by the baptism of fire and who will face eternal judgment as well, and then be cast into the Lake of Fire (Rev. 20).

We have two sets of things here which God will destroy and remove from the earth: *their production from the earth* and *their progeny from the sons of Adam*. At the 2nd Advent, in order to establish perfect environment, all human good will be removed from the earth as well as all unbelievers. Then, at the end of the Millennium, there will be men who are *spiritually* descended from Christ's enemies and those who hate Him (from v. 8). They will rebel against Jesus Christ and against perfect environment, being led by Satan, and they will be destroyed. When our Lord returns, He will destroy a tremendous amount of human good and He will kill millions of people, and these

people will face the ultimate judgment. A parallel verse would be Psalm 9:6: [The enemy is overtaken by endless ruin. The very memory of the cities which you have overthrown has perished.](#)

[...for they stretched out over You evil;
they have thought malice;
they are unable to,...](#)

Psalm 21:11 [...for they spread over you \[as a tent\] evil;
they regarded evil counsel \[or, *purpose*\],
\[but\] are unable \[to perform this evil\] \[or, *they will not prevail*\];...](#)

[...for they spread evil over you as a tent,
and they sought out and listened to evil suggestions,
but they were unable to execute their intended evil;...](#)

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	For they have <u>intended evils</u> against You: they have devised <u>counsels which</u> they have not been able to establish.
Masoretic Text (Hebrew)	For they stretched out over you evil; they thought malice; they are unable to,...
Peshitta (Syriac)	For they have <u>planned</u> evil against you; they conceived a mischievous device, <u>which</u> they are not able to perform.
Septuagint (Greek)	For they <u>intended</u> evil against You; they imagined a device <u>which</u> they shall by no means be able to perform.

Significant differences: The first Hebrew verb is quite unusual for this context, but is closely related to the preposition which follows. It means *to stretch out [as a tent]*; and the preposition which follows means *over, upon*. The English translation of the Latin and Syriac is *planned, intended*. Most often, a translation attempts to make the meaning easier to ascertain, so that may be what is happening here. The Greek verb, however, means *to incline, to bow; to cause to fall back; to recline in a place for repose*. If it had a slightly different meaning at the time the LXX was translated, I am unaware of it.

In the two underlined nouns in the Latin, they are plural, whereas, they are in the singular in the Hebrew, Syriac and Greek.

The word *which* in the Greek is not actually there. I do not know whether it is there in the Latin or the Syriac (apart from being there in the English).

Thought-for-thought translations; paraphrases:

CEV	All their plans to harm you will come to nothing.
Easy English (Churchyard)	This is because they planned evil against you. They had really bad ideas and they did not work.
Easy-to-Read Version	Why? Because those people planned bad things against you, Lord. They planned to do bad things, but they didn't succeed.
Good News Bible (TEV) <i>The Message</i>	They make their plans, and plot against him, but they will not succeed. All their evil schemes, the plots they cook up, have fizzled--every one.

New Century Version	They made evil plans against you, but their traps won't work.
New Life Bible	For they planned much trouble against You. They have made sinful plans that will come to nothing.
New Living Translation	Although they plot against you, their evil schemes will never succeed.
New Simplified Bible	Even though they scheme and devise evil against you, they will not succeed.

Partially literal and partially paraphrased translations:

American English Bible	For, their purpose toward You was just to do bad, and they argued over plans that were never fulfilled.
<i>God's Word</i> TM	Although they scheme and plan evil against you, they will not succeed.
New American Bible	Though they intend evil against you, devising plots, they will not succeed,...
NIRV	Your enemies make evil plans against you. They think up evil things to do. But they can't succeed.
Revised English Bible	For they have aimed wicked blows at you; in spite of their plots they could not prevail;...

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	For their thoughts were bitter against you: they had an evil design in their minds, which they were not able to put into effect.
Complete Apostles' Bible	For they intended evil against You; they imagined a device which they shall by no means be able to perform.
Context Group Version	For they intended evil against you; They conceived a device which they are not able to perform.
JPS (Tanakh)	For they schemed against You; they laid plans, but could not succeed.
Judaica Press Complete T.	For they have directed evil against You; they have devised a plot that they cannot <i>execute</i> .
NET Bible®	Yes, they intend to do you harm; [Heb "they extend against you harm." The perfect verbal forms in v. 11 are taken as generalizing, stating factually what the king's enemies typically do. Another option is to translate with the past tense ("they intended...planned").] they dream up a scheme, [See Ps 10:2.] but they do not succeed.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	For they planned evil against You; they conceived a mischievous plot which they are not able to perform.
Concordant Literal Version	Though they have intended evil against You, And they have devised a scheme, They shall not prevail at all.
English Standard Version	Though they plan evil against you, though they devise mischief, they will not succeed.
exeGesés companion Bible	For they spread evil against you; they machinate intrigue; they are not able.
Geneva Bible	For they [they laid as it were their nets to make God's power bend to their wicked enterprises] intended evil against thee: they imagined a mischievous device, [which] they are not able [to perform].

Green's Literal Translation	For they stretched forth evil against You; they imagined a plot; they cannot prevail,...
MKJV	For they intended evil against You; they imagined a wicked thing; they are not able to prevail.
Thieme	For they 'stretched out upon you {natah} evil {ra'}. They devised {chashab} a conspiracy {mâzimmah}. They are not able {to carry out the conspiracy}.
WEB	For they intended evil against you. They plotted evil against you which cannot succeed.
Young's Updated LT	For they stretched out against evil You, They devised a wicked device, they prevail not.

The gist of this verse: The enemies of God will plot evil against God and His creation, but they will not prevail.

Psalm 21:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
nâṭâh (נָטָה) [pronounced <i>naw-TAWH</i>]	<i>to stretch out, to spread out, to pitch [a tent]; to bow, to extend, to incline, to turn</i>	3 rd person masculine plural, Qal perfect	Strong's #5186 BDB #639
‘al (לְעַל) [pronounced <i>gah/</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 2 nd person masculine singular suffix	Strong's #5921 BDB #752
râ‘âh (רָעָה) [pronounced <i>raw-GAW</i>]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular noun	Strong's #7451 BDB #949

Translation: ...for they spread over You [as a tent] evil;... They refers to the descendants of God's enemies; they bring with them a desire to spread evil over God's creation. Barnes presents²⁷ the verb more as something which is like *stretching out a net* in order to capture a wild animal.

In the Old Testament, there are two *coverings*: God covers over the sin of the believer until the 1st advent of Jesus Christ. However, Satan and his minions—including fallen man—would like to spread over all that God has made, a tent of evil. Satan would love to have all mankind under this great blanket of evil, so that God looks down upon all that He has made, and concludes that it is all evil and should all be destroyed. This is Satan's intention for the Angelic Conflict.

In the year that I write this, 2009, we have a president who is attempting to infiltrate every American institution with evil. This is common; every president will make an effort to execute some evil in this world; however, in this era, we are dealing with a president whose every move appears to fill something with evil (recall that evil incorporates human good).

Many believers do not understand the concept of evil. R. B. Thieme taught this doctrine at various times (no doubt, as influenced by L. S. Chafer).

²⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 21:11.

The Doctrine of Evil (R. B. Thieme Jr.)

Evil is the reasoning and policy of Satan in his desire to become God. And just as the concept of grace represents the reasoning and policy of God, evil represents the thinking of Satan. And the influence of the souls of mankind are the objective. Evil, then, may be a simple distortion of God's Word and His directives. Evil invades all aspects of thought and life as it pertains to mankind: religion, legalism, socialism, apostasy, etc.

Under the concept of religion, evil includes any system of religious function outside of the 'church,' which church has been ordained by God. This means that certain denominations, movements and organizations within religion can be evil. And one of the most harmful things that can befall any believer is to become influenced by evil -- Satan's system.

Spiritually mature believers are said to be able to differentiate between good and evil, Hebrews 5:14, which says, "But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil." And according to Romans 7:19-21, a good thing done in an evil manner is evil: "For what I do is not the good I want to do; no, the evil I do not want to do -- this I keep on doing. Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it. So I find this law at work: When I want to do good, evil is right there with me."

Philippians 3:2 warns believers to beware of evil men, "Watch out for those dogs, those men who do evil, those mutilators of the flesh." And the saints are not to keep company with evil, and influence by evil explains why prayers are not answered: Job 35:8,9, says, "He keeps company with evildoers; he associates with wicked men. For he says, 'It profits a man nothing when he tries to please God.'"

Ecclesiastes 9:3 makes the somber and astounding statements that false religious teachings are evil and can lead to insanity, "This is the evil in everything that happens under the sun: The same destiny overtakes all. The hearts of men, moreover, are full of evil and there is madness in their hearts while they live, and afterward they join the dead."

Spiritually mature believers are protected from evil, according to the following verses: Psalm 21:11, Proverbs 12:12,20,21; 23:4; Genesis 50:20; 48:16; Psalm 37:16-19; 97:10; 119:101; 121:7, and Proverbs 1:33; 2:10-14; 19:23.

Within the souls of believers, the question is: Is the believer influenced by God's Word and grace, or by evil? This question is clearly asked in Proverbs 15:3; 16:6; 22:3, and 24:1-4, which says, "Do not envy wicked men, do not desire their company; for their hearts plot violence, and their lips talk about making trouble. By wisdom a house is built, and through understanding it is established; through knowledge its rooms are filled with rare and beautiful treasures."

God's Word overcomes evil; Romans 12:21 says, "Do not be overcome by evil, but overcome evil with good." And Psalm 54:5 says, "Let evil recoil on those who slander me; in your faithfulness destroy them."

Apostasy is shaped by evil, according to John 3:19, "This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil." And Psalm 36:1-4 makes it even more lucid, "An oracle is within my heart concerning the sinfulness of the wicked: There is no fear of God before his eyes. For in his own eyes he flatters himself too much to detect or hate his sin. The words of his mouth are wicked and deceitful; he has ceased to be wise and to do good. Even on his bed he plots evil; he commits himself to a sinful course and does not reject what is wrong." So here, then, we have the sins of arrogance and hatred included in evil, and helping to form apostasy in the believer's soul.

Thinking evil leads to a complete reversal of standards, Isaiah 5:20, "Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter." And the thinkers of evil destroy themselves (God using evil to destroy evil), according to Psalm 34:21, "Evil will slay the wicked; the foes of the righteous will be condemned."

The Doctrine of Evil (R. B. Thieme Jr.)

Evil has no loyalty to anyone or anything, Psalm 35:12, "They repay me evil for good and leave my soul forlorn." And finally, and efficiently, James 1:13 asserts that there is no evil in God, "When tempted, no one should say, 'God is tempting me.' For God cannot be tempted by evil, nor does he tempt anyone." And God will judge evil, Isaiah 13:11, "I will punish the world for its evil, the wicked for their sins. I will put an end to the arrogance of the haughty and will humble the pride of the ruthless." Here we have sin and evil mentioned as two components of the same system. 'Haughty' thinking (evil) leads to 'arrogant' actions (sin). And 'ruthlessness' (hate as a system of thought or evil) leads to 'pride' (self-esteem and self-sufficiency). "In the present age, man proves his separation from his Creator by his spirit of self-sufficiency and positive rejection of God. The present issue between God and man is one of whether man will accept God's estimate of him, abandon his hopeless self-struggle, and cast himself only on the grace of God which alone is sufficient to accomplish his needed transformation." [10]

This was taken from <http://www.bga.com/~wdoud/philemon/phlm02.html> who took notes on this in 1971 from R. B. Thieme, Jr. The Concept of Evil; from notes (possibly from the Philemon series?). Revised and altered by R. E. Radic.

A far more complete doctrine in pdf format is found here: http://www.gracenotes.info/documents/TOPICS_DOC/Evil.pdf It is unclear whether or not these are also notes from R. B. Thieme, Jr. (which I assume that they are). This is 8 pages long and therefore, much more complete.

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Psalm 21:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châshab (חָשַׁב) [pronounced <i>khaw-SHAHB</i> ']	<i>to think, to mediate, regard, to account, to count, to determine, to calculate, to impute, to reckon</i>	3 rd person masculine plural, Qal perfect	Strong's #2803 BDB #362
m ^e zimmâh (מַזְמִינָה) [pronounced <i>m^ezim-MAW</i>]	<i>[evil] counsel; malice; purpose, discretion, device</i>	feminine singular noun	Strong's #4209 BDB #273

Translation: ...they regarded evil counsel [or, purpose],... All of this evil is thought about and planned out. Although there appears to be a certain amount of chaos in evil, it is thought out. Satan does consider the things which he does and plans out actions of evil.

Application: In this day and time (2009), we see these evil workings in politics, probably more so than at any other time in the United States. There are so many programs which are being proposed—cap and trade, government health care, salary caps, gay marriage—all of which are presented with great dishonesty, and with intentions which go far, far beyond the advertised scope of the programs. The great fundamental approach to evil is dishonesty. Evil says, "This is what we want" when it is not what they want, but the first step towards what they want, which no one would support. It is pure dishonesty and deception, just as what Satan did to the woman in the Garden of Eden. For instance, government health care insurance is presented today as just another player in the health care business, just additional competition. The end game is a single-payer government system, where there is only one health care product, and that is what the government offers. However, few politicians would ever say this out loud, because (1) such a program would never pass and (2) that politician would never be reelected (except in excessively liberal districts). So they use deception. They say, the government is just going to be another player; the government is just going to offer another option for people to consider. The analogy I heard today is, you do not let the referee of a ball game play for one team or the other. A government-run insurance option is the referee coming onto the playing field to play. Eventually, the referee is going to win, because the

government has virtually unlimited assets and ability to regulate. The end game is, universal health care from the government without any private insurance, which is inevitable, but *never* presented this way by the side which favors a single-payer system, because of the two reasons I just gave. Therefore, they plan out their evil; they package their evil to make it palatable to the most people; they are dishonest about the evil which they desire. The end result is, they want to blanket all American society with the evil of a government-run health care system. The Trojan horse is a government health insurance option.

Satan's programs for evil are many. In the United States society, there are many evils which Satan would like to blanket America with: (1) attacks against the 4 divine institutions and (2) attacks against both believers and unbelievers in this nation.

Satan's Programs to Attack the 4 Divine Institutions in the United States

1. The first divine institution is volition:
 - 1) Our thinking and the expression of our thinking is attacked. Most recently, a Miss USA candidate, in response to a question at the pageant, said that she favored marriage between a man and a woman, the exact same position as taken by the president of the United States, all those who ran against him for president, and a majority of the voters of California (which state she represented). This woman has been attacked almost unmercifully, and finally had her crown taken from her, for stating this position. When the new Miss California was chosen, and asked the same question, she was very careful to give a non-answer, which did not clearly state an opinion. The idea is, if you do not have the politically correct answer, then you are not allowed to state your opinion without facing a firestorm.
 - 2) I watch FoxNews and many of their newsmen are branded as hateful. One example is Bill O'Reilly, who is a commentator, but who still presents the news fairly. His position is clear, but he often debates those who disagree with him. He is attacked and branded by others, and dishonestly portrayed in major and minor news media sources throughout the US. I don't know that I have ever witnessed a news agency which is hostile to O'Reilly ever give him a fair and honest shake. What do these other *news* services want to do? They want to somehow shut O'Reilly down, or marginalize him so that others are predisposed to dislike him, even if they have never watched an entire show. It is all based upon dishonesty, and their attack is upon his volition and our volition. Distort the truth in order to get the volitional outcomes that you want (which is to either affect his broadcasting or our choice to watch his show).
 - 3) Our government is looking to determine the kinds of cars we drive, the sort of light bulbs that we use, and the kind of education our children receive. Recently, a school district in California (Alameda?) ran an anti-bullying program in the grammar schools, and, of course, what sounds better than to convince children that they ought not to bully. However, one of the key factors in this anti-bullying program was to keep children from bullying those from gay families. So, what was being done was, the idea of gay parents heading a family was being taught to 5 year-old children. Here is where the volitional thing kicks in: parents would not be told when this program would be held, and parents could not opt out their children from this program. If you send your child to a public school, which is true for most of Americans, then your children are subject to these types of programs—and there is no volition involved.
2. The second divine institution is marriage:
 - 1) There have been a number of attacks on marriage. First of all, the institution of marriage has been trashed for most of my adult lifetime. I have seen the husband—the authority in a marriage—marginalized and derided and degraded. I have seen the concept of marriage attacked by divorce, adultery, with, for instance, television portraying a very disproportionate number of non-traditional families during *family viewing time*.
 - 2) We began in the 50's with fairly normal, if not, idyllic, families, headed by a husband who worked outside of the home and a wife who worked in the home. However, this soon gave way to less conventional families (e.g., adult children living at home), to even less conventional families (blended families), to unmarried couples living together, to a mess of people simply living together

Satan's Programs to Attack the 4 Divine Institutions in the United States

or almost together, to even same-sex couples living as a family. Today, when I write this (2009), it is hard to find a semi-normal family (husband, wife, and x number of kids) who make up the basic family unit and actually enjoy one another.

- 3) You can hear the same celebrities berate marriage, either in their actions (living together, having children out of wedlock) or in what they say (one celebrity recently said that there would be several men for her, and marrying just one was not in her future). Yet, after berating marriage, these very same celebrities will tout the absolute necessity of gay marriage as a virtual civil right, even though sexual faithfulness among male lovers is at about 0%.
- 4) Therefore, people who are more likely to marry and remain married all f their lives; and people who are likely to be bonded by a monogamous sexual relationship, are attacked in one way or another; but those who are unlikely to maintain a monogamous sexual relationship are presented as requiring the fundamental *right* of marriage in order to get on with their lives.
- 5) Earlier, I spoke of a particular political program as not being what the proponents want, but being a stepping stone to getting what they want. This was the concept of civil unions. Now that civil unions are available throughout the United States, suddenly, this is just not enough, and now marriage is an absolute requirement for gays. That is blatant dishonesty, where something which is not their desire (civil unions) is presented as their desire. But when they get it, they immediately want to go to the next stepping stone, which is, in this case, gay marriage.
- 6) Again, all of this is an attack upon the institution of marriage.

3. The third divine institution is family:

- 1) The Biblical family is defined as a mother, and father and x number of children. This is designed to be a separate unit from the parents of said mother and father
- 2) In the past 30 years, this has been attacked on television where everything other than a nuclear family is presented in a positive way. One minor illustration of this is something which was called the *Family Awards* (or by a similar name). When *Seventh Heaven* came along, the Family Awards seemed to begin, and *Seventh Heaven* received awards for the way that it presented the family and how the show dealt with real problems, but approached them from a more traditional American values mindset, as opposed to the politically correct mindset which seems to be part and parcel of nearly every television show. Anyway, the last year I saw this awards show, one of the awards speakers talked about how, "Pretty much anything can be a real family," and many of the awards went out to *politically correct families* in shows where the nuclear family and traditional Judeo-Christian values were not the focus of the show. So, as the run of *Seventh Heaven* had come to an end, this *Family Awards* celebration had also come to an end, *evolving* from Judeo-Christian values and real nuclear families to that which is politically correct and whatever group of people happen to be on the same show together.
- 3) Quite obviously, gay marriages and gay relationships with children are an attack upon the nuclear family as well.
- 4) The glorification of single motherhood today is an attack upon the family. At one time, a teen girl who is pregnant felt some semblance of shame was the norm, and these young girls were shuffled off to a special school, and segregated from the rest of their friends. There was some ostracism involved. The mother and the child were taken care of, to some extent, and provisions were made for the mother's education, but this was not celebrated or made to seem like the norm. young girls were made to think, *that is not the route you ought to take*.
- 5) The tacit governmental support for single mother families is an attack upon the family. I will guarantee you that there are millions of women in the United States who may have several boyfriends, but they will not get married, because that is going to end their support by Uncle Sam, and they do not want to lose the assurance that Uncle Sam is always there for them. This also gives young fathers an excuse to leave; the government will take care of their former girlfriend and child, so they can do whatever they want to do. As a landlord, when I put a large house up for rent, you would be surprised as to how many single women call me who have 5 or 6 or 7 children, often by 3 or more fathers, none of whom are closely involved. And the government will pay for this

Satan's Programs to Attack the 4 Divine Institutions in the United States

woman's housing and food, and provide additional support as well. If a good man comes along, but is unable to provide as much financial support as Uncle Sugar can, then what are his chances with this woman?

- 6) I should be clear that, these many attacks upon the family are not necessarily mean-spirited or devious attacks. Those who support excessive welfare did not get together and say, "Let's destroy the Black family in America; here is how we can do it." They believed that it was right and honorable to take large sums of money from traditional families and to give that money to single-mother families. They simply believed that this was the right thing to do. However, the end result was, this destroyed the Black family.
- 7) Ann Coulter did a study on single motherhood, and found that, if you take single motherhood out of the equation, there is little significant difference between white and black families in the United States, in terms of income, in terms of what their children do, etc. What is the chief contributing factor to youthful indiscretions (crime, drugs, premarital sex, teen pregnancy, etc.) is being the son or daughter of a single mother. I saw Ann on several television interviews, and, instead of discussing the issues which her book shines a light on, interviewers would skewer her for peripheral issues. These interviews, in fact, were often quite humorous, because Ann would quickly, right up front in the interview, spew dozens of facts as fast as she could, because she apparently knew that the interviewer would concentrate on other, less important issues (e.g., "Do you like to be outrageous in your claims?").

4. The fourth divine institution is the nation:

- 1) God removed man from the first UN building in Genesis 11 and confounded the languages of man so that man could no longer gather as one body, but had to remain separated into nations. This has been God's choice for mankind ever since.
- 2) We currently have, here in the United States, a president which presents himself as a *citizen of the world*, which is an attack against the United States as a sovereign nation. This same president has spoken on foreign soil saying that we are not a Christian nation (even though about 76% of Americans self-identify themselves as Christian), but that we are one of the largest Muslim nations by Muslim population (we are somewhere between 30 and 35 in the list of *largest Muslim nations*).
- 3) We currently have a president who, in a speech in Europe, described himself as a *citizen of the world*. That is not who I want my president to be; I want my president to be, first and foremost, a citizen of the United States. God wants world leaders to be the leader of their country. Any world leader who touts internationalism over nationalism is a part of Satan's strategy.
- 4) All of this is an attack upon the nationalism of the United States, which is a sovereign nation greatly blessed by God.

All of these attacks are from Satan and his minions; and these attacks involve great evil plans and designs, as well as great dishonesty. I offer these as a few examples of the myriads of ways that Satan attacks these divine institutions throughout the world.

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Psalm 21:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bal (בַּל) [pronounced <i>bah!</i>]	<i>nothing, not, not yet, scarcely; lest</i> [when followed by a future]; <i>so that...not</i>	adverb	Strong's #1077 BDB #115

Psalm 21:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yākōl (יָכֹל) [also yākōwl (יָכֹל)] [pronounced yaw-COAL]	<i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i>	3 rd person masculine plural, Qal imperfect; pausal form	Strong's #3201 BDB #407

With the negative, this means *to be unable to, to lack the ability to, to be powerless to, to lack permission to, to lack the power to.*

We find this particular verb used on several occasions where the infinitive appears to be left out: Psalm 21:11 101:5 139:6 Isa. 1:13 Hosea 8:5 1Cor. 3:2. This means these verses are elliptical and one would insert the infinitive which makes the most sense at this point.²⁸

Translation:...[but] are unable [to perform this evil] [or, they will not prevail];... These evil men—the descendants of Satan, so to speak—plot out evil against God and His creation, but are unable to bring their evil plans to fruition. The way that this phrase seems to suddenly stop, poetically tells us about the plans of Satan. God will suddenly bring it to a halt.

Barnes writes: *Their purpose was plain; their guilt was therefore clear; but they were prevented from executing their design. Many such designs are kept from being carried into execution for the want of power. If all the devices and the desires of the wicked were accomplished, righteousness would soon cease in the earth, religion and virtue would come to an end, and even God would cease to occupy the throne.*²⁹

That the attacks against Christianity are persistent and continual should be expected in this life.

They Plot Evil...

Psalm 2:1–2	Why do the nations rage, and the peoples meditate on a vain thing? The kings of the earth set themselves, and the rulers plot together, against Jehovah and against His anointed.
Psalm 31:13	For I have heard the slander of many; fear is on every side; because of their plottings together against me, they planned to take away my life.
Psalm 35:20	For they do not speak peace, but against those who are quiet in the land they devise words of deceit. This makes me think of Congress and its attitude toward the majority of Americans who do not protest or raise a stink.
Psalm 83:2–4	For behold, your enemies make an uproar; those who hate you have raised their heads. They lay crafty plans against your people; they consult together against your treasured ones. They say, "Come, let us wipe them out as a nation; let the name of Israel be remembered no more!"
Jer. 11:18–19	The LORD made it known to me and I knew; then you showed me their deeds. But I was like a gentle lamb led to the slaughter. I did not know it was against me they devised schemes, saying, "Let us destroy the tree with its fruit, let us cut him off from the land of

²⁸ From *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; pp 35–36.

²⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 21:11.

They Plot Evil...	
	the living, that his name be remembered no more."
Ezek. 11:2	And he said to me, "Son of man, these are the men who devise iniquity and who give wicked counsel in this city."
Matt. 26:3–5	Then the chief priests and the elders of the people gathered in the palace of the high priest, whose name was Caiaphas, and plotted together in order to arrest Jesus by stealth and kill Him. But they said, "Not during the feast, lest there be an uproar among the people."
...But It Will Not Stand	
Isa. 7:5–7	Syria, with Ephraim and the son of Remaliah, has devised evil against Judah, saying, "Let us go up against Judah and terrify it, and let us conquer it for ourselves, and set up the son of Tabeel as king in the midst of it," thus says the Lord GOD: "It shall not stand, and it shall not come to pass."
Isa. 8:8–9	Be broken, you peoples, and be shattered; give ear, all you far countries; strap on your armor and be shattered; strap on your armor and be shattered. Take counsel together, but it will come to nothing; speak a word, but it will not stand, for God is with us.

Psalm 10:2: In arrogance the wicked hotly pursue the poor; let them be caught in the schemes that they have devised.

Most of these verses were taken from *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Psalm 21:11.

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**For You place them a shoulder
in Your strings [of bows] You set up against
their faces.**

Psalm
21:12

**For You arrange them in order, [their] backs
[to You];
with Your [bow] strings, You direct [arrows]
against them.**

**For You make them turn and run,
when you fire arrows against them.**

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	For You will make them turn their back; in Your remnants You <u>will prepare</u> their face.
Masoretic Text (Hebrew)	For You place them a shoulder in Your strings [of bows] You set up against their faces.
Peshitta (Syriac)	For you shall place a <u>scar</u> on them; and you <u>shall make ready</u> your array against their faces.
Septuagint (Greek)	For You shall make them [turn their] back in <u>Your latter end</u> ; You <u>will prepare</u> their face.

Significant differences: The Syriac has God placing a scar on His enemies. The Greek adds a short phrase to the end of the first phrase.

Both verbs are common Hebrew verbs, but with an unusual application in both phrases. Any perceived difference in the meaning of these verbs is probably the ancient translator looking for a reasonable equivalent. In the Hebrew, faces is always in the plural, and the singular of the translations is in keeping (I presume) with the constraints of their own language (which constraints exist in the English as well).

Thought-for-thought translations; paraphrases:

CEV Easy-to-Read Version	You will make them run away by shooting your arrows at their faces. Lord, you made those people your slaves. You tied them together with ropes. You put ropes around their necks. You made them bow down like slaves.
Good News Bible (TEV) <i>The Message</i>	He will shoot his arrows at them and make them turn and run. You sent them packing; they couldn't face you.
New Life Bible	For You will make them turn their backs when You take up Your bow against them.
New Living Translation	For they will turn and run when they see your arrows aimed at them.
New Simplified Bible	They turn their backs and flee because you aim your bow at their faces.

Partially literal and partially paraphrased translations:

American English Bible <i>God's Word™</i>	So, throw them away along with Your garbage, and prepare their faces for this. They turn their backs and flee because you aim your bow at their faces.
New American Bible	For you will put them to flight; you will aim at them with your bow.
New Jerusalem Bible	...since you will make them turn tail, by shooting your arrows in their faces.
Revised English Bible	...but you will aim at their faces with your bows and force them to turn in flight.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Their backs will be turned when you make ready the cords of your bow against their faces.
Context Group Version	For you will make them turn their back; You will make ready with your bowstrings against their face.
HCSB	Instead, you will put them to flight when you aim your bow at their faces.
JPS (Tanakh)	For You make them turn back [meaning of Hebrew uncertain] by Your bows aimed at their face.
ET Bible®	For you make them retreat [Heb "you make them a shoulder," i.e., "you make them turn and run, showing the back of their neck and shoulders." when you shoot your arrows at them [Heb "with your bowstrings you fix against their faces," i.e., "you fix your arrows on the bowstrings to shoot at them."].

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	For You will make them turn their backs; You will aim Your bow [of divine justice] at their faces.
Bullinger (updated)	When you will make ready <i>your arrows</i> upon your bowstrings [<i>and shoot them</i>] against their face.

Concordant Literal Version	For You shall make them turn their backs; With Your bowcords You shall be ready against their faces.
English Standard Version exeGesese companion Bible	For you will put them to flight; you will aim at their faces with your bows. ...for you set their shoulder; you prepare your cords against their face.
Geneva Bible (undated)	Therefore You will make them [as a mark to shoot at] turn their back, [when] You will make ready [Your arrows] upon Your strings against the face of them.
Green's Literal Translation	...for You shall make them turn the back; against their faces You shall make ready Your arrows on Your strings.
MKJV	For You shall make them turn the back; You shall make ready <i>Your arrows</i> on Your strings against their faces.
New King James Version	Therefore You will make them turn their back; You will make ready <i>Your arrows</i> on Your string toward their faces.
Thieme	For you shall make/appoint them {David's archers turning on the enemy to show them a shoulder} the shoulder {shâkem} {left shoulder forward, right shoulder back - picture of archers being ready to shoot - used for military preparedness; and for traitors - a firing squad}, when you {archers} shall prepare/'make ready' your arrows {loaded and ready} upon your strings against the presence/face {paniym} of them {foreign foes (Philistines) advancing and military is ready for them}.
WEB	For you will make them turn their back, When you aim drawn bows at their face.
Young's Literal Translation	For Thou makest them a butt, When Thy strings Thou prearest against their faces.
Young's Updated LT	For You make them [turn their] back, when Your strings You prepare against their faces.

The gist of this verse: God attacks them with bows, and His enemies turn and run.

Psalm 21:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
shîyth (שׂיִת) [pronounced <i>sheeth</i>]	<i>to put, to set, place; to appoint; to arrange, to set in order; to found; to station</i>	2 nd person masculine singular, Qal imperfect with the 3 rd person masculine plural suffix	Strong's #7896 BDB #1011
sh ^e chem (שֵׁחֶם) [pronounced <i>sh^ekhem</i>]	<i>shoulder; upper part of back below neck; back; [elevated] track of land</i>	masculine singular noun	Strong's #7926 BDB #1014

Translation: For You arrange them in order, [their] backs [to You];... The verb found here is a very common verb in its most common stem, and the phrase is either idiomatic or something was lost here. The idea is, God has done something to make them turn tail and run. That is the essence of what this phrase means. However, finding the exact English equivalent to mean this is quite difficult. We would expect something more like, *You have caused them to turn their backs to You*. There are verbs and a simple Hebrew construction which would say this, but David did not use those words. I don't know that I can explain *why* other than to suggest that this is a well-known idiomatic phrase (not well-known to me, however), as well as something which fits well with the meter of the poetry. However, with the next phrase, I will offer what I believe is a good reason for the unusual language which is used here.

Psalm 21:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
mêythârîym (מִיתָרִים) [pronounced may-thar- EEM]	<i>ords [used to secure the tabernacle], strings [of bows]</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #4340 BDB #452
This word is always found in the plural and always with a suffix.			
kûwn (כּוּן) [pronounced koon]01	<i>to set up, to erect; to confirm, to establish, to maintain; to found [a city, the earth, etc]; to direct [e.g., arrows], metaphorically to turn one's mind [to anything]</i>	2 nd person masculine singular, Pilel (Polel) imperfect	Strong's #3559 BDB #465
The Polel is not acknowledged in Mansoor's book nor in Zodhiates; it comes from Owen's book. However, it is essentially the same as the Piel (intensive) stem with a different conjugation. It appears to be called the Pilel in Gesenius and BDB.			
‘al (עַל) [pronounced gah]	<i>upon, against, above</i>	preposition	Strong's #5921 BDB #752
pânîym (פָּנִים) [pronounced paw- NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular) with the 3 rd person masculine plural suffix	Strong's #6440 BDB #815
Together, ‘al and pânîym mean <i>upon the face of, facing, in front of, before (as in preference to), in addition to, overlooking</i>			

Translation: ...with Your [bow] strings, You direct [arrows] against them. This second phrase is a tad bit easier, although there are still some unusual words used here. There is a Hebrew word for *bows*, but it is not used here. The word found here is typically used for the cords used to secure the Tabernacle. This is the sole time it is used to refer to the *strings* of bows.

The verb is quite common, although this particular stem is more unusual. According to Gesenius, this verb can be used *to direct arrows* toward a particular target, so that is how I would understand this. Bullinger also suggests that this is elliptical here, lacking the word *arrows* yet implying them.³⁰

The unusual verbiage found here could indicate that we are really speaking of spiritual warfare rather than an actual war between people (although that is probably the occasion for this psalm). Therefore, instead of using the simple common terms to describe attacking an enemy from the front with bows and arrows and causing said enemy to retreat, more obscure language is used, since the Angelic Conflict is not quite as simple as what occurs on a battlefield.

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³⁰ *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p. 9.

We are in a spiritual conflict which transcends all that we see. In case you are unaware, let me suggest:

Links to the Doctrine of the Angelic Conflict

<http://kukis.org/Basicexegesis/Genesis1rev.htm#The%20Angelic%20Conflict>

http://www.gbible.org/_files/pdf/The_Angelic_Conflict_Part1.pdf

<http://www.aliveandpowerful.com/doctrines/angels/angels01.html>

<http://www.aliveandpowerful.com/doctrines/pdf/Angels.PDF> (same as above)

<http://www.versebyverse.org/doctrine/angels.html>

<http://bible.org/article/angelology-doctrine-angels>

This is one of the more important doctrines for a believer to understand. It helps to explain why we are in the situation that we are in today.

Chapter Outline

Charts, Maps and Short Doctrines

Doxology

**Be exalted, Y^ehowah, in Your strength;
Let us sing and let us praise Your might.**

Psalm
21:13

**Be exalted, O Y^ehowah, in Your strength [and
majesty];
Let us sing [about] and praise Your power.**

**Be lifted up, O Jehovah, in Your strength and majesty;
Let us both sing about and praise Your omnipotence.**

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Be exalted, O Lord, in Your own strength: we will sing and praise Your power.
Masoretic Text (Hebrew)	Be exalted, Y ^e howah, in Your strength; Let us sing and let us praise Your might.
Peshitta (Syriac)	Be exalted, O LORD, in Your own strength; so will we sing and praise Your power.
Septuagint (Greek)	Be exalted, O Lord, in Your strength; we will sing and praise Your mighty acts.

Significant differences: None.

Thought-for-thought translations; paraphrases:

CEV	Show your strength, LORD, so that we may sing and praise your power.
Easy English (Churchyard)	LORD, you are really strong. You sit on high. We will sing and praise your power.
Easy-to-Read Version	Lord, let the songs of your power exalt you! We will sing and play songs about your greatness!

<i>The Message</i>	Show your strength, GOD, so no one can miss it. We are out singing the good news!
New Century Version	Be supreme, Lord, in your power. We sing and praise your greatness.
New Life Bible	Be honored in Your strength, O Lord. We will sing and praise Your power.
New Living Translation	Rise up, O Lord, in all your power. With music and singing we celebrate your mighty acts.

Partially literal and partially paraphrased translations:

American English Bible	May Your power be raised high O Jehovah, for we'll sing and we'll strum to Your mighty deeds.
<i>God's Word</i> TM	Arise, O LORD, in your strength. We will sing and make music to praise your power.
New American Bible	Arise, LORD, in your power! We will sing and chant the praise of your might.
New Jerusalem Bible	Rise, Yahweh, in your power! We will sing and make music in honour of your strength.
Revised English Bible	Be exalted, LORD, in your might; we shall sing a psalm of praise to your power.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Be lifted up, O Lord, in your strength; so will we make songs in praise of your power.
JPS (Tanakh)	Be exalted, O LORD, through Your strength; we will sing and chant the praises of Your mighty deeds.
Judaica Press Complete T. NET Bible®	Exalt Yourself, O Lord, with Your strength; let us sing and chant of Your might. Rise up, O LORD, in strength! [Heb "in your strength," but English idiom does not require the pronoun. The psalm concludes with a petition to the Lord, asking him to continue to intervene in strength for the king and nation.] We will sing and praise [Heb "sing praise."] your power!

Literal, almost word-for-word, renderings:

Concordant Literal Version	Be exalted, O Yahweh, in Your strength; We will sing and make melody concerning Your masterful deeds..
English Standard Version	Be exalted, O LORD, in your strength! We will sing and praise your power.
exeGesés companion Bible	Be lofted, O Yah Veh, in your own strength; we sing and psalm your might.
Green's Literal Translation	Be exalted, O Jehovah, in Your strength; we will sing, and sing psalms of Your power.
LTHB	Be exalted, O Jehovah, in Your strength; we will sing, and sing psalms of Your powe.
Thieme	Be exalted, Jehovah/God, in Your Omnipotence {`oz}. We will keep singing and celebrating {zamar - idiom - literally to 'strum the strings of an instrument'} Your powerful {military} victories {gâbuwrah}.
A Voice in the Wilderness	Be exalted, O Jehovah, in Your own strength! We will sing, and make music unto Your power.
Young's Updated LT	Be exalted, O Jehovah; in Your strength, We sing and we praise Your might!

The gist of this verse: The psalmist calls upon for God's exaltation, and to this end, they sing and praise His omnipotence.

Psalm 21:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rûwm (רוּם) [pronounced room]	<i>to lift up, to rise, to arise, to raise up, to grow; to be exalted, to become high, to become powerful; to be high an lofty; to be remote, to be in the far distance</i>	2 nd person masculine singular, Qal imperative with the cohortative hê	Strong's #7311 BDB #926
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'ôz (עֹז) [pronounced gôhz]	<i>strength, might; firmness, defense, refuge, protection; splendor, majesty, glory praise</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #5797 BDB #738

Translation: [Be exalted, O Y^ehowah, in Your strength \[and majesty\];...](#) This final verse closes out this psalm, and, in particular, God's victory over His enemies. The psalmist calls for God to be exalted. The idea is, for God to be known by all, and, in this case, through His victory over heathen peoples. When God is exalted, people become aware of Him and, ideally speaking, turn toward Him. The idea of a believer calling for God to be exalted does not mean that God has an inferiority complex and needs for mankind to heap praise upon Him. David calls for God's exaltation, so that man from everywhere may turn to Him and be saved.

Psalm 21:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shîyr (שִׁיר) [pronounced sheer]	<i>to sing</i>	1 st person plural, Qal imperfect with the cohortative hê	Strong's #7891 BDB #1010
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
zâmar (צָמַר) [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 st person plural, Piel imperfect with the cohortative hê	Strong's #2167 & #2168 BDB #274
g ^e bûwrâh (הַרְבֵּבָה) [pronounced g ^e voo-RAW]	<i>strength, might; fortitude, military virtue; power; victory</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #1369 BDB #150

Translation: [...Let us sing \[about\] and praise Your power.](#) David will urge all of those with him—presumably, those listening to the words of this psalm, to sing about, praise and celebrate God's omnipotence.

The idea is, David is the king who has placed his trust in God, and God has blessed him and answered his prayers. David hopes that others will observe the blessing which God has laid upon him, and by that, God will be exalted. David’s great success in war is not because of his own greatness, but because of God’s power.

Application: Any growing believer should have things to which he can point which indicate great blessing in his life because of what God has done on his behalf. I do not necessarily mean materialistic things, like an expensive car parked in the garage (although that could be a demonstration of God’s great blessing). It may be a friendship, a wonderful job, a wonderful spouse, great business success, etc.

Much of what this psalm is, is David enumerating the blessings which God has given him. In this psalm, David cites the many ways in which God has blessed him.

David Recognizes how God has Blessed him Personally

Psalm	Blessing
21:2 You have given him his heart's desire and have not withheld the request of his lips.	Answered prayer.
21:3 For you meet him with rich blessings; you set a crown of fine gold upon his head.	Material blessings
21:4 He asked life of you; you gave it to him, length of days forever and ever.	A long and healthy life.
21:5 His glory is great through your salvation; splendor and majesty you bestow on him.	Temporal prominence and recognition.
21:6 For you make him most blessed forever; you make him glad with the joy of your presence.	A realization of the spiritual benefits which he has received.
21:7 For the king trusts in the LORD, and through the grace of the Most High he shall not be moved.	Great stability because of his trust in the grace of God.
21:8–12 Your hand will find out all your enemies; your right hand will find out those who hate you. You will make them as a blazing oven when you appear. The LORD will swallow them up in his wrath, and fire will consume them. You will destroy their descendants from the earth, and their offspring from among the children of man. Though they plan evil against you, though they devise mischief, they will not succeed. For you will put them to flight; you will aim at their faces with your bows.	God will search out all of His enemies (who are also David’s enemies), and destroy them.

I would hope that this would be relatively easy for you to do—i.e., to sit down and begin to enumerate the ways in which God has blessed you. Just as obviously, it should be clear that you will always have problems and always have enemies as well.

Chapter Outline

Charts, Maps and Short Doctrines

There is also a parallelism between the first and last verses:

Y^ehowah, the king will rejoice in Your Strength;
 and how he rejoices in Your salvation [or, in Your Jesus].
 Be exalted, O Y^ehowah, in Your strength [and majesty];
 Let us sing [about] and praise Your power.

Psalm 21 Addendum

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Charts, Maps and Short Doctrines

Exegetical Studies in the Psalms

As is often found, there are portions of this psalm which apply more specifically to David, and others which portray Jesus Christ more exactly. However, we will first interpret this psalm as being about David.

The Two Faces of Psalm 21: a Psalm about David

A Reasonably Literal Translation	Commentary and Interpretation
God Gives Great Blessing to the King	
Y ^e howah, the king will rejoice in Your Strength; and how he rejoices in Your salvation [or, in Your Jesus].	David recognizes that all of his power and strength come from God. He rejoices in Jesus. In this psalm, David speaks of himself in the 3 rd person.
You gave to him the desire of his heart and you did not withhold the request of his lips.	David knows that God has answered his prayers.
[Musical] Pause [or, musical interlude; lit., Selah!]	
You precede him [with] blessings of good; You place a crown of gold upon his head. He asked from You a vigorous [and sustained] life; [and] You gave him length of days forever and ever.	God has prepared the way for David, anticipating his needs and wants. God crowned David and gave him a long life as well as a dynasty as an answer to prayer.
His glory [is] great by means of [or, in] Your Jesus [or, salvation]; and You set majesty and splendor upon him. You appoint him [to be] blessings forever; You make him glad with joy before You.	Because David has believe in Jesus Christ and because he has moved toward spiritual maturity, God has made David prominent, powerful and materially blessed. Also, David has the capacity to enjoy this that God has given him.
God Protects the King from his Enemies	
For the king continues to trust in Y ^e howah and he is not shaken within the grace of the Most High.	In phase ii (David's life on earth after salvation), he continues to trust in God (David continually functioned using the faith rest technique), and for that reason, David remained stable in a life that was anything but.
Your hand finds all of Your enemies; Your right hand finds those who hate You. You arrange them as a fiery oven in the time of Your appearing; Y ^e howah destroys them in His wrath and a fire will devour them.	Probably David's great troubles were those who were his enemies, including King Saul, who continued to persecute David (a growing believer will always face some persecution). God made it possible for David to find his enemies and to destroy them, using a bit of hyperbole in the text.

The Two Faces of Psalm 21: a Psalm about David	
A Reasonably Literal Translation	Commentary and Interpretation
<p>You will destroy their production [or, <i>offspring</i>] from the earth along with [lit., <i>and</i>] their progeny from the sons of Adam.</p> <p>For they spread over you [as a tent] evil; they regarded evil counsel [or, <i>purpose</i>], [but] are unable [to perform this evil] [or, <i>they will not prevail</i>];</p> <p>For You arrange them in order, [their] backs [to You]; with Your [bow] strings, You direct [arrows] against them.</p>	<p>Whatever these enemies of David would produce, God would destroy, destroying their progeny as well. In every way, they attempted to manufacture evil against David, and God continually routed David's enemies.</p>
Doxology	
<p>Be exalted, O Y^ehowah, in Your strength [and majesty]; Let us sing [about] and praise Your power.</p>	<p>David calls for God to be exalted because of His strength demonstrated against David's enemies. David praises God's power and authority.</p>

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Charts, Maps and Short Doctrines

Exegetical Studies in the Psalms

It is reasonable to see the first half of this psalm as being more about David; and the 2nd half of this psalm as more about Jesus Christ. Note the change in person in the latter half of this psalm—in the first half, God is addressed in the 2nd person; but in the latter half of this psalm, the Second Person of the Trinity is addressed in the 2nd person.

The Two Faces of Psalm 21: a Psalm about David's Greater Son	
A Reasonably Literal Translation	Commentary and Interpretation
God Gives Great Blessing to the King	
<p>Y^ehowah, the King will rejoice in Your Strength; and how He rejoices in Your salvation [or, <i>in Your Jesus</i>].</p>	<p>Jesus Christ was empowered by God the Holy Spirit in His humanity. He rejoiced in the plan of God, which was about the salvation of man.</p>
<p>You gave to Him the desire of His heart and you did not withhold the request of His lips.</p>	<p>Jesus Christ could pray from His humanity and His prayers were answered.</p>
<p>[Musical] Pause [or, <i>musical interlude</i>; lit., <i>Selah!</i>]</p>	
<p>You precede Him [with] blessings of good; You place a crown of gold upon His head. He asked from You a vigorous [and sustained] life; [and] You gave Him length of days forever and ever.</p>	<p>Jesus was preceded by John the Baptizer. More importantly, He was preceded by the plan of God, which kept Him safe in His humanity as He grew. God gave Him vigor and strength and He would be raised from the dead and given eternal life.</p>

The Two Faces of Psalm 21: a Psalm about David's Greater Son	
A Reasonably Literal Translation	Commentary and Interpretation
<p>His glory [is] great by means of [or, in] Your Jesus [or, salvation]; and You set majesty and splendor upon Him. You appoint Him [to be] blessings forever; You make Him glad with joy before You.</p>	<p>God the Father is glorified by God the Son. Jesus Christ is glorified by being raised from the dead. All types of majesty, power and recognition will be laid upon Him and His joy will be great.</p>
The King Destroys His Enemies	
<p>For the King continues to trust in Y^ehowah and He is not shaken within the grace of the Most High.</p>	<p>Jesus Christ, in His humanity, places His full trust in the plan of God. This takes our Lord to the cross, and He endures the cross, despising the shame, never once being shaken from a sinless life.</p>
<p>Your hand finds all of Your enemies; Your right hand finds those who hate You. You arrange them as a fiery oven in the time of Your appearing; Y^ehowah destroys them in His wrath and a fire will devour them.</p>	<p>The psalmist herein begins to address Jesus Christ the King and in the 2nd person. In the 2nd Advent, Jesus Christ will return and destroy all of His enemies in the Baptism of Fire, removing them from the earth, and, at the end of the Millennium, casting them into the Lake of Fire.</p>
<p>You will destroy their production [or, offspring] from the earth along with [lit., and] their progeny from the sons of Adam. For they spread over You [as a tent] evil; they regarded evil counsel [or, purpose], [but] are unable [to perform this evil] [or, they will not prevail]; For You arrange them in order, [their] backs [to You]; with Your [bow] strings, You direct [arrows] against them.</p>	<p>Jesus Christ removes all human good from the earth, and the potential descendants of those who hate our Lord do not exist. Our Lord's enemies attempted to fill the earth with evil; they determined only how to devise evil and then to perform it. Jesus Christ destroys them as they run from Him.</p>
Doxology	
<p>Be exalted, O Y^ehowah, in Your strength [and majesty]; Let us sing [about] and praise Your power.</p>	<p>The King to Whom David is speaking is Y^ehowah Elohim, and David calls for Him to be exalted; and therefore sings about Him and praises His power and authority.</p>

Chapter Outline

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Charts, Maps and Short Doctrines

Exegetical Studies in the Psalms

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

A Complete Translation of Psalm 21	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Inscription	
To the preeminent one; a psalm of David.	For the choir director; a psalm by David.
God Gives Great Blessing to the King	
<p>Y^ehowah, the king will rejoice in Your Strength; and how he rejoices in Your salvation [or, <i>in Your Jesus</i>].</p> <p>You gave to him the desire of his heart and you did not withhold the request of his lips.</p>	<p>O Jehovah, the king rejoices in Your Strength and he is greatly exhilarated by Your Jesus [or, <i>salvation</i>].</p> <p>You gave him his heart's desire and you did not keep back what his lips requested.</p>
[Musical] Pause [or, <i>musical interlude</i> ; lit., <i>Selah!</i>]	Musical Interlude
<p>You precede him [with] blessings of good; You place a crown of gold upon his head. He asked from You a vigorous [and sustained] life; [and] You gave him length of days forever and ever.</p>	<p>You anticipate his needs and place before him divine blessings; You place a crown of gold upon his head. He asked You for a vigorous and sustained life and You gave Him a long life which stretched into eternity.</p>
<p>His glory [is] great by means of [or, <i>in</i>] Your Jesus [or, <i>salvation</i>]; and You set majesty and splendor upon him. You appoint him [to be] blessings forever; You make him glad with joy before You.</p>	<p>His glory is made great by means of Your Jesus [or, <i>salvation</i>] and you have placed Your majesty and splendor upon him. You place Your blessings before him, which blessings last forever; You make him exceedingly happy before You.</p>
God Protects the King from his Enemies	
<p>For the king continues to trust in Y^ehowah and he is not shaken within the grace of the Most High.</p>	<p>The king continues to trust in Jehovah, and because of the grace of the Most High, He is not shaken.</p>
<p>Your hand finds all of Your enemies; Your right hand finds those who hate You. You arrange them as a fiery oven in the time of Your appearing; Y^ehowah destroys them in His wrath and a fire will devour them.</p>	<p>Your hand finds all of Your enemies and Your right hand finds those who hate You. You have decreed them for a fiery oven when You next appear; Jehovah will destroy them in His wrath and a fire will devour them.</p>

A Complete Translation of Psalm 21	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>You will destroy their production [or, <i>offspring</i>] from the earth along with [lit., <i>and</i>] their progeny from the sons of Adam.</p> <p>For they spread over you [as a tent] evil; they regarded evil counsel [or, <i>purpose</i>], [but] are unable [to perform this evil] [or, <i>they will not prevail</i>];</p> <p>For You arrange them in order, [their] backs [to You]; with Your [bow] strings, You direct [arrows] against them.</p>	<p>You will destroy their offspring from the earth and their descendants from the sons of Adam, for they spread evil over you as a tent, and they sought out and listened to evil suggestions, but they were unable to execute their intended evil; For You make them turn and run, when you fire arrows against them.</p>
Doxology	
<p>Be exalted, O Y^ehowah, in Your strength [and majesty]; Let us sing [about] and praise Your power.</p>	<p>Be lifted up, O Jehovah, in Your strength and majesty; Let us both sing about and praise Your omnipotence.</p>

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Exegetical Studies in the Psalms