

# Psalm 147

## Psalm 147:1–20

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vv.    1–  
vv.

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## An Introduction to Psalm 147

**Introduction:** Psalm 147 is the 2<sup>nd</sup> hallelujah psalm (or psalms—see discussion below), and in the first few verses, the regathering and rebuilding of Israel is the first topic. As was discussed in Psalm 146 (and much of this will be repeated, so you will not have to go back and forth between these psalms), the Greek adds two names to the inscription—Haggai and Zachariah—which names correspond to two prophets of Israel during the rebuilding of Israel. This is the case throughout these final 5 or 6 psalms.

Like many psalms, I find myself struggling with this one—in this case, to grasp some overarching themes. This psalm, like many others, appears, on the surface, to simply be a collection of random thoughts. I come across this regularly, and, as I am working through the psalm word by word, suddenly the over-arching themes become quite clear if not obvious. No idea if that will happen with this psalm. Bullinger, genius that he is, does organize this psalm; however, the B and C categories seems rather vague.

As with Psalm 146, this psalm was probably written during the time of Haggai and Zechariah—by H and Z—during the time that the Jews were returning to the land after their dispersion from Judah. To give you a little history: first, the northern kingdom (properly called Israel after the kingdom divided) was overtaken and then taken out of the land in 721 B.C. by the Assyrians. These have become known as *the lost 10 tribes of Israel*. As R. B. Thieme Jr. has said on a number of occasions, these tribes are not lost; God knows exactly where they are. However, we don't. There are a lot of theories as to where these Jews are; and there are groups of Jews throughout the world who claim to be from these *10 lost tribes*. After this, in 586 B.C., the Southern Kingdom, Judah, was defeated and deported by Babylon, and they remained outside of the Land of Promise from 70 years. Quite obviously, there were those who were very young or born in Babylonia who simply did not retain the land of their fathers in their thinking. However, Persia conquered Babylon, and Cyrus the Great, the king of Persia, allowed the Jews to return to their land. Most exegetes believe that these psalms mark the return of the Jews to the land, as v. 2 of this psalm seems to suggest.

Keil and Delitzsch paint a more graphic picture of the history taking place when this psalm was written: *In the seventh year of Artachshasta (Artaxerxes I Longimanus) Ezra the priest entered Jerusalem, after a journey of five months, with about two thousand exiles, mostly out of the families of the Levites (458 B.C.). In the twentieth year of this same king, that is to say, thirteen years later (445 B.C.), came Nehemiah, Artaxerxes' cup-bearer. While Ezra did everything for introducing the Mosaic Law again into the mind and commonwealth of the nation, Nehemiah furthered the building of the city—particularly the walls and gates. We hear in Neh. 2:1 how indefatigably and cautiously he labored to accomplish this work. After having been again in the meanwhile in Susa, and there neutralized the slanderous reports that had reached the court of Persia, he appointed, at his second stay in Jerusalem, a feast in dedication of the walls (Neh. 12:27). The Levite musicians, who had settled down fore the most part round about Jerusalem, were summoned to appear in Jerusalem. Then the priests and Levites were purified; and they purified the people, the gates, and the walls, the bones of the dead being taken out of all the tombs within the city and buried before the city; and then came that sprinkling, according to the Law, with the sacred blood of the red heifer, which is said to have been introduced again by Ezra for the first time after the Exile. Next the princes of Judah, the priests, and Levite musicians were placed in the west of the city in two great choirs.*<sup>1</sup>

This psalm seems to break down naturally into 3 parts, vv. 1–6, vv. 7–11, vv. 12–20, where each section begins with an imperative urging us to *sing to Jehovah* or to *praise Jehovah*. The overall theme of each section is more difficult to ascertain, as are the connections between the verses. In v. 1, we are enjoined to praise God, and this is followed by reasons why God deserves praise. In v. 2, God rebuilds Israel and He regathers those who have been exiled from the land. In v. 3, He heals those who are suffering physically and emotionally. In v. 4, God knows the number of all the stars and names them (at this point, I must admit to losing the connection, except in relation to reasons why we should praise Him). We are told that God is great, omnipotent and that His understanding is beyond our ability to comprehend (v. 5). God supports the afflicted and brings the wicked down in v. 6.

In the second part of this psalm, we are enjoined to sing a song to God with thanksgiving (v. 7). In vv. 8–9, the psalmist speaks of God's provisions: rain for the earth and food for His animals. In v. 10, like v. 4, we seem to go off on another subject, where God is not impressed with the strength of animals or man. V. 11 tells us that God is gracious toward those who fear and respect Him, and for those who are willing to wait on His grace.

<sup>1</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 147 introduction (edited).

V. 12 begins the 3<sup>d</sup> part of this psalm, where specifically Zion and Jerusalem are called upon to praise God. In vv. 13–14, God’s provisions for Israel’s safety and prosperity are enumerated. Then we have a series of things which God sends to the earth: His Word (v. 15), snow and hoarfrost (v. 16), ice (v. 17) and then His Word again to melt the frozen stuff (v. 18). God’s statutes and laws are declared to Israel and not to any other nation (vv. 19–20).

### Chapter Outline

### Charts, Maps and Short Doctrines

Clarke’s outline is dissimilar enough to mine to present:

#### Clarke’s Outline of Psalm 147

The psalmist praises God for his goodness to Jerusalem.	Psalm 147:1–3
God shows his great mercy to them that trust in him.	Psalm 147:4–6
He extols Him for His mercies, and providential kindness.	Psalm 147:7–11
He extols Him for His defense of Jerusalem.	Psalm 147:12–15
The psalmist extols God for His wonders in the seasons.	Psalm 147:16–18
Finally, the psalmist extols God for His word unto Jacob.	Psalm 147:19–20

Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 147 introduction (slightly edited).

### Chapter Outline

### Charts, Maps and Short Doctrines

Bullinger treats this as one psalm, and gives the following outline:

#### Bullinger’s Organization of Psalm 147

A <sup>1</sup>   Praise and reason. Kindness to Israel.	vv.	1–3
B <sup>1</sup>   General operations. The kingdom of nature.	vv.	4–5
C <sup>1</sup>   Contrast. What the Lord does.	v.	6
A <sup>2</sup>   Praise.	v.	7
B <sup>2</sup>   General operations. The kingdom of nature.	vv.	8–9
C <sup>2</sup>   Contrast. What the Lord delights in.	vv.	10–11
A <sup>3</sup>   Praise and reason. Kindness to Israel.	vv.	12–14
B <sup>3</sup>   General operations. The kingdom of nature.	vv.	15–18
C <sup>3</sup>   Contrast. What the Lord has shown.	vv.	19–20a
A <sup>4</sup>   Praise	v.	20b

I’m not certain exactly what *general operations* means; but in parts II and III, it is God’s involvement with and through nature. Part I, however, does not fit as well into His *kingdom of nature*. Once we complete this psalm, I will set this outline up in parallel with the corrected translation of these verses, and hopefully, the outline will more clearly fit or not.

From *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p 374.

### Chapter Outline

### Charts, Maps and Short Doctrines

In the Greek, Psalm 147 is actually two psalms, numbered Psalm 146 (vv. 1–11) and 147 (vv. 12–20).

Psalm 147, in the Hebrew and English, quite readily breaks down into 3 parts, which we call parts I, II and III. Part III is the psalm considered in the Greek to be a separate psalm.

## Should Psalm 147 be Two Psalms?

Reasons in Favor of One Psalm	Reasons in Favor of Two Psalms
This is how it is found in the Hebrew. Furthermore, there is a hallelujah in the middle of this psalm, but not 2 (one to end Psalm 147A and one to begin Psalm 147B).	This is how it is found in the Greek. Furthermore, there is an inscription for Psalm 147B in the Greek (to be accurate, Psalm 147A in the Hebrew is Psalm 146 in the Greek).
Bullinger sets up a nice parallel between the 3 portions of this psalm, so that these 3 parts look as if they were designed to be part of a whole. If subject matter were the only consideration, then we ought to break this up into 3 parts instead of 2.	A simple read-through indicates a natural break at v. 11 with new subject matter beginning in v. 12. Furthermore, the parallel set up by Bullinger seems to fit well for vv. 1–11, but part 3 (which would be the 2 <sup>nd</sup> psalm) does not fit as well into this parallelism.
All of these psalms at the end are bookended with hallelujah's. If split into two psalms, this psalm would lack one of these bookends (it would have 3 of them, however).	Some have suggested that the <i>hallelujah</i> 's were added after the fact (or, at least some of them). If the one adding these hallelujah's <i>mistakenly</i> thought this to be one psalm, then he would missed adding in one of the <i>hallelujah</i> 's.
As one psalm, the psalmist begins speaking about Israel and ends speaking about Israel. As two psalms, the psalmist begins to speak about Israel and then seems to trail off to somewhere else entirely in the 2 <sup>nd</sup> half of the first psalm.	The final third of this psalm (which is a separate psalm in the Greek) seems to be a very cohesive psalm when taken by itself. It lists some of the things which God sends to this earth, including snow, frost, hail and His Word. The previous two sections do not seem to have these same exact parallels.
At the time of this psalm, those who would hear this psalm would be those visiting Jerusalem (Jerusalem would be a metonym for saved Jews).	The final third of the psalm is addressed to Jerusalem and Zion rather than to the reader or hearer of the psalm.
The 1 <sup>st</sup> and 2 <sup>nd</sup> thirds of this psalm are also dramatically dissimilar. Most of the first 6 verses are devoted to the regathering of Israel; and the next 5 are about God's provisions for the earth, and how God is not impressed with the power of man.	The end of the psalm speaks again to the specificity of God's interactions with Israel; we do not find this in the first 2/3 <sup>rds</sup> of this psalm.
	In parts I and II, the reader/hearer in general is called upon to praise God; in part III, Jerusalem and Zion are called upon to praise God.

After going through the translations 3 times (I tend to insert a variety of translations from 3 sittings), I have become more and more convinced that the latter 3<sup>rd</sup> of this psalm stands on its own. The 4<sup>th</sup> time that I went through this psalm, I began to lean back toward this being one psalm, primarily because of the dissimilarity of parts I and II. That is, I cannot say that part III is a separate psalm simply because it is dissimilar to parts I and II, as these parts are equally dissimilar to one another.

### Chapter Outline

### Charts, Maps and Short Doctrines

Although I have already placed this psalm into a particular time period, there are only a few compelling reasons to do so; therefore, let me add in the opinions of others.

The Time and Place of Psalm 147	
Commentator	His Opinion
Barnes	<i>It is quite manifest, from Psalm 147:2 (<a href="#">The LORD builds up Jerusalem; He gathers the outcasts of Israel</a>) and Psalm 147:13–14 (<a href="#">For He strengthens the bars of your gates; He blesses your children within you. He makes peace in your borders; He fills you with the finest of the wheat.</a>), that the psalm was written after the return from the Babylonian captivity, and that probably on the completion of the temple after that return, with a view to be employed at its dedication.<sup>2</sup></i>
Clarke	<i>This Psalm is...attributed by the other Versions to Haggai and Zechariah. It was probably penned after the captivity, when the Jews were busily employed in rebuilding Jerusalem, as may be gathered from the second and thirteenth verses.<sup>3</sup></i>
Aben Ezra	<i>Aben Ezra and other Jewish writers think it foretells the future rebuilding of Jerusalem, and the restoration of the Jews from their present captivity, and refer it to the times of the Messiah; and so far it may be right, that it respects Christ and the praise of him, on account of his nature and works; and may take in the conversion of the Jews. It seems to be written by the same person, and on the same account, as the preceding psalm.<sup>4</sup> Clarke does not indicate who Aben Ezra believe wrote this psalm, but, like Theodoret below, sees it as prophetic.</i>
Matthew Henry	<i>This is another psalm of praise. Some think it was penned after the return of the Jews from their captivity; but it is so much of a piece with Ps. 145 that I rather think it was penned by David, and what is said (Psalm 147:2—<a href="#">The LORD builds up Jerusalem; He gathers the outcasts of Israel</a>; Psalm 147:13—<a href="#">For He strengthens the bars of your gates; He blesses your children within you</a>) may well enough be applied to the first building and fortifying of Jerusalem in his time, and the gathering in of those that had been out-casts in Saul's time.<sup>5</sup></i>
Keil and Delitzsch	<i>It is the tone of the restoration-period of Ezra and Nehemiah that meets us sounding forth out of this and the two following Psalms, even more distinctly and recognizably than out of the nearly related preceding Psalm (cf. Psalm 147:6—<a href="#">The LORD lifts up the humble; He casts the wicked to the ground</a>; with Psalm 146:9—<a href="#">He gives to the beasts their food, and to the young ravens that cry</a>).<sup>6</sup> Quite frankly, I don't get the Scripture references here.</i>
Theodoret	<i>This psalm is thought to be written by David, and according to Theodoret predicts the return of the Jews from Babylon, and the rebuilding of Jerusalem by Zerubbabel, which seems to be grounded on Psalm 147:2; though the words there agree well enough with the times of David.<sup>7</sup></i>

The primary reason for placing this psalm at the return of the exiles to Judah is the inscription which we find in the Greek, but not in the Hebrew, which indicates this psalm was written by Haggai and Zechariah. Apart from that, there are a few clues in the psalm which reasonable point to this time, but do not absolutely without question place us during this time period. However, there is no better alternative with respect to time (the idea that David wrote this *prophetically* seems to be quite a stretch to me).

The inscription found in the Greek will be discussed in great detail below:

<sup>2</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 147 introduction (Bible text added).

<sup>3</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 147 introduction (slightly edited).

<sup>4</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 147 introduction.

<sup>5</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Psalm 147 introduction.

<sup>6</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 147 introduction (slightly edited; verses added).

<sup>7</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 147 introduction (slightly edited).

## Chapter Outline

## Charts, Maps and Short Doctrines

Barnes: *This psalm comprises two themes: praise to God for his goodness to his creatures generally; and special praise for his goodness to his people. These topics are intermingled in the psalm, but the former is more prominent in the first part of the psalm; the latter in the close. Both were proper themes at the rebuilding of the temple and the walls of the city.*<sup>8</sup>

## Chapter Outline

## Charts, Maps and Short Doctrines

## Psalm 147 Inscription

Slavishly literal:

Moderately literal:

Praise Yah!

Psalm 147 inscription Praise Yah! [A psalm] of Haggai and Zechariah.

Praise Jehovah!

In Psalms 146–150, the Greek and Latin attribute these psalms to Haggai and Zechariah; the Hebrew does not.

## Ancient texts:

Dead Sea Scrolls	[Praise] the LORD! The brackets indicate that this was probably in these scrolls but the scrolls had become too deteriorated to read that portion of the first word ( <i>Hallelujah</i> ).
Masoretic Text Septuagint	Praise Yah! Alleluia, [a Psalm] of Aggaeus and Zacharias. This is Psalm 145:1 in the Greek.
Significant differences	The Arabic <sup>9</sup> , Ethiopic <sup>10</sup> , Latin and the Greek have the names Haggai and Zechariah. The Greek is <i>Ἀλληλουία Ἀγγαίου καὶ Ζαχαρίου</i> and the Latin is <i>alleluia Aggei et Zacchariae</i> . According to Barnes, the Syriac version reads <i>A Psalm of Haggai and Zechariah, when they urged the completion of the temple of Jerusalem</i> . <sup>11</sup> The Hebrew and Chaldee <sup>12</sup> lack inscriptions. Much of this psalm is found in the Dead Sea Scrolls and it lacks the inscription there.

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

On the other hand, Gill writes: *Theodoret says this title was in some Greek copies in his time; but was not in the Septuagint, in the Hexapla: nor is it in any other Greek interpreters, nor in the Hebrew text, nor in the Targum; though some Jewish commentators, as R. Obadiah, take it to be an exhortation to the captives in Babylon to praise the Lord.*<sup>13</sup>

<sup>8</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 147 introduction.

<sup>9</sup> According to Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 147 introduction. .

<sup>10</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 147 introduction.

<sup>11</sup> Ibid. My version of the Syriac lacks these titles altogether.

<sup>12</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 146 introduction.

<sup>13</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 146 introduction.



One might translate the Greek to read [A praising of Yah from Haggai and Zechariah](#).

Only a few Bibles—most notably, the REB, NAB, NJB, NLT and *The Emphasized Bible* treat this phrase as an inscription and/or title. When I get to v. 1, I will repeat and/or include this part of first verse. I am not aware of any English translation, apart from Breton's, which mentions Haggai and Zechariah.

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

New American Bible      [Hallelujah!](#)  
New Jerusalem Bible      [Alleluia!](#)

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

New Century Version      [Praise the Lord!](#)

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

Updated *Emphasized Bible*      [Praise Yah](#).

**What is the gist of this verse?** The two post-exilic prophets, Haggai and Zechariah, wrote a few psalms together to encourage those returning to Israel from captivity.

Psalm 147 Inscription Text from the Greek Septuagint			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allêlouia (ἀλληλούϊα) [pronounced <i>al-lay-LOO-ee-ah</i> ]	<i>praise Yah</i> ; transliterated <i>alleluia</i>	transliteration from the Hebrew	Strong's #239
Also hallêlouia (ἁλληλουϊα) [pronounced <i>hal-lay-LOO-ee-ah</i> ] and transliterated <i>Hallelujah</i> .			
This is the only word which is found in the Hebrew (to be repeated in v. 1 below).			
Aggais (Ἀγγαίς) [pronounced <i>ang-ICE</i> ]	Greek transliteration: <i>Aggias</i> Hebrew transliteration: <i>Haggai</i>	masculine proper noun; Genitive/Ablative case	No Strong's #
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
Zacharias (Ζαχαρίας) [pronounced <i>zahkh-ahr-EE-ahs</i> ]	<i>Jehovah remembers</i> [in the Hebrew]; Greek transliteration: <i>Zacharias</i> Hebrew transliteration: <i>Zechariah</i>	masculine proper noun; Genitive/Ablative case; transliterated from the Hebrew	Strong's #2197
These final 3 words are found in the Greek and the Latin, but not in the Hebrew or Syriac.			

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

The Greek reads Allêlouia Aggaiou kai Zachariou (Ἀλληλούϊα Ἀγγαίου καὶ Ζαχαρίου). The *ou* ending means that these proper names are in the Ablative/Genitive case, which means this psalm is from the source of these two men or this psalm belongs to these two men. This would be a very odd thing for the translators of the Greek text

to just add this inscription out of thin air, so we may be reasonably assured that these words were found in the Hebrew manuscripts which they worked with. Literally, in the Greek, this would read: [Alleluia \[Praise Yah\]; from \[the source of\] Angæus and Zacharias](#).

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

The Dead Sea Scrolls has bits and pieces of these final psalms, and we have *praise the Lord* of this particular psalm; but then, what can be read does not pick up until v. 9. The only psalm of these few associated with Angæus and Zacharias in the Greek, where we would expect to find their names (Psalm 147), their names are not found. In other words, the names of Angæus and Zacharias are not found in the Dead Sea Scrolls in association with any of these final psalms (in most cases, what remains of these 5–6 psalms in fragmentary in the Dead Sea Scrolls).

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

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

Now, to be clear, we know the Bible gets distorted terrifically: by Christian Science, by Mormonism, by Islam, by Romanism, and by Judaism—but, *the text of the Bible is not corrupted*. Christian Science and the Mormon religion add their own books (and, take notice that the books of cults are compiled by one man who also is their religious leader). The Catholic church has the pope speaking ex cathedra, meaning he can make up stuff and say it came from God (and some Catholics can distort Scripture mightily). Judaism adds their own texts, which interpret and distort the Old Testament Scriptures. Only the Muslims add their own text (the Koran) and actually make wholesale changes to the text of the Bible (but long after this text is clearly settled).<sup>14</sup>

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

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<sup>14</sup> There is an ancient Arabic text, apparently, which is not the distorted text of the Muslims.



Take pretty much any religion, and there will be a list of things which you must do, adhere to, attempt to follow; and, in most cases, even given your attempts to follow their precepts, salvation is generally not assured.<sup>15</sup> In Bible Christianity it is simple: if you believe in Jesus Christ, then you are saved; if you don't believe, then you will spend eternity in the Lake of Fire, which was prepared for the devil and his angels.

Personally, I was saved in two steps. A person witnessed to me, and it was the weirdest thing I had ever heard; I did not understand a word of what she said. However, I did know enough to know, I needed to make some kind of decision. Some time later, I began reading the book of John. Don't ask me why I was reading that particular book, because I have no idea. I don't even know what I was reading the Bible in the first place. However, you cannot read the book of John without coming across the phrase *believe in Jesus Christ and you will be saved* again and again. I believed, and I was saved. In fact, I believed on several more occasions after that to make certain, and I wasn't any more saved, but I just wanted to make sure. ☺

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

### Chapter Outline

### Charts, Maps and Short Doctrines

Slavishly literal:

Moderately literal:

**Praise Yah!**  
**For it is good to sing [to] our Elohim;**  
**for [He is] pleasant; beautiful [or, fitting]**  
**[is] a song of praise.**

Psalm  
147:1

**Praise Yah!**  
**[We praise Him] because [it is] pleasant [or,**  
**good] to sing to our Elohim;**  
**because [He is] delightful, a song of praise**  
**[is] fitting [and/or beautiful].**

**Praise Jehovah!**  
**We praise Him because it is pleasant to sing to our God;**  
**a song of praise is both fitting and beautiful because He is delightful.**

Here is how others have handled this verse:

#### Ancient texts:

Masoretic Text	<b>Praise Yah!</b> <b>For it is pleasing to sing [to] our Elohim;</b> <b>for pleasant and beautiful [is] a song of praise.</b>
Septuagint	<b>Alleluia, [a Psalm] of Aggaeus and Zacharias. Praise the Lord: for psalm is a good thing; let praise be sweetly sung to our God.</b>

Significant differences: In the Greek, this is Psalm 146:1; and, in the Greek, there is, obviously, an inscription which is not found in the Hebrew. Although it appears as though *God* is placed in different phrases in the Greek, *God* occurs in the middle of these two phrases in both the Hebrew and the Greek.

The Greek inscription has already been discussed in great detail.

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

<sup>15</sup> How can it be? No one can adhere completely and faithfully to any set of doctrines.

CEV	Shout praises to the LORD! Our God is kind, and it is right and good to sing praises to him.
Good News Bible (TEV)	Praise the LORD! It is good to sing praise to our God; it is pleasant and right to praise him.
New American Bible	How good to celebrate our God in song; how sweet to give fitting praise. The NAB, along with a handful of other translations, treats the <i>Hallelujah!</i> as a title or inscription.
New Living Testament	Praise the LORD! How good it is to sing praises to our God! How delightful and how right!

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

Bible in Basic English	Give praise to the Lord; for it is good to make melody to our God; praise is pleasing and beautiful.
God's Word™	Hallelujah! It is good to sing psalms to our God. It is pleasant to sing his praise beautifully.
JPS (Tanakh)	Hallelujah. It is good to chant hymns to our God, it is pleasant to sing glorious praise.
NET Bible®	Praise the LORD, for it is good to sing praises to our God! Yes, praise is pleasant and appropriate!.

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

<i>The Amplified Bible</i>	Praise the Lord! For it is good to sing praises to our God, for He is gracious <i>and</i> lovely; praise is becoming <i>and</i> appropriate.
MKJV	Praise Jehovah; for <i>it is</i> good to sing praises to our God; for praise <i>is</i> delightful <i>and</i> becoming.
New King James Version	Praise the LORD! For it is good to sing praises to our God; For it is pleasant, and praise is beautiful.
NRSV	Praise the LORD! How good it is to sing praises to our God, for he is gracious, and a song of praise is fitting.
Updated Bible Version 2.11 WEB	Hallelujah; For it is good to praise our God; For it is pleasant to sing his praise. Praise Yah, for it is good to sing praises to our God; for it is pleasant and fitting to praise him.
Young's Updated LT	Praise Jah! For it is good to praise our God, For pleasant--comely is praise.

**What is the gist of this verse?** The psalmist calls upon us to praise Jehovah because it is good and pleasant to praise Him, because such praise is delightful.

Psalm 147:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlal (חָלַל) [pronounced haw-L AHL]	<i>praise, sing, celebrate</i>	2 <sup>nd</sup> person masculine plural, Piel imperative	Strong's #1984 BDB #237

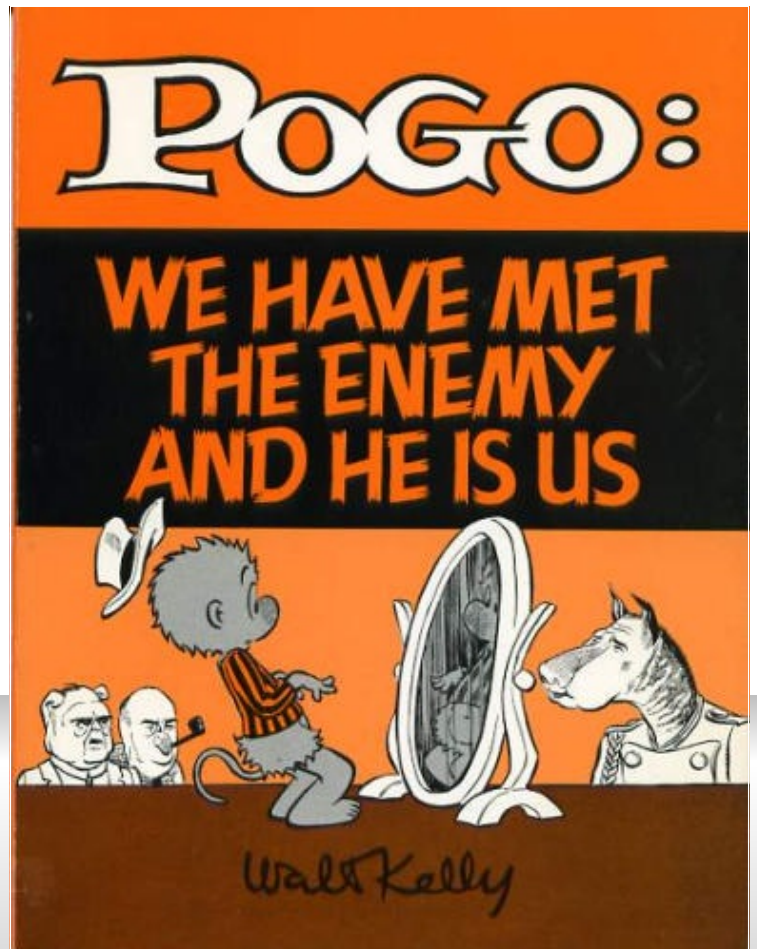
## Psalm 147:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yâh (יְה) [pronounced yaw]	an abbreviated form of YHWH, the proper name for God in the Old Testament	proper masculine noun	Strong's #3050 BDB #219

**Translation:** **Praise Yah!** The second of the 5 *praise Jehovah* psalms begins and ends with this short phrase. In each of these psalms, it may be reasonable to suggest that the psalm itself will give us good reason why we ought to praise God.

In all of these 5 psalms, we will be given reasons to praise God throughout. What God has done on our behalf is immeasurable. There is no way that we can repay Him. There is no way that we can deserve what we are given. The best that we can do is celebrate what God has done for us, which is what these psalms do.

Now, you might be thinking, *yeah, but my life is crap!* Perhaps you used a different word? It is very difficult for us to take personal responsibility for what we choose to do in this life. I can look back over my own life and much of my misery was self-inflicted; the mistakes which I made which made my life more difficult were a result of my own free will. Certainly, I have known people who have intentionally caused me harm, but there is no person that I know who has intentionally injected more difficulties into my life than me. Or, as the great theologian Pogo put it, "We have met the enemy and he is us."



## Psalm 147:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
tôwb (טוֹב) [pronounced toh <sup>b</sup> v]	<i>pleasant, pleasing, agreeable, good, better</i>	masculine singular adjective which acts like a substantive	Strong's #2896 BDB #373

## Psalm 147:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zâmar (זָמַר) [pronounced zaw-MAHR]	<i>to sing; to make music in praise of God, to make melody; properly to cut off (i.e., to divide up [a song] into its various parts)</i>	Piel infinitive construct	Strong's #2167 & #2168 BDB #274
ʾĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 <sup>st</sup> person plural suffix	Strong's #430 BDB #43

**Translation:** [We praise Him] because [it is] pleasant [or, good] to sing to our Elohim;... We are told the reason *why* we ought to praise God in this portion of v. 1. We know that is the idea, because so far, we have only said *Praise Jehovah*, and then begun this phrase with *for, that, because*. Generally, this conjunction refers back to what has come before, and what came before is that we ought to *praise Jehovah*.

The reason here given is that it is pleasant, pleasing (to God) and good to praise Him. It is pleasant to us and pleasing to God. Now, God is not this mass of emotions, and the only way that He can be happy is for us to praise Him; that is not what is being said here. However, the focus on God instead of ourselves is the key. That is pleasant to us, pleasing to Him and good.

This may help us to understand the difference between the soul and the spirit. We are born soulish beings; that is, all people are born with a soul, and it is this soul which interacts with other people. It is through our souls that we may feel love, sympathy or empathy toward another person. In most cases, we feel these emotions because we know these people; and, in some cases, we know of these people. In any case, there is a connection of souls, based upon something which we know about these other people.

We are able to know God through our human spirit. God designed that as the repository of information about Him to which we may or may not react or respond. The better we know God, the easier it is to respond to Him; and, quite obviously, the easier it is to love God. Humans connect soul to soul, depending upon information which is in our souls. Man connects with God spirit to spirit, depending upon what is in our human spirit. So some people can sing a hymn, e.g., *A Mighty Fortress is our Lord* and have some kind of response because we know God in our human spirit. We can have an honest interest in Him and study His Word in order to know Him, based upon information which is already in our human spirit.

How does it actually start? It all begins very similarly to how human relationships begin. We might see a woman in the library, find her interesting for whatever reason (for instance, she looks hot) and we strike up a conversation with her to get to know what is in her soul. We may shoot the breeze with a next door neighbor, and decide, *he seems alright* and make more attempts to get out there and to shoot the breeze with this person again and again to get to know them better.

We all have a similar experience with God. At God-consciousness, we come to find out that God may exist and we may wonder what He is like. Later, at gospel hearing, we find out the Jesus Christ has paid the penalty for the

sins which we have committed, and we believe in Him. At this point, we either become more interested in knowing Him or less interested in knowing Him (and our feelings may change at any time, sometimes on a dime).

Now, why would someone have roughly the same experience with God (God consciousness followed by salvation through faith in Christ), and yet have a radically different reaction? We already have a soul with a set of norms and standards. When I first began to learn about Who and What God is from R. B. Thieme Jr., there were some things which I did not like too much. I was raised to be anti-war (specifically, at the time, anti-Vietnam war), as well as being raised a liberal Democrat; so, some of the things which Thieme told me about God, I quite frankly did not like at first. When we studied the passage where Paul said it was a shame for a man to have long hair, I did not like that too much either. However, slowly but surely, God won me over; things which I did not particularly care for, I set those things aside to go back and check out later (like a new vegetable on my plate). We all have these various norms and standards, some of which line up with God and His essence and some which do not. At any point in time, we can come across something which we do not like and go negative towards doctrine and the plan of God.

Some people are even more affected by the influence of their old sin nature. They may have leanings toward lasciviousness or toward legalism, and what they want to do may be in stark contrast to God's plan.

We run into this with people all the time. Some women meet a man, and, within a few minutes, develop a very strong opinion about that man—an opinion which often does not change. Based upon that opinion, they may or may not want to get to know that man better. We can react the same way to God. We may get saved, learn a few things about God, and then form an opinion where we may not want to know anything else about Him. With a person, our initial response and follow up is dependent upon our souls and their appearance (our bodies); and with God, our initial response and follow up is dependent upon our human spirits and our souls (as we cannot see God).

How did we get into this discussion? This psalm tells us that we ought to praise God and that it is pleasant. You may or may not feel as though this is a pleasant thing to do. The key to your response is, what is in your human soul and what is in your human spirit.

Psalm 147:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
nâ'îym (נְאִיִּם) [pronounced <i>naw-GEEM</i> ]	<i>pleasant, agreeable, delightful; pleasures; generous</i>	masculine singular adjective	Strong's #5273 BDB #653
nâ'veh (נְוֵה) [pronounced <i>naw-VEH</i> ]	<i>becoming, comely, beautiful; proper, fitting, correct</i>	feminine singular adjective sometimes used as a substantive	Strong's #5000 BDB #610
t <sup>e</sup> hîllâh (תְּהִלָּה) [pronounced <i>t<sup>e</sup>hil-LAW</i> ]	<i>praise, a song of praise</i>	feminine singular noun	Strong's #8416 BDB #239

**Translation:** ...because [He is] delightful, a song of praise [is] fitting [and/or beautiful]. The final word in this phrase is a noun, and often the final noun in a phrase is the subject. We have two adjectives here, and, although the latter one is identified as a feminine singular, which matches the subject, the first adjective is a masculine singular adjective, which does not match the subject. We do not expect a masculine singular and a feminine singular adjective to be applied to the same noun. Most translations ignore this, and render v. 1c: ...for it is pleasant and fitting to praise Him. This gives us an alternate, but messy translation: ...for [giving praise is]



pleasant [and delightful]; a song of praise is proper [fitting and/or beautiful]. Or, perhaps more accurately: ...because [He is] pleasant [and agreeable], a song of praise is proper [fitting and/or beautiful]. In my paraphrase, I render this entire verse: Praise Jehovah! We praise Him because it is pleasant to sing to our God; a song of praise is both fitting and beautiful because He is delightful.

This explanatory conjunction (*for, that, because*) is essentially applied to two phrases in v. 1c. God is seen by the psalmist as being *pleasant, agreeable, delightful, and generous*; therefore, because this is God's character, then our songs of praise to Him are both fitting and proper, as well as beautiful things. So we explain *why* we our songs praise to Jehovah are fitting proper and beautiful: it is because He is delightful.

One of the poor generalizations concerning the Bible is that the Old Testament God is legalistic, angry, vengeful and always out to kill the multitudes of heathen; and the God of the New Testament is presented as being loving, kind and forgiving. Such a generalization is completely false. For instance, we find out more about hell and the Lake of Fire in the New Testament than we do in the Old. In fact, this is one of the few doctrines which is barely touched upon in the Old Testament. There is a reason for this. Nothing could be more horrible than the Lake of Fire. Nothing could be more horrible than burning forever in a Lake of Fire. Therefore, Who better to speak to this awful end than Jesus Christ, our Savior, whose hand offers salvation free to us.

The key is, there are many aspects to God's character, as there are to the character of the people that we know. Sometimes we see a person being kind, other times we may see that same person disciplining their child with a belt. It is the same person, but we do not see every characteristic of that person in each action. It is the same with God. When He destroys Sodom and Gomorrah, we may see this as an act of vengeance, righteousness and justice. Now, quite obviously, to the Jews in the land (at this time, Abraham and family), this was an act of love from God. However, to the unlearned, what God does not always reveal all aspects of His character, which leads us to sometimes make false generalizations.

Following this same thought out, there are doctrines and there are things about God which are more fully revealed in the New Testament than they are in the Old. The extent of God's grace and His justice and love is spoken of in the Old Testament but much more fully developed in the New. This comes under the notion of progressive revelation. In the book of Genesis, for instance, we are presented with the seeds to almost every major doctrine in Scripture; however, quite obviously, these doctrines are not fully developed at this time. One more point: there are doctrines from the Church Age which we are not exposed to until the Church Age—these are known as the mystery doctrines.

I think that we will gather up the **parallel passages** at the end:

<p><b>...building Jerusalem Y<sup>e</sup>howah; those thrown down from Israel, He gathers.</b></p>	<p>Psalm 147:2</p>	<p><b>Y<sup>e</sup>howah rebuilds Jerusalem; and He gathers [together] the exiles of Israel.</b></p>
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**Jehovah rebuilds Jerusalem and He gathers together those who were exiled from Israel.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text	<p>...building Jerusalem Y<sup>e</sup>howah; those thrown down from Israel, He gathers.</p>
Septuagint	<p>The Lord is building up Jerusalem; and he will gather together the dispersed of Israel.</p>

Significant differences: *Dispersed* is a reasonable meaning for the word I have rendered *thrown down*. Therefore, there are no significant differences between the Greek and Hebrew.

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



CEV	The LORD rebuilds Jerusalem and brings the people of Israel back home again.
Good News Bible (TEV)	The LORD is restoring Jerusalem; he is bringing back the exiles.
<i>The Message</i>	GOD's the one who rebuilds Jerusalem, who regathers Israel's scattered exiles.
New American Bible	The LORD rebuilds Jerusalem, gathers the dispersed of Israel.
New Jerusalem Bible	Yahweh, Builder of Jerusalem! He gathers together the exiles of Israel.
New Living Testament	The LORD is rebuilding Jerusalem and bringing the exiles back to Israel.
Revised English Bible	The LORD rebuilds Jerusalem; he gathers in the scattered Israelites.

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

Bible in Basic English	The Lord is building up Jerusalem; he makes all the outlaws of Israel come together.
<i>God's Word™</i>	The LORD is the builder of Jerusalem. He is the one who gathers the outcasts of Israel together.
HCSB	The LORD rebuilds Jerusalem; He gathers Israel's exiled people.
NET Bible®	The LORD rebuilds Jerusalem, and gathers the exiles of Israel.
New Century Version	The Lord rebuilds Jerusalem; he brings back the captured Israelites.

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

<i>The Amplified Bible</i>	The Lord is building up Jerusalem; He is gathering together the exiles of Israel.
<i>Updated Emphasized Bible</i>	Yahweh is building Jerusalem; The outcasts of Israel will be gathered together.
LTHB	Jehovah builds up Jerusalem; He gathers the outcasts of Israel.
Young's Updated LT	Building Jerusalem is Jehovah, The driven away of Israel He gathers.

**What is the gist of this verse?** God rebuilds Jerusalem and He gathers the Jews who have been exiled from the land.

Psalm 147:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bânâh (בָּנָה) [pronounced baw-NAWH]	to build, to rebuild, to restore	Qal active participle	Strong's #1129 BDB #124
Y <sup>e</sup> rûwshâlayim (יְרוּשָׁלַיִם) [pronounced y <sup>oo</sup> -shaw-LAH-yim]	possibly means <i>founded upon peace</i> or <i>city of the Jebusites</i> (or both); it is transliterated <i>Jerusalem</i>	Proper singular noun, location	Strong's #3389 BDB #436
YHWH (יְהוָה) [pronunciation is possibly y <sup>oh</sup> -WAH]	transliterated variously as <i>Jehovah</i> , <i>Yahweh</i> , <i>Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** Y<sup>e</sup>howah rebuilds Jerusalem;... The verb here means *to build, to rebuild, to restore*. This suggests to me that this psalm was designed to be sung to celebrate the *rebuilding* of Jerusalem, which took place during

the time of Nehemiah and Ezra, which is also the time of the prophet Haggai and Zechariah, who are the possible authors of this psalm.

Recall that we have 5 (or possibly 6) *praise the Lord* psalms gathered together here at the end of the book of Psalms. This is one of the few lines which suggests the specific occasion for writing this psalm (apart from the Greek inscriptions, of course). Now, to be accurate, we have David also speaking of *building up the walls of Jerusalem* in Psalm 51:18 (see Psalm 51 inscription). David, early on in his kingship, conquered Jerusalem and then went about securing this city as the capital city of Israel. What helps to separate this psalm from the time of David is the next line:

Psalm 147:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâchah (דָּחָה) [pronounced daw-KHAW]	<i>those who have been pushed [thrust, cast] down, the ones who have been driven [pushed, thrust] away; outcasts, exiles</i>	masculine plural, Niphal participle construct	Strong's #1760 BDB #190
Yisʿrâʾêl (יִשְׂרָאֵל) [pronounced yis-row-ALE]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975
kânaç (כָּאָס) [pronounced kaw-NAHS]	<i>to gather [together], to [re]gather; to collect</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #3664 BDB #488

**Translation:** ...and He gathers [together] the exiles of Israel. This phrase also comports well with the regathering of Israel under Ezra and Nehemiah. The nominal verb suggests a people who have been forced out or thrust out of an area. In fact, I do not think that there is another time in history where the Jews have been regathered to the land, apart from recently to the new Israel (and most of them were there already in the newly formed state of Israel); and in the end times, God will regather His people to the land.

I mentioned that this line clearly separates Psalm 147 from the time of David. The word which I have translated *exiles* is also used in Isa. 11:12 56:8 in exactly the same way (God is gathering those exiled from the land). The Jews which moved into Jerusalem with David had not been *cast down* or *driven away*. They were not exiles or outcasts in this same sense.<sup>16</sup>

It is also likely that this speaks of what is happening at the time of the psalm (the Regathering of Israel) as well as the regathering of Israel by Jesus Christ. Much of what we find in Scripture speaks of the present and the future, so God regathering His people in the land after their captivity by Babylon and then Persia easily parallels the Jews outside of the land today. “When the Lord rebuilds Zion, He will appear in His glory.” (Psalm 102:16).

This verse also sets the stage for much of what follows, and ought to be seen in that light.

<p><b>The one healing broken [into pieces] of heart; and binding to their pain [or, wounds].</b></p>	<p>Psalm 147:3</p>	<p><b>[He is] the One Who heals a heart broken into pieces; and He binds their wounds.</b></p>
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<sup>16</sup> Although David and a few of his men had been essentially under a self-imposed exile, they would not have been called *the exiles of Israel*, which is terminology reserved for the overall population of Israel being removed from the land. This is a theme which goes back to Lev. 26, given before Israel even entered into the land, when God promised them that He would remove them from the land for forgetting His Sabbaths. .

## He both heals their broken hearts and bandages their wounds.

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text	The one healing broken [into pieces] of heart; and binding to their pain [or, wounds].
Septuagint	The one healing the broken in heart, and binding up their wounds.
Significant differences:	None.

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

CEV	He renews our hopes and heals our bodies.
Good News Bible (TEV)	He heals the broken-hearted and bandages their wounds.
New Living Testament	He heals the brokenhearted, binding up their wounds.
Revised English Bible	It is he who heals the broken in spirit and binds up their wounds.,...

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

Bible in Basic English	He makes the broken-hearted well, and puts oil on their wounds.
God's Word™	He is the healer of the brokenhearted. He is the one who bandages their wounds.

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

<i>The Amplified Bible</i>	He heals the brokenhearted and binds up their wounds curing their pains and their sorrows. [Psalm 34:18 Isa. 57:15 61:1 Luke 4:18].
MKJV	He heals the broken-hearted, and binds up their wounds.
Young's Updated LT	...Who is giving healing to the broken of heart, And is binding up their griefs.

**What is the gist of this verse?** God heals those who have had their hearts broken and He repairs our wounds.

## Psalm 147:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rāphâ' (רָפָא) [pronounced raw-FAW]	one who heals, healer, physician	masculine singular, Qal active participle; with the definite article	Strong's #7495 BDB #950
A participle is called a verbal adjective, and it can be used as a noun described by the verb. For instance, the participle <i>singing</i> when found with a definite article can mean <i>the singer, the one singing</i> . However, a participle can also be used as a verb which denotes continuous action in past, present or future time (the tense has to be inferred by the context).			
Almost every translator simply rendered this participle as <i>He heals</i> .			
lâmed (ל) (pronounced l <sup>e</sup> )	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by	directional/relational preposition	No Strong's # BDB #510

### Psalm 147:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâbar (שָׁבַר) [pronounced shaw <sup>b</sup> -VAHR]	<i>broken [into pieces]; torn down; broken down; destroyed; measured off, defined</i>	masculine plural construct, Qal passive participle	Strong's #7665 BDB #990
lêb (לֵב) [pronounced lay <sup>b</sup> v]	<i>heart, inner man, mind, will, thinking</i>	masculine singular noun	Strong's #3820 BDB #524

**Translation:** [\[He is\] the One Who heals a heart broken into pieces;...](#) As we find often in the psalms, we appear to have a two-fold meaning here. If my interpretation is correct, then we have Israel returning from being enslaved to another country. They have been separated from their homeland, from the land which God gave to them. Obviously, living in a place which is not their own under terrible conditions (for some) is something which would cause one to have a broken heart; and God, in restoring His people, also heals their broken hearts.

Most of us have a definite feeling of place. Personally, I have strong emotional ties to the area where I used to live in the way that it used to be; and I have ties to various houses where I have lived, including the one where I live now. For the Jews, this was even more pronounced, as God had taken them out of slavery and He had given them the Land of Promise. So, taking this verse in context, in association with being gathered and returned to the land, God heals those who are broken hearted, having been separated from their homeland.

Such a strong emotional tie is even more important to an immigrant. Millions of people have moved to the United States in order to make their fortunes; however, that first generation will always remember their homeland with great fondness, despite the difficulties which made them move here to begin with. The Jews had been taken out of their land; their attachment to the land of their fathers did not have to be romanticized; and when removed from their homeland, they were brokenhearted. God, in regathering Israel and bringing them back to the Promised Land, was, in effect, healing their broken hearts.

This verse also speaks of Jesus Christ Who would come and would heal the hearts of those who were waiting for Him. In fact, He even quoted this passage (or, the gist of this passage) to disciples of John the Baptizer.

### Psalm 147:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
châbash (חָבַשׁ) [pronounced khaw-BAHSH]	<i>to bind, to restrain</i>	Piel participle	Strong's #2280 BDB #289
lâmed (ל) (pronounced l <sup>e</sup> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
ʿatstsebeth (אֲטַטְּסֵבֶת) [pronounced gahts-TSEH <sup>b</sup> -veth]	<i>pain, hurt, sorrow, injury, wound; sorrow</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #6094 BDB #781

**Translation:** ...and He binds their wounds. I think to some degree, we are speaking of the wounds of a nation, more than we are speaking of the wounds of individuals here. Israel had been out of the Land of Promise for some period of time, and the war and the displacement was long over. However, Israel, as a country, had wounds, so to speak, and God wrapped these wounds in bandages, as it were.

It is interesting that, where we find God binding up the wounds of believers, this is generally *after* God has disciplined them and wounded them in the first place (Job 5:17–18 Isa. 1:5–6 Hosea 6:1–2). The Jews were not removed from the land simply due to a series of random events; they were removed from the land for disobeying God's laws again and again and again and again. What is often mentioned is the non-observances of God's Sabbaths (Ex. 31:13 Lev. 26:34–35, 43). However, this is, to some degree representative, and idolatry as well as other acts of disobedience are generally involved (Ezek. 20:16, 24 22:8 23:38). The fact that God is willing to regather His people and to bind their wounds indicates His willingness to forgive and His willingness to be gracious.

Also, in the future, Jesus Christ would heal those who came to Him, and this verse speaks of that as well.

So far, I have been speaking about the Israel returning from the land from Persian control; about Jesus healing the sick; and about God regathering Israel in the end times.

### What Happens When?

1. The Bible speaks of several events and sometimes mixes them together.
2. God is outside of time, so that He does not look at things in time. For instance, when I think about the house that I grew up in, I think about the way it looks the last time I saw it; about the fields across the street and the dirt road the house was on; and about seeing the foundation being built when I was around 3 years of age. When I think about this house, a myriad of memories floor my brain, and not all in chronological order.
3. God the Holy Spirit, when He speaks to us through a writer of Scripture, similarly records certain events, as well as speaking of parallel events (that is, a particular verse may refer to two or more events in time).
4. The Northern Kingdom (Israel) was removed from the land in 721 B.C. They will not be returning to the land until the end times.
5. The Southern Kingdom (Judah) was removed from the land in 586 B.C. by the Babylonians, but would be returned to the land after making up for the Sabbaths which they missed (70 years later). At that time, God would both regather some Jews from Persian control (who conquered the Babylonians), and, in doing so, would mend their broken hearts and heal their wounds.
6. Jesus Christ would, in His 1<sup>st</sup> Advent, also mend broken hearts, heal their wounds, cause the blind to see and the lame to walk. However, He offered them the Kingdom of God and Israel rejected it, so that He would not regather the Jews into the land and throw off the yoke of Rome.
7. Then, after our Lord's ascension, the Church Age was inserted between His two advents. This was not known in the Age of Israel. Therefore, much of what occurred in the Church Age would be different from the Age of Israel and would be classified as mystery doctrine.
8. At the end of the Church Age, after believers are raptured from the earth, the Age of Israel resumes, and Jesus Christ, in His 2<sup>nd</sup> Advent, would regather Israel, mend their broken hearts and heal their wounds, and destroy the armies gathering in Israel for war.
9. No one passage clearly delineates this succession of events, apart from the book of Revelation. We come to these conclusions by comparing Scripture with Scripture. I go into much more detail in the **Doctrine of Dispensations** and in the **Doctrine of Intercalation**.
10. Because God does not view things chronologically as we do, because He is not confined to time, we do not always find things laid out chronologically (however, if you examine the **Doctrine of Intercalation**, most of the time, we find the 1<sup>st</sup> Advent followed by the 2<sup>nd</sup> Advent).

This actually helps us to understand why God the Holy Spirit uses the participles here; God is always in the business of mending broken hearts and healing wounds; this occurs in all dispensations, during all periods of time. Here, the human author is just speaking of two specific instances.

This is one of the reasons why we have pastor teachers; they, ideally speaking, have the training and the guidance so that they can see the Bible as a whole, and are able to categorize the primary doctrines, and they should know the time lines, both past and future time lines. When you don't have that, all kinds of distortions result, e.g., believers who, today, try to keep the Sabbath or interpret Sunday as being the Christian Sabbath. For someone who has an overall grasp of things, the idea of a Christian Sabbath makes absolutely no sense. A good pastor-teacher understands this and does not attempt to make his congregation observe the Sabbath, whether on Saturday or Sunday. A good pastor is going to recognize this particular passage and that it speaks of different events at different points in time in man's history.

## Chapter Outline

## Charts, Maps and Short Doctrines

**Counting a number to the stars;  
to all of them names He gives.**

Psalm  
147:4

**He counts the number of the stars;  
He gives names to all of them.**

**He knows the number of stars in the sky;  
He even gives names to every one of them.**

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text	Counting a number to the stars; to all of them names He gives.
Peshitta	He counts the number of the stars; he calls them all by their names.
Septuagint	He is numbering the multitudes of stars; and [calling] them all by [good?] names.

**Significant differences:** The final word in the Greek text of this verse is καλῶν (the vocabulary form is καλός), which means, among other things *beautiful, good, magnificent, excellent*. There is another word, καλέω, which means *to call, to name*. What we would expect here is a participle form of the verb, but καλῶν is not any participial form of καλέω; in fact, it is not any Koine Greek form of the verb καλέω. Now, there might be a more ancient form or the Greek verb that I am unaware of; or this might be a copyist error, I don't know. Brenton renders this verse as if the verb *to call, to name* is there; but both my Greek online Bible and my LXX in e-sword have the adjective here instead. Since the Hebrew text seems to make sense and since it lines up with the Latin and the Syriac texts, I am going to assume that there is an error in the Greek text.<sup>17</sup>

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

CEV	He decided how many stars there would be in the sky and gave each one a name.
The Message	He counts the stars and assigns each a name.
New Living Testament	He counts the stars and calls them all by name.
Revised English Bible	...who numbers the stars one by one and calls each by name.

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

Bible in Basic English	He sees the number of the stars; he gives them all their names.
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<sup>17</sup> Like many things which I write, this took about 20 minutes of research, which is summed up in a few sentences.



God's Word™	He determines the number of stars. He gives each one a name.
JPS (Tanakh)	He reckoned the number of the stars; to each He gave its name.
NET Bible®	He counts the number of the stars; he names all of them.
New Century Version	He counts the stars and names each one.

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

The Amplified Bible	He determines and counts the number of the stars; He calls them all by their names.
A Conservative Version	He counts the number of the stars. He calls them all by names.
English Standard Version	He determines the number of the stars; he gives to all of them their names.
NRSV	He determines the number of the stars; he gives to all of them their names.
Young's Updated LT	Appointing the number of the stars, To all them He gives names.

**What is the gist of this verse?** God knows how many stars there are and He has named them all.

Psalm 147:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mânâh (מָנָה) [pronounced maw-NAW]	to count, to number, to reckon; to assign [allot, appoint]; to prepare, to make ready	Qal active participle	Strong's #4487 BDB #584
Properly, this verb means <i>to be divided, to be divided out. When one is preparing or making something ready; that thing is being divided out into parts and arranged.</i>			
miç <sup>e</sup> phâr (מִצְפֶּה) [pronounced mis <sup>e</sup> -FAWR]	number, counted, numerical total; a recounting, a narration	masculine singular noun	Strong's #4557 BDB #708
lâmed (ל) (pronounced l <sup>e</sup> )	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by	directional/relational preposition	No Strong's # BDB #510
kôwkâb (כּוֹכָב) [pronounced koh-KAW <sup>e</sup> V]	star; figuratively, it is used of Messiah, brothers, youth, numerous progeny, personification, God's omniscience	masculine plural noun with the definite article	Strong's #3556 BDB #456

**Translation:** He counts the number of the stars;... This seems to be an unusual departure from the topic at hand. God is regathering Israel, He is rebuilding Jerusalem, and He is soothing the broken hearted and tending to the wounds of His people; and suddenly, here, He is counting the number of stars. Perhaps the idea is that, He is able to do all that He says He will, as He is great in many ways. These next few lines will speak to God's essence. In order to be able to count the stars, God must be omnipresent, as they are scattered billions of miles across space; and He must be omniscient—with a mind able to do such a thing.

When the Bible speaks of stars in the ancient world, it was not necessarily as impressive as it is today. The number of Israelites was compared both to the number of stars and to the sand of the sea. Now, we know just by walking along any beach and picking up a handful of sand, that there is a tremendous amount of sand.

Comparing anything to the number of grains of sand along the sea is somewhat like saying that we are dealing with an infinite number. In the ancient world, man would look into the sky and, on a clear night, see several hundred or several thousand stars. Now that time has gone by and now that we have the ability to see how many stars are in the sky, it is beyond our comprehension. Their size, their distance, their number is quite difficult to fathom; it is reasonable to think that maybe there are a huge number of stars in the sky, comparable to the number of sand along the sea shore.

Here, God is said to have counted the number of stars in the sky. Quite honestly, I have no idea if space and the number of stars is infinite; that is beyond my ability to grasp; I've heard some scientists theorize that space is constantly expanding and increasing. However, no matter—God is able to count them.

Barnes comments: *God counts all of the stars. Only God can do this. The stars are so numerous that no astronomer can count them; they lie so far in the depths of space, and are so remote from each other, that no man can be so presumptuous as to suppose that he has even seen any considerable part of them, even by the aid of the most powerful telescopes.*<sup>18</sup>

Now this may pertain or not. There are things in this world which are countable and things which are not. In mathematics, some groups are considered countable, even if infinite; and some groups are considered both uncountable and infinite. Stars are countable, even if there is an infinite number of them (or, insofar as we humans can grasp, an infinite number of them).

Psalm 147:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced <sup>l</sup> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כָּל) [pronounced <i>kohl</i> ]; also kol (כֹּל) [pronounced <i>kol</i> ]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #3605 BDB #481
shêm (שֵׁם) [pronounced <i>shame</i> ]	<i>name, reputation, character</i>	masculine plural noun	Strong's #8034 BDB #1027
qârâ' (קָרָא) [pronounced <i>kaw-RAW</i> ]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7121 BDB #894
Qârâ' is a homonym; the other qârâ' means <i>to encounter, to befall, to meet, to assemble</i> .			

**Translation:** ...He gives names to all of them. God is not just able to count the stars in the sky, He is also has named them and He knows the names of these billions of stars which are in our universe.

I believe that R. B. Thieme III has made the point that, when you name something, you have power or authority over that thing. God is not only able to comprehend the number of stars and He is not only able to number the stars, but He also has absolute control over them as well. In fact, as Gill put it, God *has as perfect, distinct, and exact knowledge of [each and every star]*.<sup>19</sup> God knows each of these stars right down to their very last molecule and He continues in every second to have perfect knowledge of all these stars.

<sup>18</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 147:4 (slightly edited).

<sup>19</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 147:4.

Matthew Henry writes: *The stars are innumerable...and yet He counts them, and knows the exact number of them, for they are all the work of His hands and the instruments of His providence. Their bulk and power are very great; but He calls them all by their names, which shows His dominion over them and the command He has them at, to make what use of them He pleases. They are His servants, His soldiers; He musters them, He marshals them; they come and go at His bidding, and all their motions are under His direction. He mentions this as one instance of many, to show that **great is our Lord and of great power** (He can do what He pleases), **and His understanding is infinite**.*<sup>20</sup>

God has the universe functioning as per a series of laws which He invented and put into motion. There is gravity, centrifugal force, the speed of light, motion and acceleration—all of these things which guide the stars and their planets and rules over all of the chemical and nuclear reactions which occur billions of times per second all over a universe so vast as to be beyond our own comprehension.

I received an email twice which contained size comparisons between the planets of our solar system, which are compared to the sun in size, which are then compared to other stars; and the comparison is amazing. Our own planet is huge. I have heard it said that we could take the entire world population and move them all to Texas and that they would be less crowded than New York City. I think we lose the appreciation for the hugeness of the earth because transportation by airplane has become commonplace. I drove from California to Texas, and, once that drive was completed, I made a vow never to drive that far again. I believe it took me two days on the road. However, I can hop into a plane and make the same trip in about 5 hours. So, we do lose perspective as to just how vast our planet is in size. However, compared to Jupiter, our planet is of a meager size; and compared to the sun, our planet is absolutely dwarfed in size. But our own sun, which provides us with the power and energy each day for one entire planet of 6 billion people, is actually a rather small star compared to what is out there. And the God of Israel created all of this and knows His entire creation, down to every grain of sand and as far as every star in the sky.

I think the idea is, the God Who knows all of this and created all of this is able to bring Israel back into the Land of Promise. God, Who has named every star, also knows each and every Israelite, and where each one is living, and He has the ability to retrieve these Israelites from all over the world. When we find ourselves in a jam, we must also recognize that this same God is our God; and that He has made provision for us.

Keil and Delitzsch connect the dots in a similar fashion: *The connection of the thoughts, which the poet now brings to the stars, becomes clear from the primary passage, Isa\_40:26–27 (**Lift up your eyes on high and see: who created these? He who brings out their host by number, calling them all by name, by the greatness of his might, and because he is strong in power not one is missing. Why do you say, O Jacob, and speak, O Israel, "My way is hidden from the LORD, and my right is disregarded by my God"?**). To be acquainted with human woe and to relieve it is an easy and small matter to Him who allots a number to the stars, that are to man innumerable (Gen\_15:5—**He took him outside and said, "Look at the sky and count the stars, if you are able to count them."** Then He said to him, **"Your offspring will be that numerous."**), i.e., who has called them into being by His creative power in whatever number He has pleased, and yet a number known to Him.*<sup>21</sup>

**Great [is] our Adonai;  
and great [is His] power;  
to His intelligence, [it is] not counted.**

Psalm  
147:5

**Our Adonai is great  
and [He is] abundant [in] power;  
His wisdom [intelligence] [can] not be  
measured.**

**Our Lord is great and all-powerful;  
His wisdom and intelligence is beyond human comprehension.**

Here is how others have translated this verse:

<sup>20</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Psalm 147:4 (edited).

<sup>21</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 147:1–6 (slightly edited).

**Ancient texts:**

Masoretic Text	Great [is] our Adonai; and great [is His] power; to His intelligence, [it is] not counted.
Septuagint	Great is our Lord, and great is his strength; and his understanding is infinite.
Significant differences:	None.

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

CEV	Our LORD is great and powerful! He understands everything.
<i>The Message</i>	Our Lord is great, with limitless strength; we'll never comprehend what he knows and does.
New American Bible	Great is our Lord, vast in power, with wisdom beyond measure.
New Jerusalem Bible	Our Lord is great, all-powerful, his wisdom beyond all telling.
New Living Testament	How great is our Lord! His power is absolute! His understanding is beyond comprehension!
Revised English Bible	Mighty is our Lord and great his power, his wisdom is beyond all telling.

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

Bible in Basic English	Great is our Lord, and great his power; there is no limit to his wisdom.
<i>God's Word</i> ™	Our Lord is great, and his power is great. There is no limit to his understanding.
NET Bible®	Our Lord is great and has awesome power; there is no limit to his wisdom.
New Century Version	Our Lord is great and very powerful. There is no limit to what he knows.
New International Version	Great is our Lord and mighty in power; his understanding has no limit.

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

<i>The Amplified Bible</i>	Great is our Lord and of great power; His understanding is inexhaustible and boundless.
<i>Updated Emphasized Bible</i>	Great is our Lord and of abounding strength, And His knowledge cannot be expressed.
LTHB	Our Lord is great and of great might; <i>there is</i> no limit to His understanding.
NRSV	Great is our Lord, and abundant in power; his understanding is beyond measure.
World English Bible	Great is our Lord, and mighty in power. His understanding is infinite.
<i>Young's Literal Translation</i>	Great <i>is</i> our Lord, and abundant in power, Of His understanding there is no narration.

**What is the gist of this verse?** God is great and powerful; and His intelligence is beyond our ability to comprehend.

## Psalm 147:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gâdôwl (גָּדוֹל) [pronounced <i>gaw-DOHL</i> ]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective	Strong's #1419 BDB #152
ʾădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i> ]	<i>Lord, Master, my Lord, Sovereign; can refer to the Trinity or to an intensification of the noun; transliterated Adonai</i>	masculine plural noun with the 1 <sup>st</sup> person plural suffix	Strong's #113 & #136 BDB #10

One of the things which I have discussed in the past is that this yodh ending is often used to indicate a 1<sup>st</sup> person singular suffix, although we rarely translate *Adonai* in this way. However, here we have the yodh and what is definitely a 1<sup>st</sup> person plural suffix, indicating that we ought not to render *Adonai* as *my Lord*, but simply as *Lord* or *Adonai*.

These are the comments which I generally include with *Adonai*: This is a form of Strong's #113, where there are three explanations given for the yodh ending: (1) this is a shortened form of the plural ending, usually written -îym (יִם) [pronounced *eem*], an older form of the *pluralis excellentiæ* (the plural of excellence), where God's sovereignty and lordship are emphasized by the use of the plural; (2) this is the actual, but ancient, plural of the noun, which refers to the Trinity; or (3) this is the addition of the 1<sup>st</sup> person singular suffix, hence, *my Lord* (the long vowel point at the end would distinguish this from *my lords*).

There are points of grammar which speak to the options above, but not so that we may unequivocally choose between the three. (1) When we find ʾădônay (אֲדֹנָי) [pronounced *uh-doh-NAH*] (note the difference of the vowel ending), it always means *my lords*. (2) Jehovah calls Himself ʾădônây (אֲדֹנָי) [pronounced *uh-doh-NAY*] in Job 28:28 Isa. 8:7; however, many of the Job manuscripts read *Yehowah* and 8 ancient Isaiah manuscripts read *Yehowah* instead. This suggests, that either ancient Scribes were confused about this form of *Adonai* or that they simply substituted *Adonai* for *Yehowah*, which was not an abnormal practice (in oral readings, the ancient Tetragrammaton was not spoken, but *Lord* was said instead). And even if every manuscript read *Adonai*, then we may also reasonably conclude that one member of the Trinity is addressing another member of the Trinity (although the idea of God saying *my Lord* would be theologically confusing, even if addressing another member of the Trinity; although Jesus did refer to God the Father as *our Father*).

Almost every single translator renders this *Lord, the Lord, or Adonai*. I am not aware of any, off the top of my head, who typically render this *my Lord*.

**Translation:** [Our Adonai \[is\] great...](#) The first portion of this verse is fairly easy to translate; we have to insert a verb, which is common when dealing with a phrase with no verbs. The psalmist asserts that *great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing*. Almost all of these adjectives can be reasonably applied to God.

## Psalm 147:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251



## Psalm 147:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rab (רַב) [pronounced rahv]	<i>many, much, great</i> (in the sense of large or significant, not acclaimed)	masculine singular adjective	Strong's #7227 BDB #912
kôwach (כֹּחַ) [pronounced KÔE-ahkh]; also spelled kôach (קֹחַ) [pronounced KOE-ahkh]	<i>strength, power, ability</i>	masculine singular substantive	Strong's #3581 BDB #470

**Translation:** ...and [He is] abundant [in] power;... The second phrase is more difficult to render. We can insert the verb, but we must infer the subject as being *God*. The adjective here is quite similar to that in the previous portion of this verse. I think that the idea is that God's power, strength and ability are super-abundant. There is no reason to doubt God's ability to be able to do anything. Not only has God counted and named all of the stars, but He created them as well. Therefore, we know that His power and ability are beyond human imagination.

## Psalm 147:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced l <sup>e</sup> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
têbûnâh (תְּבוּנָה) [pronounced t <sup>e</sup> voo-NAWH]	<i>intelligence, understanding, insight; the act of understanding; skill; the faculty of understanding; the object of knowledge; teacher (personification)</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8394 BDB #108

I should do a word study on this word to narrow down its meanings.

êyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; there is no</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
miç <sup>e</sup> phâr (מִצְפָּר) [pronounced mis <sup>e</sup> -FAWR]	<i>number, counted, numerical total; a recounting, a narration</i>	masculine singular noun	Strong's #4557 BDB #708

With the negational construct, it means *innumerable, without number, uncountable*.

**Translation:** ...His wisdom [intelligence] [can] not be measured. Again, this is moderately difficult to translate, but the idea is, God is able to count or number the stars; however, we are unable to count or number His intelligence. The idea here is, God's intelligence is beyond our comprehension, and we sometimes use the phrase that His intelligence is infinite. The idea is, there is no limit to God's intelligence. It is boundless; at no point does God reach a point at which, he loses track of this or that. God not only never forgets a name nor does He ever lose His keys, but He knows every molecule which makes up every physical thing in this universe, and he knows how this or that molecule interacts with every other molecule through all of the laws which He has designed.



No scientist could, for instance, take apart a television or a computer—man-made contraptions—and go through, part by part, circuit by circuit, and explain how each and every thing works, and what it does, and how it relates to the television or to the computer as a whole; yet God can do that with each and every molecule of each and every thing in this universe. Not only that, but God knows all the component parts of a molecule and can break them down into their component parts beyond what man is able to do.

We first have God gathering Israel and tending to their sorrows and wounds, and suddenly, we are out in space with God counting stars. V. 5 is this verse which ties vv. 2–4 together:

The Continuity of Psalm 147:2–5	
Psalm 147:2–5	Explanation
Y <sup>e</sup> howah rebuilds Jerusalem; and He gathers [together] the exiles of Israel.	God will rebuild Jerusalem, both when Israel returns from Persian control and at the end of the Tribulation. God knows where every Jew is and He will gather them together.
[He is] the One Who heals a heart broken into pieces; and He binds their wounds.	Israel has suffered greatly in history, and God will mend their hearts and bind up their wounds.
He counts the number of the stars; He gives names to all of them.	God is able to do this because He is omniscient and omnipotent; He knows all of the stars of the skies intimately.
Our Adonai is great and [He is] abundant [in] power; His wisdom [intelligence] [can] not be measured.	God is great and His power and intelligence cannot be measured; so that God is able to do all that He tells us hat He will do.

As Eph. 3:20 reads: **To Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us.**

**Chapter Outline**

Is restoring grace orientated [types] Y<sup>e</sup>howah;  
casting down malevolent ones as far as the land.

**Charts, Maps and Short Doctrines**

Y<sup>e</sup>howah restores [or, *confirms*] the grace-oriented types  
[and] He casts down those who are malevolent even to the ground.

**Jehovah will restore those who are grace oriented  
and He will cast down to the ground those who are corrupt and lawless.**

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	Is restoring grace orientated [types] Y <sup>e</sup> howah; casting down malevolent ones as far as the land.
Septuagint	The Lord is lifting up the meek; but bringing sinners down to the ground.
Significant differences:	No significant differences.

Thought-for-thought translations; paraphrases:

CEV	The LORD helps the poor, but he smears the wicked in the dirt.
Good News Bible (TEV)	He raises the humble, but crushes the wicked to the ground.
<i>The Message</i>	GOD puts the fallen on their feet again and pushes the wicked into the ditch.
New American Bible	The LORD sustains the poor, but casts the wicked to the ground.
New Living Testament	The LORD supports the humble, but he brings the wicked down into the dust.
Revised English Bible	The LORD gives support to the humble and brings evildoers to the ground.

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

Bible in Basic English	The Lord gives help to the poor in spirit; but he sends sinners down in shame.
EasyEnglish (Churchyard)	The LORD gives help to poor people (but) he throws *wicked people to the ground.
<i>God's Word™</i>	The LORD gives relief to those who are oppressed. He brings wicked people down to the ground.
HCSB	The LORD helps the afflicted but brings the wicked to the ground.
JPS (Tanakh)	The LORD gives courage to the lowly, and brings the wicked down to the dust.
NET Bible®	The LORD lifts up the oppressed, but knocks the wicked to the ground.
Today's NIV	The LORD sustains the humble but casts the wicked to the ground.

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

<i>The Amplified Bible</i>	The Lord lifts up the humble and downtrodden; He casts the wicked down to the ground.
<i>Updated Emphasized Bible</i>	Yahweh relieves those who have been humbled! Casting the lawless down to the earth.
LTHB	Jehovah relieves the meek; He throws the wicked down to the ground.
WEB	Yahweh upholds the humble. He brings the wicked down to the ground.
<i>Young's Literal Translation</i>	Jehovah is causing the meek to stand, Making low the wicked unto the earth.

**What is the gist of this verse?** God lifts up those who are grace-oriented, and He crushes those who are evil.

Psalm 147:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gûwd (גוד) [pronounced good]	<i>to restore, to confirm; to relieve</i>	Pilel (Polel) participle	Strong's #5749 BDB #729
ʿânâv (אָנָו) [pronounced gaw-NAWV]	<i>humble, meek, grace-oriented and possibly poor or afflicted</i>	masculine plural noun	Strong's #6035 BDB #776
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** Y<sup>e</sup>howah restores [or, confirms] the grace-oriented types... Here, we have two lines of the psalm which are contrasted. One half of the verse should give us insight as to the other half. We have two commonly

used nouns in both verses: grace oriented types and malevolent and lawless types. Although we easily recognize these as being on opposite sides, these are not exactly the opposite in meaning. Someone who is grace oriented recognizes who he is and recognizes who God is, and how much God has done on our behalf. We recognize His perfect character and grace. This involves some spiritual growth (actually, a lot of spiritual growth). Those who are lawless, corrupt and wicked sound like they are more than just unbelievers, but like they are unbelievers firmly established in their negative volition.

God's relationship to us is grace; our relationship to Him is grace orientation.

### Grace Orientation

1. Grace is all that God is free to do for us based upon the cross. This solves the problem of sin; we deserve nothing other than judgment from God. However, because Jesus Christ died for our sins, and because His righteousness is imputed to us, God is free to love us and to bless us as He would a son. This is grace. Grace orientation means that we understand our own shortcomings and weaknesses, we have some knowledge of Who and What God is, and we further recognize that all we have is based upon His graciousness.
2. Moses, who was extremely tough (he made the idolaters of Israel drink water with the gold flakes from their idols), is also called the most grace oriented person on earth. Num. 12:3
3. First and foremost, those who are grace oriented are teachable. A couple people whom I have known over the years are the exact opposite of this: you could not teach them a thing if their lives depended upon it. However, a person who is grace oriented will listen; they are able to learn. *Good and upright is the LORD; therefore he instructs sinners in the way. He leads the humble in what is right, and teaches the humble his way* (Psalm 25:8–9).
4. We must be taught to be humble. Deut. 8:2, 16
5. Therefore, wisdom is closely associated with humility. Prov. 11:2
6. Becoming grace oriented endears us to God. *If My people who are called by My name humble themselves, and pray and seek My face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and heal their land* (2Chron. 7:14; contrast this with 2Chron. 36:12).
7. This means that we recognize Who and What God is and who and what we are, and not to think more highly of ourselves than we ought to think.
8. God delivers (or saves) those who are grace oriented and brings down those who are not. Psalm 18:27 76:9 149:4
9. The grace oriented types are contrasted with the wicked. God will give the land to those who are grace oriented; God will bring down those who are malevolent. *But the grace oriented types will inherit the land and delight themselves in abundant peace. The malevolent person plots against the righteous and gnashes his teeth at him, but the Lord laughs at those who are malevolent for He sees that his day is coming. The malevolent draw the sword and bend their bows to bring down the poor and needy, to slay those whose way is upright* (Psalm 37:11–14).
10. The grace oriented are urged to seek God: *Seek the LORD, all you humble of the land, who do his just commands; seek righteousness; seek humility; perhaps you may be hidden on the day of the anger of the LORD* (Zeph. 2:3).
11. Those who are grace oriented before God will be exalted. Those who are not will be cast down. Psalm 147:6 Luke 1:52 James 4:10 1Peter 5:6
12. God shows grace to the humble. Prov. 3:34 James 4:6 1Peter 5:5
13. Do not let your emphasis be upon the outer person, but concentrate on developing internal attributes, which include graciousness. 1Peter 3:3–4
14. God is closely associated with those who are grace oriented. Zeph. 3:12
15. Jesus Christ was humble. This means that He was willing to submit himself to the plan of the Father, which included terrific degradation of our Lord. Zech. 9:9 Matt. 21:6

## Chapter Outline

## Charts, Maps and Short Doctrines

The verb found in this verse is somewhat difficult: If we understand this to mean restore, we who have been saved by grace and live by grace cannot be restored to a former state, because our former state was to be born into sin and in a helpless situation. Therefore, we must interpret this to mean that we are restored to the way God made Adam—with a spirit, soul and body, and without sin. In this life, we have our spirit restored, allowing us fellowship with God; and in the next life, we are restored to Adam's sinlessness. I believe that this understanding will help to explain the second half of this verb.

Our Lord is the model of being grace-oriented. He submitted to God's plan entirely, voluntarily restricting the use of His Deity (for instance, when being tempted by Satan, who tried to get Him to use His Deity). In the end, He submitted to the trials and the humiliations; the beatings and the cursings of man—of the very men for whom He would give Himself. **And being found in human form, He humbled Himself by becoming obedient to the point of death, even death on a cross** (Philip. 2:8). This was the greatest act of humility in our Lord, coming into contact with the punishment for our sins. It is hard to parallel this. If you were dressed in a tuxedo or a beautiful wedding dress, but decided to take a quick dip in an open septic tank right before the wedding—that may help to understand the filth which our Lord exposed Himself to. If you are about to do a great favor for a person you do not know—a favor which involves a great deal of personal sacrifice—and right before you do this for him, he insults you and yells at you and slaps you several time. I do not know what repels you the most: swimming in black water filled with leaches, or sitting down in a den filled with hundreds of poisonous snakes, or laying down in a condemned apartment on a mattress soaked in urine, surrounded by rats. These are barely similar to what our Lord did on our behalf, **humbling Himself, becoming obedient to the point of death, even the death on a cross.** This is the humility, or the grace-orientation which He had. What He asks of us is simply graciousness and grace-orientation. When someone wrongs you, do you seek some sort of revenge? Do you run around and tell everyone you know your side of the story? Do you also tell everyone you see what a low-life that other person is? Do you slander and malign them? Do you imagine in your head a variety of painful circumstances that this person might be in? Do you hate them? Are you bitter toward them? Are you angry with them? That is the opposite of grace-orientation.

**Application:** Now, you have to balance this with your position in life. You may have some sort of authority—you may be a teacher, a coach, a drill sergeant, the head of a company, a pastor-teacher. You cannot allow others to simply walk all over you like a doormat. That is not the proper application of grace orientation. In Scripture, there is a proper balance, and the more doctrine you know, the easier it is to strike a balance. A teacher cannot let his students walk all over him, thinking this is grace orientation. When a drill sergeant feels a little resistance, then he needs to sweat the recruit's shadow into the wall.<sup>22</sup> These actions are in the best interests of those whom you serve as the authority over them. How do you distinguish? When do you let something go and when do you hold a person accountable for their actions? Here is where you examine your own motivation. Do you desire to pursue a particular course of action because you are mad or angry at them? That is the wrong motivation and very likely, the wrong course of action. When you exercise your authority over someone, do you do it, thinking, "I'll show you, you puny sap. You'll pay for that remark." When someone wrongs you, your response should be tempered with doctrinal application. Your response should be tempered with some introspection as to your own motivation. Your response should consider who else is there witnessing what is going on and how this affects them. Let me give you an example from a teacher's perspective. I have allowed, on occasion, and in private primarily, a student to unload on me. However, had that student behaved the same way toward me in a classroom, in front of a number of other students, that is something which I could not let go without a proper and measured response. Children expect limits—upon themselves and upon their peers—and even a student who likes you will lose respect for you if you do not set limits, which includes discipline. This is in the best interest of the student being disciplined and those in observance. The same goes for you and your child. You are going to have to set limits and discipline them at times; and, once and awhile, you might let them get away with something, allowing the natural consequences for their actions to kick in instead.<sup>23</sup>

<sup>22</sup> As the Colonel would say.

<sup>23</sup> Notice that I said, *once and awhile*; this should not be the primary way of dealing with their wrongdoing.

But back to the original standard for graciousness, Jesus Christ. He found a balance as well. The Jesus Christ Who said, “Turn the other cheek” also physically ejected the money changers from the Temple. The Jesus Christ Who allowed Himself to be hit and spat upon when walking to the cross, also called the pharisees and sadducees a pit of vipers. Since He acted at all times without sin, this would indicate to us that the standard response is not to simply roll over and to be submissive.

Over the years, we have gotten a distorted view of Jesus Christ, Who is our model of graciousness and grace orientation. Somehow, the hippies of the 60's claimed our Lord as a sandal-wearing, anti-war, anti-authority revolutionary; and we have never completely gotten away from that image of our Lord. Therefore, when we use Him as our guide, our focus should be upon the Biblical Jesus, not upon the hippie, radicalized version of Him. While on this tangent, it should also be noted that, when speaking to the centurion, Jesus did not upbraid him for his *warlike ways*, but rather paid him the highest compliment, saying, “I have not found such a faith in all of Israel.” If Jesus was anti-military, speaking to a centurion while in a crowd would have been the ideal time to unload anti-war and anti-military sentiment upon this man. Instead, our Lord compliments the centurion for his faith and for his authority orientation.

What may better help to integrate this verse into the psalm—and explain it as well—is to recall the time and place of this psalm. The Jews who have been exiled from their own land are being brought back; they are being *restored* to their land. As should be clear, not every single Jew returned to Judah at this time; in fact, not every single Jew under Persian rule returned to Judah. In fact, a smaller population of Jews returned to Israel from Persia than went into Israel in the first place in the Exodus. These Jews had not lived in the land for 70 years. Most of them were born in Babylon, under Persian rule, and they had known nothing else. The God of the Jews? The Land of Promise? Remember the book of Esther? God is not mentioned even once in this book. Clearly, God has His fingerprints all over the disposition of Israel during the book of Esther, and yet, none of them seem to fully recognize it. They remember or they remember vaguely some ritual of fasting, and so, the people fast in the book of Esther, but there is no acknowledgment of Who God is. There is no desire expressed in this book to return to the land of their fathers, the land which God gave to them. We have a huge number of Jews outside their land thinking, “You know, we like it here just fine. You guys want to trek on over to the land of Canaan? That is fine with us. Send us a postcard when you get there.” (I forget which verse this is). Who is *restored* to the land? The *grace-oriented* types. Those who know God and understand that they have a place in this world which might be somewhat different than any of their Persian rulers.

It is my opinion that the book of Esther is going to be a primary evangelizing tool in the Tribulation. When all believers are removed from this earth, Jews are going to revisit this book of Esther (a book which most Jews know relatively well and a book which most Christians do not know); and they will be struck by two things: (1) Even though the God of the Jews is clearly behind the scenes protecting His people, this will not be clear to those in the book of Esther. They do not even think about God or speak of Him. (2) The Jews in that day will suddenly realize, *this is us! We are the Jews outside of the land who have rejected our Savior, the God of Israel, the God of the Jews, Jesus Christ. God has been here all the time, working in our lives, behind the scenes, and we did not even recognize or acknowledge Him.*

### Psalm 147:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâphêl (שָׁפֵל) [pronounced shaw-FAIL]	<i>to depress, to [be] cast down, to be brought low, to be made low</i>	Hiphil participle	Strong's #8213 BDB #1050
r <sup>e</sup> shâ'îym (רָשָׁעִים) [pronounced r <sup>e</sup> -shaw-GEEM]	<i>malevolent ones, lawless ones, criminals, the corrupt; wicked, wicked ones</i>	masculine plural adjective (here, it acts like a noun)	Strong's #7563 BDB #957
ʿădêy (עַד) [pronounced ġuh-DAY]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723

## Psalm 147:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>ʿerets (עֵרֶץ) [pronounced EH-rets]</p>	<p>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</p>	<p>feminine singular noun</p>	<p>Strong's #776 BDB #75</p>

**Translation:**...[and] He casts down those who are malevolent even to the ground. It should be easy to understand the verb and the object of the verb: God will *cast down* or *bring low* those who are *malevolent, corrupt and lawless*. However, the last preposition and noun are not what we expect: they will be cast down *even to the earth or ground*. The noun ʿerets has other meanings as well, and it can mean *earth* as opposed to heaven. Although I have the possible meanings above as *under the ground [Sheol]*, this usage is from Job 10:21–22, and surrounding words make it pretty clear that we are speaking of *Sheol* as opposed to some place upon the earth—however, the key there is the additional verbiage with ʿerets. In this context, although the easy way out would be to so interpret its usage here, I don't know that we can do that apart from other defining words. Therefore, I don't think that this means to case the malevolent into Sheol—even though that will be their eventual reward—but that this simply refers to a man being thrown down to the ground or being brought as low as the ground. It is disgrace and degradation as opposed to grace and restoration. As is so often found in poetry, these two halves of v. 6 are contrasted with one another. The grace-oriented types are restored and the malevolent types are cast down.

There is actually a double-parallelism here: the proud and malevolent hold themselves up as being better or as being greater than someone else; a malevolent person wants to bring down those he hates. God brings down those who are malevolent. The grace oriented type does not seek to exalt himself; he does not seek to place himself on any sort of a pedestal; so God uplifts the grace oriented; God exalts the grace oriented.

Although I will list the **parallel Scriptures** at the end, this verse matches up well with Psalm 146:8–9: **The LORD opens the eyes of the blind. The LORD lifts up those who are bowed down; the LORD loves the righteous. The LORD watches over the sojourners; He upholds the widow and the fatherless, but the way of the wicked He brings to ruin.** This close parallel with the previous psalm does provide one more reason to assume that these psalms were composed by the same person or persons (Haggai and Zechariah).

**Answer to Y<sup>e</sup>howah in thanksgiving;  
sing to our Elohim in a lyre.**

Psalm  
147:7

**Sing responsively to Y<sup>e</sup>howah in a procession;  
sing [or, *make music*] to our Elohim with a  
hand-harp.**

**While in a procession, sing responsively to Jehovah;  
sing and make music to our God with musical instruments.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate  
Masoretic Text

Sing to the Lord with praise; sing to our God upon the harp.

Answer to Y<sup>e</sup>howah in thanksgiving;  
sing to our Elohim in a lyre.

Septuagint

Begin *the song* with thanksgiving to the Lord; sing praises on the harp to our God,...

Significant differences:

I cannot locate the first verb of the LXX and a second word is also not found. Therefore, although I have Brenton's English rendering of this verse, I do not know



just how accurate it is. However, the Latin and Syriac are in agreement with the Hebrew text.

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

CEV	Celebrate and sing! Play your harps for the LORD our God.
Good News Bible (TEV)	Sing hymns of praise to the LORD; play music on the harp to our God.
<i>The Message</i>	Sing to GOD a thanksgiving hymn, play music on your instruments to God,...
New American Bible	Sing to the LORD with thanksgiving, with the lyre celebrate our God.
New Living Testament	Sing out your thanks to the LORD; sing praises to our God, accompanied by harps.
Revised English Bible	Sing to the LORD a song of thanksgiving, sing psalms to the lyre in honour of our God.

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

Bible in Basic English	Make songs of praise to the Lord; make melody to our God with instruments of music.
Complete Apostles' Bible	Begin <i>the song</i> with thanksgiving to the Lord; sing praises on the harp to our God;...
Easy English (Churchyard)	Sing to the LORD and thank him (for what he has done). Make music to our God with a harp.
<i>God's Word</i> ™	Sing to the LORD a song of thanksgiving. Make music to our God with a lyre.
JPS (Tanakh)	Sing to the LORD a song of praise, chant a hymn with a lyre to our God,...
NET Bible®	Offer to the LORD a song of thanks! Sing praises to our God to the accompaniment of a harp!.
Today's NIV	Sing to the LORD with grateful praise; make music to our God on the harp.

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

A Conservative Version	Sing to LORD with thanksgiving. Sing praises upon the harp to our God,...
Updated <i>Emphasized Bible</i>	Respond to Yahweh with thanksgiving, Make melody to our God with the lyre.
English Standard Version	Sing to the LORD with thanksgiving; make melody to our God on the lyre!
Young's Updated LT	Answer to Jehovah with thanksgiving, Sing to our God with a harp.

**What is the gist of this verse?** We are urged to give thanks to God in song.

Psalm 147:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾânâh (אָנָה) [pronounced ɡaw-NAWH]	to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively	2 <sup>nd</sup> person masculine plural, Qal imperative	Strong's #6030 BDB #772
lâmed (לָ) (pronounced lə)	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by	directional/relational preposition	No Strong's # BDB #510

## Psalm 147:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tôwdâh (תודה) [pronounced <i>tôe-DAW</i> ]	<i>confession; admission, acknowledgment; thanksgiving; praise, a giving of praise to; a thanksgiving choir; a procession, a line</i>	feminine singular noun	Strong's #8426 BDB #392

This is a very difficult word, because as soon as you allow for the two basic meanings—a *confession* or *thanksgiving*—you allow for certain passages to be interpreted in two very different ways. For instance, is Lev. 7:12–15 (or 2Chron. 29:31 33:16 Psalm 56:12) about offering thanks, or is it a confession of sin? One of the nice things about the 1997 edition of *The Englishman's Hebrew Concordance of the Old Testament* is that in the back it has the English words and how many different Hebrew words match them. What I was expecting to find was several different Hebrew words for *thanksgiving* or for *confession*, but I did not. In fact, this is the word used for both of them and there are no other Hebrew words given (which surprised me). The cognate verb allows for both meanings, which, in turn, allows for both meanings here. In the Septuagint, the corresponding Greek word means *to confess* in Joshua 7:19, but it mean *praise, thanksgiving* in this passage.

**Translation:** *Sing responsively to Y<sup>e</sup>howah in a procession;...* Two of the key words in this first phrase can be understood in a number of different ways. The psalmist could be calling upon those in his hearing to sing, to chant, to testify, or to sing in a response. The content of this singing may be a confession, an admission or it could be thanksgiving or praise or it could be simple done while in a procession. I believe that these final 5 psalms of Scripture all sound as though they were sung in public and probably during some sort of celebration or procession; therefore, I rendered v. 7a as above. However, *Sing to Jehovah with thanksgiving [or, praise]* is also a legitimate rendering of this half-verse. What God does will follow in the remainder of this psalm, so understanding this to mean *thanksgiving or praise* is very reasonable.

## Psalm 147:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zâmar (זָמַר) [pronounced <i>zaw-MAHR</i> ]	<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>	2 <sup>nd</sup> person masculine plural, Piel imperative	Strong's #2167 & #2168 BDB #274
lâmed (ל) (pronounced <i>l<sup>e</sup></i> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510

## Psalm 147:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 <sup>st</sup> person plural suffix	Strong's #430 BDB #43
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kînnôwr (כִּנּוּר) [pronounced <i>kin-NOHR</i> ]	<i>hand-harp, lyre</i>	masculine singular noun	Strong's #3658 BDB #490

**Translation:** ...sing [or, make music] to our Elohim with a hand-harp. One of the reasons I rendered the above verse *Sing responsively to Jehovah in a procession* is this half-verse here. Instead of citing a *reason* for this psalm, we are given mechanics—a specific musical instrument to be used. Therefore, above, I rendered v. 7a with mechanics in mind, rather than with content.

What we should understand is, there are many who are involved in this singing and celebration, and some of them have musical instruments. Furthermore, God designed us so that we could enjoy music.

...Who covers heavens in clouds;  
Who sets up to the earth rain;  
Who makes sprout hill grass.

Psalm  
147:8

...Who clothes the heavens with clouds,  
Who establishes rain for the earth,  
[and] Who makes grass to spout [upon] the hills.

God clothes with heavens with clouds,  
and He sets up a schedule of rain for the earth;  
and He causes the grass to sprout up on the hills.

Here is how others have translated this verse:

## Ancient texts:

Masoretic Text

...Who covers heavens in clouds;  
Who sets up to the earth rain;  
Who makes sprout hill grass.

Septuagint

...who covers the heaven with clouds, who prepares rain for the earth, who causes grass to spring up on the mountains, and green herb for the service of men;...

Significant differences:

The Greek has a preposition before mountains, as we would have expected from the Hebrew. The Greek has an additional phrase not found in the Hebrew.

## Thought-for-thought translations; paraphrases:

CEV

He fills the sky with clouds and sends rain to the earth, so that the hills will be green with grass.

Good News Bible (TEV)

He spreads clouds over the sky; he provides rain for the earth and makes grass grow on the hills.

<i>The Message</i>	...Who fills the sky with clouds, preparing rain for the earth, Then turning the mountains green with grass,...
New Jerusalem Bible	He veils the sky with clouds, and provides the earth with rain, makes grass grow on the hills and plants for people to use.
New Living Testament	He covers the heavens with clouds, provides rain for the earth, and makes the green grass grow in mountain pastures.
Revised English Bible	He veils the sky in clouds and provides rain for the earth; he clothes the hills with grass.

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

Bible in Basic English	By his hand the heaven is covered with clouds and rain is stored up for the earth; he makes the grass tall on the mountains.
Complete Apostles' Bible	...who covers the heaven with clouds, who prepares rain for the earth, who causes grass to spring up on the mountains, and green herb for the service of men;...
Easy English (Churchyard)	He puts clouds into the sky. He sends rain to the earth. He makes the grass grow on the hills.
HCSB	...who covers the sky with clouds, prepares rain for the earth, and causes grass to grow on the hills.
NET Bible®	He covers the sky with clouds, provides the earth with rain, and causes grass to grow on the hillsides.
<i>The Scriptures</i> 1998	...Who covers the heavens with clouds, Who prepares rain for the earth, Who makes grass to sprout on the mountains,...
Today's NIV	He covers the sky with clouds; he supplies the earth with rain and makes grass grow on the hills.

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

WEB	...Who covers the sky with clouds, Who prepares rain for the earth, Who makes grass grow on the mountains.
<i>Young's Literal Translation</i>	...Who is covering the heavens with clouds, Who is preparing for the earth rain, Who is causing grass to spring up on mountains,...

**What is the gist of this verse?** God is the One Who sends rain to the earth to cause the grass to grow in the mountains.

Psalm 147:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kâçâh (כָּסָה) [pronounced kaw-SAWH]	to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm	Piel participle with the definite article	Strong's #3680 BDB #491

## Psalm 147:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The participle is used in several different ways in the Hebrew: When preceded by a definite article, it acts as a noun whose function is described by the verb, e.g., the occupation of a person; It acts as a relative pronoun and verbal description, describing actions which can be attributed to the preceding noun (e.g., <i>in the presence of the witnesses who were subscribing the book of the purchase</i> in Jer. 32:12); It behaves as an adjective describing a noun in context (e.g., <i>sinful nation</i> in Isa. 1:4); and, it acts as a descriptive verbal phrase.</p>			
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	heavens, skies	masculine dual noun	Strong's #8064 BDB #1029
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
ʿâb (עָב) [pronounced gaw <sup>av</sup> ]	cloud, dark cloud, cloud-mass, darkness [caused by an overcast sky]; a dark thicket [of woods]	masculine plural noun	Strong's #5645 BDB #728

Spelled the same as Strong's #5646 BDB #712, which is an architectural term that possibly means *threshold, steps [up to a porch]; landing; pitched roof*.

**Translation:** ...Who clothes the heavens with clouds,... In the previous verse, we are enjoined to sing responsively to God, and in this verse, He begins to give us reasons why we should. What we have in this verse are reasons in nature to sing to God. God places the clouds into the skies.

The weather is an extraordinarily fascinating and complex topic. We have a variety of winds which operate in several directions on a variety of elevations. Somehow related to this is the pressure, which is such a tiny measurement, but can mean the difference between clear blue skies and great storms. The low pressure sucks in whatever storms are in the area (or, does it help to form these storms?); and the high pressure tends to keep the skies clear and the air relatively dry. Clouds seem to form in dozens of different sets of patterns, and sometimes they take their time, and sometimes they are sudden. During this year (2007) we have had a half dozen tropical storms suddenly spring up, one right after the other, and, at the time that I write this (September), the hurricane season is not yet over.

God does this, and I believe that He has set up a series of laws which govern the behavior of weather, and these myriad of factors make it virtually impossible to give a much better forecast than, "See what it is like today? Probably tomorrow will be about the same." Now, quite obviously there are long establish patterns, e.g., the Houston area in the summer will range from 78 to 95° with 90% humidity and a 40% chance of rain, and a weatherman could give that prediction from June through September, and be right 70% of the time (with the exception of this past summer, which has been unusually cool!).

In fact, when it comes to science, as man, we can only begin to discover all of the factors involved in one discipline, no matter how narrowly we choose to define the discipline. We can make some predictions and we can define a few laws and make a few observations, but no matter what area you choose to examine, there is more information out there on that area than you can digest in a lifetime, and, in the next generation, there will be many times as much information available on that discipline.

I went into the area of abstract mathematics, not realizing that this field is always expanding without end, that each year, a huge number of new mathematics are being developed, which are often later integrated with physical laws and natural phenomena...and these concepts essentially proceed simply from the thinking of man. There seems

to be no end in sight, as we continue to develop more fields of abstract mathematics, each field suggesting a number of other mathematical pursuits still to be discovered.

This seems to be the case with all that is around us. No matter how far we examine this or that phenomenon, more tangents and more areas of study seem to appear, and we never seem to come to a point in any discipline where a scientist pronounces, "Well, that is as far as we can take this. We know all there is to know about this phenomenon." No scientist in his right mind would ever say this, as our universe was created by an infinite God who stamps His infinity upon everything we see and upon everything we cannot see.

Psalm 147:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kûwn (כּוּן) [pronounced koon]	<i>to erect (to stand up perpendicular), to set up, to establish, to prepare, to strengthen, to be stabilized</i>	Hiphil participle with the definite article	Strong's #3559 BDB #465
lâmed (ל) (pronounced l <sup>e</sup> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
ʿerets (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
mâtâr (מָטָר) [pronounced maw-TAWR]	<i>rain</i>	masculine singular noun	Strong's #4306 BDB #564

**Translation:** ...Who establishes rain for the earth,... We have more than God simply sending rain to the earth. God establishes or sets up rain for the earth. I think we need to understand this as a rain pattern, as the laws of precipitation, which man tries so very hard to understand, and which surface we have barely scratched. God set into motion all of the laws which pertain to precipitation upon this earth, with the intent of, throughout history, producing specific results during specific historical periods (we find weather as being a factor of God's plan many times in the historical books). There is nothing random about weather; it obeys God's laws, and those laws are complex and those laws allow God to accomplish His purpose on this earth.

Psalm 147:8c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tsâmach (צָמַח) [pronounced tsaw-MAHKH]	<i>to cause [make] to sprout, [up, forth]; to cause [deliverance] to exist or to spring up</i>	Hiphil participle with the definite article	Strong's #6779 BDB #855
hârîym (הָרִים) [pronounced haw-REEM]	<i>mountains, hills</i>	masculine plural noun	Strong's #2042 (and #2022) BDB #249
châtsîyr (חֲטִיֵּר) [pronounced khaw-TSEER]	<i>grass, green grass, herbage; fence; dwelling, dwelling area; settled abode</i>	masculine singular noun	Strong's #2682 BDB #348



**Translation:**...[and] Who makes grass to spout [upon] the hills. I believe that grass here is symbolic of all plant life, including trees, bushes, fruits, vegetables, and grass; and the rain which God brings to the earth also causes the grass to spring up. The key difference between a desert and an oasis is water; the key difference between a desert and a tropical forest is rain.

I have not been to the Middle East, but so many places there seem to be so bleak and dry; and it is not a coincidence that this lack of blessing seems to be directed at Israel's enemies, whose intense negative volition is difficult to comprehend. Their hatred is so consuming, that they turn it against one another when they cannot find a Jew to hate and persecute; and their weather seems to beat down on them, as judgment from God.

...giving to a beast her bread,  
to sons of ravens which call out.

Psalms  
147:9

...giving food to animals [lit., to an animal her  
bread],  
[even] to young ravens which cry out.

**He gives food to the wild beasts; even to the small ravens which cry t.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text	...giving to a beast her bread, to sons of ravens which call out.
Septuagint	...and gives cattle their food, and to the young ravens that call upon Him.

Significant differences: The LXX adds that these young ravens are calling *Him*. Strictly speaking, I don't know that we could make a theological argument for animals being able to contact God to ask for food. In the general sense of calling out in hunger, which is what we find in the Hebrew, is more easily supported.

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

CEV	He provides food for cattle and for the young ravens, when they cry out.
The Message	...feeding both cattle and crows.
New Living Testament	He feeds the wild animals, and the young ravens cry to him for food.

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

Bible in Basic English	He gives food to every beast, and to the young ravens in answer to their cry.
Complete Apostles' Bible	...and gives cattle their food, and to the young ravens that call upon Him.
Easy English (Churchyard)	He gives food for the animals. He feeds the young ravens when they cry.
HCSB	He provides the animals with their food, and the young ravens, what they cry for.
JPS (Tanakh)	...who gives the beasts their food, to the raven's brood what they cry for.
NET Bible®	He gives food to the animals, and to the young ravens when they chirp.
New Century Version	He gives food to cattle and to the little birds that call.

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

The Amplified Bible	He gives to the beast his food, and to the young ravens that for which they cry.
A Conservative Version	He gives to the beast his food, [and] to the young ravens which cry.

WEB He provides food for the cattle, And for the young ravens when they call..  
 Young's Literal Translation ...Giving to the beast its food, To the young of the ravens that call.

What is the gist of this verse? .

Psalm 147:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	Qal active participle	Strong's #5414 BDB #678
lâmed (ל) (pronounced l <sup>e</sup> )	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by	directional/relational preposition	No Strong's # BDB #510
b <sup>e</sup> hêmâh (בְּהֵמָה) [pronounced b <sup>e</sup> hay-MAW]	mammal, beast, animal, cattle	feminine singular noun often used in the collective sense	Strong's #929 BDB #96
lechem (לֶחֶם) [pronounced LEH-khem]	literally means bread; used more generally for food	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #3899 BDB #536

**Translation:** ...giving food to animals [lit., to an animal her bread],... God sees to the needs of animals. Let me see if I can explain this: God provided in the proper areas plants and other animals as food for each type of animal. God provided a reasonable balance of plants and animals to keep these various animals alive for millennia. We have already seen what happens when some animals invade a land where no such balance is offered already by God (e.g., the infestation of nutria into the southern regions of the United States).

Psalm 147:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced l <sup>e</sup> )	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by	directional/relational preposition	No Strong's # BDB #510
bên (בֶּן) [pronounced bane]	son, descendant	masculine plural construct	Strong's #1121 BDB #119
ôwrêb (עוֹרֵב) [pronounced gôh-RAYB]	raven	masculine singular noun	Strong's #6158 (= #6159) BDB #788
âsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom	relative pronoun	Strong's #834 BDB #81
qârâ' (קָרָא) [pronounced kaw-RAW]	to call, to proclaim, to read, to call to, to call out to, to assemble, to summon	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #7121 BDB #894

Qârâ' is a homonym; the other qârâ' means to encounter, to befall, to meet, to assemble.

**Translation:** ...[even] to young ravens which cry out. Here, I think we have a picture of animal helplessness. We have *sons of ravels* (literally), which reasonably refers to young or baby ravens. They do not necessarily know how to fly and they don't necessarily even know what they should eat. God has genetically predisposed their mothers and fathers to properly feed them through gathering food, chewing it and then offering it to their babies (I don't know if all birds do this; I know that some do); and then God has hard-wired these birds to go out and search for themselves (whether this is learned behavior or whether this is instinctive, I really don't know). However, God set this up so that these helpless young ravens, through a combination of nature and nurture, will grow to adulthood.

This also provides us a picture of the importance of the family. Now, quite frankly, I do not know the exact habits of ravens, but this strikes me that running a nest and raising chicks is probably a two person job. Someone has to build the nest; someone has to sit on the eggs, and someone has to get food for the baby chicks. Therefore, it is reasonable to assume that, in cases like this, we are probably dealing with a mother and father raven who share these duties in order to raise their chicks.

It is quite interesting that the same people who often proclaim the wonders and perfection of nature and question man's interference with nature (and believe that we should be doing things to preserve nature) are often closely related to those who suggest that we have two-father or two-mother homes, despite the fact that everything in nature seems to indicate just exactly the opposite. Furthermore, we have observed in human nature that boys and girls are quite different, from birth; and that the guidance of a mother and father for a child of either gender is ideal.

**Not in strength of the horse He takes pleasure;  
not in [two] legs of the man He delights;...**

Psalm  
147:10

**He does not take pleasure in the strength of a  
horse,  
nor does He delight in legs of a man;...**

**He does not take pleasure in the strength of a horse,  
nor is He impressed with the power and endurance of a man:...**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text	Not in strength of the horse He takes pleasure; not in [two] legs of the man He delights;...
Septuagint	He will not take pleasure in the strength of a horse; neither is he well-pleased with the legs of a man.
Significant differences:	None.

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

CEV	The LORD doesn't care about the strength of horses or powerful armies.
Good News Bible (TEV)	His pleasure is not in strong horses, nor his delight in brave soldiers;...
The Message	He's not impressed with horsepower; the size of our muscles means little to him.
New Living Testament	The strength of a horse does not impress him; how puny in his sight is the strength of a man.

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

Easy English (Churchyard)	He has no pleasure because a horse is so strong, nor in the legs of a man (who is riding the horse).
God's Word™	He finds no joy in strong horses, nor is he pleased by brave soldiers.
HCSB	He is not impressed by the strength of a horse; He does not value the power of a man.

JPS (Tanakh)	He does not prize the strength of horses, nor value the fleetness of men;...
NET Bible®	He is not enamored with the strength of a horse, nor is he impressed by the warrior's strong legs.
New Century Version	He is not impressed with the strength of a horse or with human might.
Today's NIV	His pleasure is not in the strength of the horse, nor his delight in the power of human legs;...

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

NRSV	His delight is not in the strength of the horse, nor his pleasure in the speed of a runner [Hebrew: <i>legs of a person</i> ].
WEB	He doesn't delight in the strength of the horse. He takes no pleasure in the legs of a man.
Young's Updated LT	Not in the might of the horse does He delight, Not in the legs of a man is He pleased.

**What is the gist of this verse?** God is not impressed with things on earth that may seem powerful to us.

Psalm 147:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or אֵין) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
g <sup>e</sup> bûwrâh (גְּבוּרָה) [pronounced <i>g<sup>e</sup>voo-RAW</i> ]	<i>strength, might; mighty deeds (or acts) in the plural</i>	feminine singular construct	Strong's #1369 BDB #150
çûwç (סוּס) [pronounced <i>soos</i> ]	<i>horse, chariot horse; swallow, swift</i>	masculine singular noun with the definite article	Strong's #5483 BDB #692
châphêts (חָפֵץ) [pronounced <i>khaw-FATES</i> ]	<i>to will, to desire, to take pleasure in, to delight in, to long to, to be inclined to</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2654 BDB #342

**Translation:** He does not take pleasure in the strength of a horse,... God is not impressed with the power of man. I believe here, what the psalmist has in mind is the power of the military, horses once being an integral part of the military. When man sees himself as being at his most powerful, using his most powerful animal, God is not impressed; nor does He take pleasure in this.

Psalm 147:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
bē (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shôwq (שׁוֹךְ) [pronounced shohk]	<i>leg</i> (when referring to man, it is the lower portion of the leg—the calf; when referring to a sacrificial animal, it is the upper portion of the leg, or the thigh)	feminine dual construct	Strong's #7785 BDB #1003
ʾîysh (יִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural); with the definite article	Strong's #376 BDB #35
râtsâh (רָצָה) [pronounced raw-TSAWH]	<i>to be delighted [with a person or thing], to receive [graciously], to delight [in someone, something], to enjoy; to satisfy, to pay off</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7521 BDB #953

**Translation:** ...nor does He delight in legs of a man;... The strongest part of a man is his legs and the most easily developed muscles in a man are those of his legs. God is not impressed with man's strength. Again, this probably has a military application, as some of the less precise translations indicate.

This does not mean that God hates the military; **no greater love than a man who will lay down his life for another.** However, God is not impressed with man's power; God does not delight in the expression of man's greatest strength, which would be, in once sense, the military.

<p>...delighting in, Y<sup>e</sup>howah, those fearing Him those hoping for His grace.</p>	<p>Psalm 147:11</p>	<p>...[but] Y<sup>e</sup>howah delights in those who fear [and respect] Him [and] in those who place trust [and confidence] in His grace.</p>
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...but Jehovah takes pleasure in those who fear and respect Him  
and in those who place their trust and confidence in His grace.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text	...delighting in, Y <sup>e</sup> howah, those fearing Him those hoping for His grace.
Septuagint	The Lord takes pleasure in them that fear him, and in all that hope in his mercy.
Significant differences:	None.

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

CEV	The LORD is pleased only with those who worship him and trust his love.
Good News Bible (TEV)	...but he takes pleasure in those who honor him, in those who trust in his constant love.
<i>The Message</i>	Those who fear GOD get GOD's attention; they can depend on his strength.

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

Bible in Basic English	The Lord takes pleasure in his worshippers, and in those whose hope is in his mercy.
Complete Apostles' Bible Easy English (Churchyard)	The Lord takes pleasure in them that fear Him, and in all that hope in His mercy. (Instead) the LORD becomes pleased by people who are in awe of him. They trust in his kind love.
HCSB	The LORD values those who fear Him, those who put their hope in His faithful love.
JPS (Tanakh)	...but the LORD values those who fear Him, those who depend on His faithful care.
NET Bible®	The LORD takes delight in his faithful followers, and in those who wait for his loyal love.
New Century Version	The Lord is pleased with those who respect him, with those who trust his love.
Today's NIV	...the LORD delights in those who fear him, who put their hope in his unfailing love.

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

<i>The Amplified Bible</i>	The Lord takes pleasure in those who reverently and worshipfully fear Him, in those who hope in His mercy and loving-kindness [Psalm 14:20].
A Conservative Version	LORD takes pleasure in those who fear him, in those who hope in his loving kindness.
MKJV	Jehovah takes pleasure in those who fear Him, who hope in His mercy.
NRSV	...but the LORD takes pleasure in those who fear him, in those who hope in his steadfast love.
<i>Young's Literal Translation</i>	Jehovah is pleased with those fearing Him, With those waiting for His kindness.

**What is the gist of this verse?** God is pleased with those who fear and respect Him, and with those who wait upon His graciousness.

Psalm 147:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râtsâh (רָצָה) [pronounced raw-TSAWH]	<i>to be delighted [with a person or thing], to receive [graciously], to delight [in someone, something], to enjoy; to satisfy, to pay off</i>	Qal active participle	Strong's #7521 BDB #953
YHWH (יְהוָה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217



## Psalm 147:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêth (אֵת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yârêʿ (אֲרֵי) [pronounced yaw-RAY]	<i>those fearing, those who are afraid; ones who exhibit fear-respect, those who reverence [have a reverential respect]</i>	masculine plural, Qal active participle; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3372 BDB #431

**Translation:** ...[but] Y<sup>e</sup>howah delights in those who fear [and respect] Him... This is the flip side of the previous verse. One reason we know that this is the flip side is, we have the same verb as in the previous verse, but without the negative. Therefore, we are now seeing what God delights in; we will see that which satisfies God. Two things are offered up: those who fear and respect Him. Understand, that you cannot fear and respect God unless you believe in Him. I believe that in this verse, we are dealing with believers who have some amount of spiritual maturity.

## Psalm 147:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêth (אֵת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yâchal (אֲחָל) [pronounced yaw-KHAHL]	<i>those who are cause to hope; the ones expecting, those who wait for, those who have trust and confidence in [hope in, trust in, place confidence in]</i>	masculine plural, Piel participle; with the definite article	Strong's #3176 BDB #403
lâmed (ל) (pronounced l <sup>e</sup> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
cheçed (חֶסֶד) [pronounced KHEH-sed]	<i>grace, benevolence, mercy, kindness</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2617 BDB #338

**Translation:**...[and] in those who place trust [and confidence] in His grace. The second thing which God delights in is a believer who trust in God's grace and mercy. Our hope is in His grace; our confidence is in His grace. Personally, I know how little I matter; I know how small I am; I know my abundance of weaknesses and failures. My only hope is in God's grace. Furthermore, the only things that I could possibly point to, to indicate any contribution whatsoever in this life is based upon His grace. This is the proper application.

On the other hand, the proper interpretation is, God is speaking to an army and telling that army, "I am not impressed with your power and strength; I am delighted when you fear and respect Me and when you depend upon My grace."

In the Greek Septuagint, this verse begins a new psalm.

**Praise, O Jerusalem, Y<sup>e</sup>howah;  
praise your Elohim, O Zion!**

Psalm  
147:12

**Praise Y<sup>e</sup>howah, O Jerusalem;  
[and] praise your Elohim, O Zion!**

**Praise Jehovah, O Jerusalem and praise your God, O Zion!**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text	Praise, O Jerusalem, Y <sup>e</sup> howah; praise your Elohim, O Zion!
Septuagint	Alleluia, a Psalm of Aggaeus and Zacharias. Praise the Lord, O Jerusalem; praise thy God, O Sion.
Significant differences:	In the Greek, this begins a new psalm. On the one hand, the Greek does not end the <i>previous</i> psalm with a <i>Hallelujah</i> ( <i>Praise Yah!</i> ); on the other hand, a superficial reading suggests that this could easily be understood as a whole new psalm. Obviously, the inscription is found in the Greek, but not in the Hebrew, Latin or Syriac. The latter versions understand this to be the second half of Psalm 147.

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

CEV	Everyone in Jerusalem, come and praise the LORD your God!
<i>The Message</i>	Jerusalem, worship GOD! Zion, praise your God!
New American Bible	Glorify the LORD, Jerusalem; Zion, offer praise to your God.
Revised English Bible	Jerusalem, sing to the LORD; Zion, praise your God,...

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

Bible in Basic English	Give praise to the Lord, O Jerusalem; give praise to your God, O Zion.
Easy English (Churchyard)	Jerusalem ... praise the LORD! Zion ... praise your God!
HCSB	Exalt the LORD, Jerusalem; praise your God, Zion!
JPS (Tanakh)	O Jerusalem, glorify the LORD; praise your God, O Zion!
NET Bible®	Extol the LORD, O Jerusalem! Praise your God, O Zion!
New Century Version	Jerusalem, praise the Lord; Jerusalem, praise your God.
<i>The Scriptures</i> 1998	Extol יהוה, O Yerushalayim! Praise your Elohim, O Tsiyon!

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

English Standard Version	Praise the LORD, O Jerusalem! Praise your God, O Zion!
Young's Updated LT	Glorify, O Jerusalem, Jehovah, Praise your God, O Zion.

**What is the gist of this verse?** Jerusalem and Zion, from where Jesus Christ will rule in the Millennium, are called upon to praise Him.

## Psalm 147:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâbach (שָׁבַח) [pronounced shaw <sup>b</sup> -VAHKH]	<i>to still [the waves]; to praise, to soothe with praises; to pronounce happy; to laud, to praise, to commend, to congratulate</i>	2 <sup>nd</sup> person masculine plural, Piel imperative	Strong's #7623 BDB #986
Y <sup>e</sup> rûwshâlayim (יְרוּשָׁלַיִם) [pronounced y <sup>ˈ</sup> rôo-shaw-LAH-yim]	possibly means <i>founded upon peace</i> or <i>city of the Jebusites</i> (or both); it is transliterated <i>Jerusalem</i>	Proper singular noun, location	Strong's #3389 BDB #436
YHWH (יְהוָה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** *Praise Y<sup>e</sup>howah, O Jerusalem;*... As mentioned in the ancient translation comparison, this begins a new psalm in the Greek. The psalmist calls upon Jerusalem to praise Jehovah. Obviously, a city is incapable of praising anything; so the idea is, of course, that the *inhabitants* of Jerusalem are called upon to praise Jehovah.

One might understand this line to either end part one of Psalm 147 or to begin part 2. However, the next verse begins with an explanatory conjunction, which ties this verse to the next verse. Therefore, v. 12 begins the second half of Psalm 147.

## Psalm 147:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlal (הָלַל) [pronounced haw-LAHL]	<i>praise, sing, celebrate</i>	2 <sup>nd</sup> person masculine plural, Piel imperative	Strong's #1984 BDB #237
Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person feminine singular suffix	Strong's #430 BDB #43
Tsîyyôwn (צִיּוֹן) [pronounced tzee-YOHN]	<i>dry, parched ground; and is transliterated Zion</i>	feminine singular, proper noun location	Strong's #6726 BDB #851

**Translation:** *...[and] praise your Elohim, O Zion!* Zion is associated with God throughout Scripture, and here, against, we are speaking of those who live in or near Zion. Zion is a mountain in Jerusalem, seen as the holy mountain, as God will reign from this mountain in the future.

**For He strengthens bars of your gates;  
He has blessed your sons in your midst.**

Psalm  
147:13

**For He strengthens the bars of your [city]  
gates  
[and] He blesses your sons [who are] among  
you.**

**For He strengthens the security of your city, defending you from outside invaders;  
and He blesses your sons in your city's midst.**

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text	For He strengthens bars of your gates; He has blessed your sons in your midst.
Septuagint	For He has strengthened the bars of your gates; He has blessed your children within you.
Significant differences:	None.

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

CEV	He makes your city gates strong and blesses your people by giving them children.
Good News Bible (TEV)	He keeps your gates strong; he blesses your people.
The Message	He made your city secure, he blessed your children among you.

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

Bible in Basic English	He has made strong the iron bands of your doors; he has sent blessings on your children inside your walls.
Easy English (Churchyard)	Praise him because he makes your gates strong. And he is kind to the people inside your (city).
JPS (Tanakh)	For He made the bars of your gates strong, and blessed your children within you.

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

The Amplified Bible	For He has strengthened and made hard the bars of your gates, and He has blessed your children within you.
WEB	For he has strengthened the bars of your gates. He has blessed your children within you.
Young's Updated LT	For He did strengthen the bars of your gates, He has blessed your sons in your midst.

**What is the gist of this verse?** In time, God fortified the gates (and walls) of Jerusalem and He blesses all those who are within.

Psalm 147:13a			
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	conjunction; preposition	Strong's #3588 BDB #471
châzaq (חָזַק) [pronounced khaw-ZAHK]	to bind someone with a girdle; to make strong, to strengthen; to fortify [a city]; to heal; to harden, to make obstinate	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #2388 BDB #304

## Psalm 147:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> rîyach (בְּרִיחַ) [pronounced b <sup>e</sup> ree-AHKH]	bar, a wood bar	masculine plural construct	Strong's #1280 BDB #138
sha'ar (שַׁעַר) [pronounced SHAH-gahr]	gates [control of city can be implied]; entrance [through the gates]	masculine plural noun with the 2 <sup>nd</sup> person feminine singular suffix	Strong's #8179 BDB #1044

**Translation:** *For He strengthens the bars of your [city] gates...* The explanatory kîy conjunction indicates that this verse is tied to the previous verse. These are reasons *why* we ought to praise God. Literally, this says that God has strengthened the bars of the city gates; however, what this actually means is, God has provided protection for Israel from her outside enemies.

## Psalm 147:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bârak <sup>e</sup> (בָּרַךְ) [pronounced baw-RAHK <sup>e</sup> ]	to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #1288 BDB #138
bên (בֶּן) [pronounced bane]	son, descendant	masculine plural noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #1121 BDB #119
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	in, into, at, by, near, on, with, before, upon, against, by means of, among, within	a preposition of proximity	Strong's #none BDB #88
qereb (קֶרֶב) [pronounced KEH-re <sup>b</sup> v]	midst, inward part	masculine singular noun with the 2 <sup>nd</sup> person feminine singular suffix	Strong's #7130 BDB #899

With the bēyth preposition, it means *in the midst of, among, into the midst of* (after a verb of motion).

**Translation:** *...[and] He blesses your sons [who are] among you.* God also has blessed the men of Israel. We have the 2<sup>nd</sup> person feminine singular suffix used twice, which refers back to the city of Jerusalem (or to the mountain of Zion). In other words, we are not speaking of the young children of Israel, per se, but of the adult males in Jerusalem, who are blessed through having children.

This may be taken metaphorically as well. God protects those who are His and He blesses those who are His. We do not have to be in a specific physical location in order to receive God's care and protection.

**The one making your border safe;  
the fat of wheat stalks He satisfies you .**

Psalm  
147:14

**He makes your borders safe [and secure];  
He fills you with the best wheat grain.**

**He makes your borders safe and secure and He fills you with the beset of foods.**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text	The one making your border safe; the fat of wheat stalks He satisfies you .
Septuagint	He makes your borders peaceful, and fills you with the fat of wheat.
Significant differences:	The Greek has a conjunction where the Hebrew does not. This is not a significant difference.

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

CEV	God lets you live in peace, and he gives you the very best wheat.
Good News Bible (TEV)	He keeps your borders safe and satisfies you with the finest wheat.
<i>The Message</i>	He keeps the peace at your borders, he puts the best bread on your tables.
New Jerusalem Bible	...he maintains the peace of your frontiers, gives you your fill of finest wheat.
New Living Testament	He sends peace across your nation and satisfies you with plenty of the finest wheat.

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

Bible in Basic English	He gives peace in all your land, making your stores full of fat grain.
Easy English (Churchyard)	He makes your borders safe (from an enemy attacking you). He fills you with the best food.
<i>God's Word</i> <sup>TM</sup>	He is the one who brings peace to your borders and satisfies your hunger with the finest wheat.
HCSB	He endows your territory with prosperity; He satisfies you with the finest wheat.
JPS (Tanakh)	He endows your realm with well-being, and satisfies you with choice wheat.
New Century Version	He brings peace to your country and fills you with the finest grain.
Today's NIV	He grants peace to your borders and satisfies you with the finest of wheat.

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

WEB	He makes peace in your borders. He fills you with the finest of the wheat.
Young's Updated LT	Who is making your border peace, With the fat of wheat He satisfies You.

**What is the gist of this verse?** God gives peace to the nation Israel and He gives them wheat.



## Psalm 147:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sîym (סׁיַם) [pronounced seem]; also spelled sūwm (סׁוּם) [pronounced soom]	<i>to put, to place, to set; to make; to appoint</i>	Qal active participle, with the definite article	Strong's #7760 BDB #962
g <sup>eb</sup> ûl (גְּבוּל) [pronounced g <sup>eb</sup> -VOOL]	<i>border, boundary, territory</i>	masculine singular noun with the 2 <sup>nd</sup> person feminine singular suffix	Strong's #1366 BDB #147
shâlôwm (שְׁלֹוֹם) or shâlôm (שְׁלָם) [pronounced shaw-LOHM]	<i>completeness, soundness, welfare, peace, safe, secure, tranquil, undisturbed, unagitated</i>	masculine singular noun	Strong's #7965 BDB #1022

**Translation:** *He makes your borders safe [and secure];...* *Borders* is actually in the singular here; the Jews saw their border as one continuous thing; we see the border as a plural thing, since they are defined by rivers, oceans, mountains and imaginary lines. In any case, God makes the borders of Israel secure. This is a continuation as to why God should be praised by Jerusalem and by Zion.

## Psalm 147:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chêleb (חֵלֶב) [pronounced KHAY-le <sup>b</sup> v]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular construct	Strong's #2459 BDB #316
chîttâh (חִטָּה) [pronounced kheet-TAW]	<i>wheat, wheat stalks</i>	feminine plural noun	Strong's #2406 BDB #334
sâba <sup>c</sup> (שָׂבַע) [pronounced saw <sup>b</sup> -VAHG]	<i>to satisfy, to satisfy [with food or drink], to fill, to satiate</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect; with the 2 <sup>nd</sup> person feminine singular suffix	Strong's #7646 BDB #959

**Translation:** *...He fills you with the best wheat grain.* When I read about the foods which those in the ancient world ate, I am struck by the limited selection which they had. However, this is something that you are raised with. I have become used to a wide variety of foods because my mother is a wonderful cook and she tried numerous recipes and ingredients. However, I have friends in Asia, and they eat rice 3 times a day; and, a meal without rice would not seem like a meal to most of them. So, we may not think much of the Israelites getting to eat the best of the wheat stalks, but this is a wonderful food, from which we can derive an incredible array of foods like cereal and breads. For that culture, God made certain that Israel had a wonderful selection of good and nutritious foods.

Eating is both a necessity and a pleasure. It feels good to be hungry and to anticipate a wonderful meal, and even better to enjoy this meal. The wheat simply speaks of God's provisions for us.

**The One sending forth His utterance [to the]  
earth;  
as far as hastily runs His Word.**

Psalm  
147:15

**He sends His Word forth [to] the earth;  
His Word moves with great haste.**

**When He sends forth His Word to the earth, His Word moves quickly and accomplishes great things.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text	The One sending forth His utterance [to the] earth; as far as hastily runs His Word.
Septuagint	He sends his oracle to the earth: his word will run swiftly.
Significant differences:	No significant differences.

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

CEV	As soon as God speaks, the earth obeys.
Good News Bible (TEV)	He gives a command to the earth, and what he says is quickly done.
New Living Testament	He sends his orders to the world— how swiftly his word flies!

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

Bible in Basic English	He sends out his orders to the earth; his word goes out quickly.
Easy English (Churchyard)	He tells the earth what to do. What he says soon reaches it.
God's Word™	He is the one who sends his promise throughout the earth. His word travels with great speed.
NET Bible®	He sends his command through the earth; swiftly his order reaches its destination.
New Century Version	He gives a command to the earth, and it quickly obeys him.

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

WEB	He sends out his commandment to the earth. His word runs very swiftly.
Young's Updated LT	Who is sending forth His saying on earth, Very speedily does His word run.

**What is the gist of this verse?** God's commands are immediately obeyed.

Psalm 147:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlach (שָׁלַח) [pronounced shaw-LAKH]	to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out	Qal active participle with the definite article	Strong's #7971 BDB #1018
ʾimʿrâh (אִמְרָה) [pronounced imʿ-RAW]	utterance, speech, word; hymn, sacred poem	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #565 BDB #57

## Psalm 147:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
This is often found in poetry as <i>the Word of God, the Word of Jehovah</i> .			
ʿerets (עֵרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun; pausal form	Strong's #776 BDB #75

**Translation:** *He sends His Word forth [to] the earth;...* This is interesting as, the psalmist now focuses on God's Word. We have several words for *word*; this one means *utterance, speech, word; hymn, sacred poem*. For whatever reason, we do not find a preposition in the Hebrew prior to *earth*.

In any case, it is clear that God sends His words to this earth to be read and understood.

Because of the 2<sup>nd</sup> line, this is often interpreted as being a *command* or a *mandate*.

## Psalm 147:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿădêy (עַדַּי) [pronounced guh-DAY]	as far as, even to, up to, until	preposition	Strong's #5704 BDB #723
m <sup>e</sup> hêrâh (מְהֵרָה) [pronounced m <sup>e</sup> -hay-RAW]	quickly, hastily, speedily	adverb (this is also used as a feminine noun)	Strong's #4120 BDB #555
rûts (רוּץ) [pronounced roots]	to run, to hasten to; to move quickly [and with purpose]; to rush upon [in a hostile manner]	3 <sup>rd</sup> person masculine singular Qal imperfect	Strong's #7323 BDB #930
dâ <sup>b</sup> vâr (דָּבָר) [pronounced daw <sup>b</sup> -VAWR]	word, saying, doctrine, thing, matter, command	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1697 BDB #182

**Translation:** *...His Word moves with great haste.* We have a verb which means *to move quickly*; and we have an adverb which means *quickly, hastily*; and then, a preposition is thrown in here for good measure. *His word moves quickly as far as quickly* is the literal rendering of this half of v. 15. I think that the idea is, not only does His Word move quickly, but it accomplishes a great deal on this earth as well.

I think the idea is, God can make a command, and comes to the earth immediately. When God spoke to Moses and to the people of Israel, this occurred in *real time*, so to speak (even though God is outside of time). God spoke and it was immediately heard.

When God makes a command, it occurs immediately. In the book of Joshua, outside the city of Jericho, when God decided that it was time, He made the command, and the walls of Jericho came down.

Since God is outside of time, how should we interpret this? Since God is not *winging it* but has laid out His commands from eternity past, how should we understand this? When God wants a thing to occur, it occurs. When God has set up a series of events to occur, they occur on time. For instance, I believe that most of the

*miracles* done by Moses were things which God determined would happen in eternity past; He made the provision for these things to happen, and then they occurred right on cue. Moses makes the pronouncement, and then come the frogs; Moses makes the pronouncement, and then comes the hail and lightning. To us, from our vantage point, it appears as though God made a command and then that command immediately came to pass.

In this same thought, some portions of Scripture become easier to understand if we simply switch out viewpoint. One example I have used in the past is when Samuel came back from the dead and appeared to Saul. The chapter in which this occurred, of course, centers around Saul and his last night on earth. However, when Samuel returned from the dead, the key was to view this from Samuel's perspective as a type of Christ. He did not return to tell Saul some last bit of information that he did not already know; Samuel returned from the dead as a type of Christ. Changing our focus from Saul to Samuel makes this understanding more clear.

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In the next several verses, God's commands are associated with the weather: He sends snow, and frost, and hail, and freezing cold; He sends out warmer winds to melt this ice.

**The one giving snow like the wool;  
frost like the ashes He scatters.**

Psalm  
147:16

**The One giving snow like wool  
[and] He disperses frost like ashes.**

**God is the One who gives snow like wool  
and He disperses frost like ashes.**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text	The one giving snow like the wool; frost like the ashes He scatters.
Peshitta	The one giving snow like wool: he scatters the mist like ashes.
Significant differences:	The different nouns in the second line is because the Greek word appears to be obscure. However, the Latin appears to agree with the Greek and the Syriac agrees with the Hebrew.

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

CEV	He covers the ground with snow like a blanket of wool, and he scatters frost like ashes on the ground.
Good News Bible (TEV)	He spreads snow like a blanket and scatters frost like dust.
<i>The Message</i>	He spreads snow like a white fleece, he scatters frost like ashes,...
New Jerusalem Bible	...he spreads the snow like flax, strews hoarfrost like ashes,...
New Living Testament	He sends the snow like white wool; he scatters frost upon the ground like ashes.
Revised English Bible	He showers down snow-white as wool, and sprinkles hoar-frost like ashes;...

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

Bible in Basic English	He gives snow like wool; he sends out ice-drops like dust.
Easy English (Churchyard)	He covers (the earth) with snow like a (white) blanket. He puts *frost everywhere like ashes (that the wind blows).
<i>God's Word™</i>	He is the one who sends snow like wool and scatters frost like ashes.

NET Bible®

He sends the snow that is white like wool;  
he spreads the frost that is white like ashes.

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

The Amplified Bible

He gives [to the earth] snow like [a blanket of] wool; He scatters the hoarfrost like ashes.

LTHB

He gives snow like wool; He scatters the white frost like ashes...

Young's Updated LT

Who is giving snow like wool, Hoar-frost as ashes He scatters.

**What is the gist of this verse?** God's commands are associated with weather. God will send snow like a carpet of wool, and the frost He scatters as He will.

**Psalm 147:16a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâthan (נָתַן) [pronounced naw-THAHN]	<i>the giver, the one granting [placing, putting, setting]; the maker</i>	Qal active participle with the definite article	Strong's #5414 BDB #678
sheleg (שֶׁלֶג) [pronounced SHE-leg]	<i>snow</i>	masculine singular noun	Strong's #7950 BDB #1017
kaph or k <sup>e</sup> (כֶּ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to; about, approximately</i>	comparative preposition	No Strong's # BDB #453
tsemer (צֶמֶר) [pronounced TSEH-mer]	<i>wool [from sheep, in clothing]; whiteness</i>	masculine singular noun with the definite article; pausal form	Strong's #6785 BDB #856

**Translation:** *The One giving snow like wool...* This is connected to God sending forth His commands; so we are not necessarily speaking of commands that we are to follow, but His control of our environment. Now, likely what is being expressed here is, God has set up the universe with specific physical laws—these are the commands which He sends forth—and one way they are obeyed is, snow covers the ground like wool.

**Psalm 147:16b**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
k <sup>e</sup> phôwr (כֶּפֹּוֹר) [pronounced k <sup>e</sup> f-ÔHR]	<i>frost, hoar frost; bowl, basin; cup [with a lid]; covered goblet</i>	masculine singular noun	Strong's #3713 BDB #499
This word properly means <i>a cover</i> ; the frost covers the ground and a lid covers a goblet or cup.			
The Greek and Latin have the word <i>mist, morning dew</i> instead. The Hebrew word could have referred to the morning covering of the ground, whether in liquid (dew) or solid (frost) form.			
kaph or k <sup>e</sup> (כֶּ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to; about, approximately</i>	comparative preposition	No Strong's # BDB #453
ʾêpher (אֵפֶר) [pronounced Ā-fer]	<i>ashes; figuratively, worthlessness</i>	masculine singular noun with the definite article	Strong's #665 BDB #68

## Psalm 147:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pâzar (פָּזַר) [pronounced paw-ZAHR]	to scatter, to disperse; to bestow liberally	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #6340 BDB #808

**Translation:** ...[and] He disperses frost like ashes. Another way that God's natural laws are obeyed is, in the morning He disperses frost (or, possibly, *morning dew*) like ashes. The idea is, a wind can pick up the ashes after a fire and they are scattered all over; God, in the same way, disperses frost or morning dew throughout a large area.

The slight difference between the Greek and the Hebrew in this verse could simply mean that the Hebrew word has a wider application than we are giving it.

<p><b>Casting about His ice like morsels [of bread]; to faces of his cold who stands?</b></p>	<p>Psalm 147:17</p>	<p><b>He casts down hail like crumbs [of bread]; who can stand before a storm of hail [lit., <i>His cold</i>]?</b></p> <p style="text-align: center;"><b>He casts down hail like crumbs of bread; who is able to stand before His winters?</b></p>
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Here is how others have translated this verse:

### Ancient texts:

Masoretic Text	Casting about His ice like morsels [of bread]; to faces of his cold who stands?
Septuagint	Casting <i>forth</i> his ice like morsels: who shall stand before his cold?
Significant differences:	None.

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

CEV	God sends down hailstones like chips of rocks. Who can stand the cold?
Good News Bible (TEV)	He sends hail like gravel; no one can endure the cold he sends!
<i>The Message</i>	He broadcasts hail like birdseed-- who can survive his winter?
New American Bible	Hail is dispersed like crumbs, before such cold the waters freeze.
Revised English Bible	...he scatters crystals of ice like crumbs; he sends the cold, and the water stands frozen;...

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

Bible in Basic English	He sends down ice like raindrops: water is made hard by his cold.
Easy English (Churchyard)	He sends hail like small stones. Nobody can stand up in his icy wind.
<i>God's Word</i> ™	He is the one who throws his hailstones like breadcrumbs. Who can withstand his chilling blast?
NET Bible®	He throws his hailstones like crumbs. Who can withstand the cold wind he sends?
New Century Version	He throws down hail like rocks.



Today's NIV  
 No one can stand the cold he sends.  
 He hurls down his hail like pebbles.  
 Who can withstand his icy blast?

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

Hebrew Names Version      He hurls down his hail like pebbles. Who can stand before his cold?  
 LTHB                              He casts out His ice like crumbs; who can stand before His cold?  
 WEB                                He hurls down his hail like pebbles. Who can stand before his cold?  
 Young's Updated LT        Casting forth His ice like morsels, Before His cold who can stand?

**What is the gist of this verse?** God throws down hail as one would throw down rocks; when He determines to make things cold, He can make things too cold for us to live in.

Psalm 147:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlak <sup>e</sup> (שָׁלַךְ) [pronounced shaw-LAHK <sup>e</sup> ]	<i>to throw, to cast, to fling, to throw off, to cast away; to reject; to cast about; to cast down, to overthrow</i>	Hiphil participle	Strong's #7993 BDB #1020
qerach (קֶרַח) [pronounced KEH-rahkh]	<i>frost, ice; hail; crystal; cold</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7140 BDB #901
The vowel points for this word are slightly different from place to place.			
kaph or k <sup>e</sup> (כּ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to; about, approximately</i>	comparative preposition	No Strong's # BDB #453
path (פַּת) [pronounced pahth]	<i>a fragment, a morsel, a piece [of bread]</i>	feminine plural noun	Strong's #6595 BDB #837

**Translation:** He casts down hail like crumbs [of bread]... As we might stand over a pack of chickens and throw down crumbs of bread to them, so God casts down hail from heaven.

Throughout Scripture, weather is consistently attributed to God. This does not mean that God acts directly when it comes to the weather—that is, in order to affect history, there is no reason to think that God suddenly needs to change all weather patterns in order to achieve His purpose. God has set weather into motion in eternity past, with a variety of laws greater than man's ability to understand, and these natural laws will accomplish God's purposes throughout all of human history. There are times when He takes out an army using hail which He throws down. This is done and set up in eternity past.

Psalm 147:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced l <sup>e</sup> )	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

## Psalm 147:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pānîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L <sup>e</sup> pānîym (לְפָנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> .			
qârâh (קָרָה) [pronounced kaw-RAW]	coldness, cold	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7135 BDB #903
Owen leaves out that this word has a 3 <sup>rd</sup> person masculine singular suffix.			
My guess is, this word simply stands for <i>the storm of hail</i> which comes down or to a <i>winter storm</i> ; as opposed to meaning simply <i>cold</i> . This word occurs in the following passages: Job. 24:7 37:9 Psalm 147:17 Prov. 25:20 Nah. 3:17 and none of these passages could be unequivocally interpreted in that way (apart from our passage).			
mîy (מִי) [pronounced mee]	who; occasionally rendered <i>how</i> , <i>in what way</i>	pronominal interrogative	Strong's #4310 BDB #566
ʿâmad (עָמַד) [pronounced gaw-MAHD]	to take a stand, to stand, to remain, to endure, to withstand	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5975 BDB #763

**Translation:** ...[who can stand before a storm of hail](#) [lit., *His cold*]? The word for *cold* here is related to the word used in v. 17a for *hail*. It is almost the same word. My guess is, this word simply stands for *the storm of hail* which comes down or to a *winter storm*; as opposed to meaning simply *cold*. This word occurs in the following passages: Job. 24:7 37:9 Psalm 147:17 Prov. 25:20 Nah. 3:17 and none of these passages could be unequivocally interpreted in that way (apart from our passage).

**He sends forth His word and He causes to melt**

**them;**

**He causes to blow His breath; flowing [or,  
melting] waters.**

Psalm  
147:18

**He sends forth His word, and he melts the ice  
and snow [lit, them];  
He makes His wind blow [and] the waters melt.**

**When He sends forth a command, the ice and snow melt;  
when he causes the wind to blow, the waters melt and flow.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text

[He sends forth His word and He causes to melt them;](#)  
[He causes to blow His breath; flowing \[or, melting\] waters.](#)

Septuagint

[He shall send out His word, and melt them: he shall blow with His wind, and the waters shall flow.](#)

Significant differences:

The Greek has an additional conjunction, which is not a significant difference.

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

CEV	At his command the ice melts, the wind blows, and streams begin to flow.
Good News Bible (TEV)	Then he gives a command, and the ice melts; he sends the wind, and the water flows.
<i>The Message</i>	Then he gives the command and it all melts; he breathes on winter--suddenly it's spring!
New Living Testament	Then, at his command, it all melts. He sends his winds, and the ice thaws.
Revised English Bible	...he utters his word, and the ice is melted; he makes the wind blow, and the water flows again.

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

Bible in Basic English	At the outgoing of his word, the ice is turned to water; when he sends out his wind, there is a flowing of waters.
Easy English (Churchyard)	(Then) he sends his word and the ice changes into water. He makes the wind blow and the water moves.
<i>God's Word</i> ™	He sends out his word and melts his hailstones. He makes wind blow and water flow.
HCSB	He sends His word and melts them; He unleashes His winds, and the waters flow.
NET Bible®	He then orders it all to melt; he breathes on it, and the water flows.
New International Version	He sends his word and melts them; he stirs up his breezes, and the waters flow.

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

<i>The Amplified Bible</i>	He sends out His word, and melts [ice and snow]; He causes His wind to blow, and the waters flow.
LTHB	He sends out His Word and melts them; He causes His wind to blow, <i>and</i> the waters flow.
Young's Updated LT	He sends forth His word and melts them, He causes His wind to blow—the waters flow.

**What is the gist of this verse?** Just as God command the hail and the snow to come down, He also commands for the ice and snow to melt, and they do.

Psalm 147:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlach (שָׁלַח) [pronounced shaw-LAKH]	to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7971 BDB #1018
dâbâr (דָּבָר) [pronounced daw <sup>b</sup> -VAWR]	word, saying, doctrine, thing, matter, command	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1697 BDB #182
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251

## Psalm 147:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâçâh (מָצָה) [pronounced maw-SAWH]	<i>to cause to melt, to make flow down [away]; to make dissolve; to make fearful</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect; with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #4529 BDB #587

**Translation:** *He sends forth His word, and he melts the ice and snow* [lit, *them*];... When it is His time, God sends forth His word (His commanded), and the ice and snow previously mentioned all melt. I think that we legitimately have an *if...then...* phrase here or that we can legitimately insert a *when* at the beginning of the verse. I think the idea is, we have something which God does (or causes), which has additional effects. Here, at His command (and these were issued in eternity past), the ice and snow which He sent melts.

## Psalm 147:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâshab (נָשַׁב) [pronounced naw-SHAH <sup>AV</sup> ]	<i>to cause to blow, to disperse, to drive away [by blowing]</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect; apocopated form	Strong's #5380 BDB #674
rûwach (רוּחַ) [pronounced RŌO-ahkh]	<i>wind, breath, spirit, apparition</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7307 BDB #924
nâzal (נָזַל) [pronounced naw-ZAHL]	<i>to drip, to distill, to flow, to trickle; to melt; to run [down]; to descend</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #5140 BDB #633
mayim (מַיִם) [pronounced MAH-yim]	<i>water, waters</i>	masculine plural noun; pausal form	Strong's #4325 BDB #565

**Translation:** *...He makes His wind blow [and] the waters melt.* Again, we seem to have a cause and effect here. God sends forther His breath, His wind, His spirit, and the waters melt and they begin to flow. This may not seem to be all that significant to us, and even less so to those who read this verse, but, bear in mind, because of the way the earth is slanted, and given it's atmosphere and given our distance from the sun, we have an incredible abundance of liquid H<sub>2</sub>O. This is not the case on other planets. In every other planet with any amount of H<sub>2</sub>O, it is either steam or it is ice and snow. H<sub>2</sub>O in liquid form is one of the rarest compounds in the universe. However, where we live, where it is essential to our lives, to the preservation of our planet; and God uses this to His advantage.

Now, the psalmist will draw an analogy. Just as God speaks a word, and the elements obey Him, He also makes His words known to the nation Israel. Just as God will speak, and hail will come down here, or snow will blanket an area over there, God speaks, and the words come down specifically to the nation Israel.

**Making know His word To Jacob;  
His decrees and His judgments to Israel.**

Psalms  
147:19

**He makes His word known to Jacob,  
[and He makes] His decrees and His  
judgments [known] to Israel.**

**He makes His word known to Jacob, and He makes His decrees and His judgments known to Israel.**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text	Making know His word To Jacob; His decrees and His judgments to Israel.
Septuagint	He sends his word to Jacob, his ordinances and judgments to Israel.
Significant differences:	None. According to Rotherham <sup>24</sup> , this is written <i>word</i> ; but read <i>words</i> . One early printed edition has the plural written and read; the LXX, Syriac and Vulgate all have the singular, written and read. <sup>25</sup>

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

CEV	God gave his laws and teachings to the descendants of Jacob, the nation of Israel.
Good News Bible (TEV)	He gives his message to his people, his instructions and laws to Israel.
Revised English Bible	To Jacob he reveals his word, his statutes and decrees to Israel;...

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

Bible in Basic English	He makes his word clear to Jacob, teaching Israel his laws and his decisions.
Easy English (Churchyard)	He showed his word to Jacob. (He showed) his rules and laws to Israel.
God's Word™	He speaks his word to Jacob, his laws and judicial decisions to Israel.
NET Bible®	He proclaims his word to Jacob, his statutes and regulations to Israel.
New Century Version	He gave his word to Jacob, his laws and demands to Israel.
Today's NIV	He has revealed his word to Jacob, his laws and decrees to Israel.

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

<i>The Amplified Bible</i>	He declares His word to Jacob, His statutes and His ordinances to Israel [Mal. 4:4].
A Conservative Version	He shows his word to Jacob, his statutes and his ordinances to Israel.
MKJV	He shows His Word to Jacob, His Precepts and His judgments to Israel.
<i>Young's Literal Translation</i>	Declaring His words to Jacob, His statutes and His judgments to Israel.

**What is the gist of this verse?** Just as God sends frost and snow to particular places, so He sends His Word specifically to Israel.

<sup>24</sup> Joseph Bryant Rotherham's *The Emphasized Bible*; ©1971 by Kregel Publications; p. 605 (footnote).

<sup>25</sup> I understand that, in the Hebrew text, God's Word is read in the synagogues; and, apparently somewhere, is the alternate reading, which is read. However, I do not know exactly how this figures into the other ancient versions. Did they carry some sort of annotation where the text was read differently than it was written? I am essentially quoting from Rotherham, who appears to depend upon Ginsburg for the correct textual reading.

## Psalm 147:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâgad (נָגַד) [pronounced naw-GAHD]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	Hiphil participle	Strong's #5046 BDB #616
dâbâr (דָּבָר) [pronounced daw <sup>b</sup> -VAWR]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1697 BDB #182
lâmed (ל) (pronounced l <sup>e</sup> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
Ya'ăqôb (יַעֲקֹב) [pronounced yah-ġuh-KOH <sup>b</sup> V]	<i>supplanter; insidious, deceitful; to circumvent and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784

**Translation:** He makes His word known to Jacob,... Vv. 19–20 should be taken as a whole, so even though I have them taken apart phrase by phrase, they belong together. When we find the name Jacob being used, it is grace, because no one of the patriarchs can be seen as less deserving than Jacob. But God made His word known to Jacob. Here, this is a metonym for *Israel*, and it will be so paralleled in the next half of this verse.

## Psalm 147:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chôq (חֹק) [pronounced khome]	<i>decree, that which is decreed; statute; boundary, defined limit; an appointed portion of labor, a task</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2706 BDB #349
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
mîsh <sup>e</sup> pâṭ (מִשְׁפָּט) [pronounced mîsh <sup>e</sup> -PAWT]	<i>judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, the judgement of the court; the act of deciding a case, the place where a judgement is rendered</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4941 BDB #1048
lâmed (ל) (pronounced l <sup>e</sup> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced yis'-raw-ALE]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975



**Translation:**...[and He makes] His decrees and His judgments [known] to Israel. We are continuing the thought from above, and it is reasonable to insert the verb *to make known*. God makes His judgments and decrees known to Israel. Essentially, we are speaking of the Mosaic Law here. God did not give His Law to all nations; He gave His Law to Israel.

**He does not do so to every nation  
and laws they do not see them.  
Praise Yah!**

Psalm  
147:20

**He does not do this for every nation  
and they do not know His laws [lit., and laws,  
they do not see/know them].  
Praise Yah!**

**God does not do this on behalf of every other nation;  
furthermore, they do not know His laws and judgments.  
Praise Jehovah!**

Here is how others have translated this verse:

#### Ancient texts:

Dead Sea Scrolls	[He has not dealt in this way with] any other nation; <i>He has not revealed (any) ordinances to them</i> . The reading given is according to 11QPs <sup>a</sup> and the LXX; the MT reads <i>...and as for [his] ordinances, they have not known them</i> . My Dead Sea Scrolls Bible adds the <i>his</i> , which is not found in the Masoretic text.
Latin Vulgate	He has not done in like manner to every nation; and His judgments He has not made manifest to them. Alleluia.
Masoretic Text	He does not do so to every nation and laws they do not see them. Praise Yah!
Septuagint	He has not done so to every nation; and He has not declared to them His judgments.

**Significant differences:** The final sentence in the Greek is quite different from the Hebrew. The primary difference is, the verb in the Hebrew is a 3<sup>rd</sup> person masculine plural (thus referring to other *nations*); and in the Greek, it is a 3<sup>rd</sup> person singular (thus referring to *God*). Both versions carry the 3<sup>rd</sup> person masculine plural suffix (in the Greek, this is a separate word); and because the verb has a different subject, the meaning of this suffix is different. It refers to *laws* in the Hebrew and to *other nations* in the Greek. This is such a mess that I will be required to simply exegete the Greek as well as the Hebrew.

The Latin and Syriac agree with the Masoretic text.

The Greek lacks the *Hallelujah* at the end.

I realize that I point this out on several occasions, *but*, here, again, we have some serious textual problems. The interpretation of v. 20b is quite different, depending upon whether you accept the Greek or the Hebrew text. However, as usual, no major or minor doctrines are seriously impacted. Now, to be frank, there are a couple of alternate readings in the New Testament which are problematic and may reasonably be inserted with the intention of communicating false doctrine. I can think of two, off the top of my head: the woman caught in adultery who is brought to Jesus by the scribes and the pharisees; and the end of the book of Mark. These are two problematic passages and are not found in the oldest manuscripts. What we do not find in Scripture is any indication that some big, evil organization decided that there were certain doctrines in Scripture which needed to be changed (e.g.,

when I was young, I was told that all of the references to reincarnation were removed from the Bible). To someone who is hardened against the truth, this seems quite reasonable. We are raised in an era where we demonize large organizations (big oil, the Catholic Church, Wal-Mart); we see them as these behemoths which steamroll over whatever it is that stands in their way. However, such an approach is foolish. Let's say that, tomorrow, the big wigs at the Catholic Church decided to introduce Mary as the 4<sup>th</sup> member of the Trinity and they made wholesale changes in the Old and New Testaments to reflect this. Does this mean that, 100 years from now, Protestants or Jews would be teaching about Mary in a whole new light? Of course not! Not even Catholics would fall for wholesale changes being made to their Bible to reflect some new, weird theological viewpoint. There are simply too many Bibles out there for one organization to come along and make changes to all of them, and thus impact every organization which depends upon the Bible. So it has been throughout most of human history! We have always had numerous copies of the Old and New Testaments being preserved by dramatically different groups of people. However, if I pick up an Old Testament prepared by a strictly Jewish organization (like the Tanakh) and place it next to the KJV and the Douay-Rheims Catholic Bible, I am not going to notice a dime's worth of difference! The primary difference is, the Jewish version is more up-to-date and easier to read than the other two. It is the same Bible. Jerome, who first translated the Hebrew and Greek Scriptures into Latin for the Catholic Church *did not* insert gobs of strictly Catholic doctrines. He did a remarkable job rendering the Hebrew and Greek into Latin, and Jerome's Latin version is an excellent resource when determining the meaning of this or that verse; of this or that word. The idea that some huge organization has made sweeping changes in the Bible (ala, the Di Vinci Code) (1) is ridiculous and (2) has absolutely no basis in fact.

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

CEV	But he has not given his laws to any other nation. Shout praises to the LORD!
Good News Bible (TEV)	He has not done this for other nations; they do not know his laws. Praise the LORD!
<i>The Message</i>	He never did this to the other nations; they never heard such commands. Hallelujah!
Revised English Bible	...he has not done this for other nations, nor we his decrees made known to them.
	Praise the LORD.

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

Bible in Basic English	He has not done these things for any other nation: and as for his laws, they have no knowledge of them. Let the Lord be praised.
Complete Apostles' Bible	He has not done so to any other nation; and He has not shown them His judgments.
Easy English (Churchyard)	He has done this for no other country. They do not know his laws. Hallelujah!
<i>God's Word</i> <sup>TM</sup>	He has done nothing like this for any other nation. The other nations do not know the decisions he has handed down. Hallelujah!
NET Bible®	He has not done so with any other nation; they are not aware of his regulations. Praise the LORD!
New Century Version	He didn't do this for any other nation. They don't know his laws.
	Praise the Lord!

New Life Version	He has not done this with any other nation. They do not know His Law. Praise the Lord!.
The Scriptures 1998	He has not done so with any nation; And they have not known His right-rulings! Praise Yah!
Today's NIV	He has done this for no other nation; they do not know his laws. [Masoretic Text; the Dead Sea Scrolls and Septuagint read: <i>he has not made his laws known to them</i> ] Praise the LORD.

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

The Amplified Bible	He has not dealt so with any [other] nation; they have not known (understood, appreciated, given heed to, and cherished) His ordinances. Praise the Lord! (Hallelujah!) [Psalm 79:6 Jer. 10:25].
English Standard Version	He has not dealt thus with any other nation; they do not know his rules. Praise the LORD!
New King James Version	He has not dealt thus with any nation; And as for His judgments, they have not known them.
A Voice in the Wilderness	Praise the LORD! He has not dealt thus with any other nation; and they have not known His justice. Praise YAH!
WEB	He has not done this for just any nation. They don't know his ordinances. Praise Yah!
Young's Updated LT	He has not done so to any nation, As to judgments, they have not known them. Praise You Jah!

**What is the gist of this verse?** God did not reveal His laws to any other nation besides Israel.

Psalm 147:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹ) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʿâsâh (עָשָׂה) [pronounced gaw-SAWH]	to do, to make, to construct, to fashion, to form, to prepare	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793
kên (כֵּן) [pronounced kane]	so or thus	adverb	Strong's #3651 BDB #485
lâmed (ל) (pronounced le)	to, for, towards, in regards to, with reference to, as to, with regards to, belonging to	preposition	No Strong's # BDB #510
kôl (כָּל) [pronounced kohl]	every, each, all of, all; any of, any	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
gôwy (גּוֹי) [pronounced GOH-ee]	people, nation	masculine singular noun	Strong's #1471 BDB #156

**Translation:** [He does not do this for every nation...](#) God gives His Law to Israel. He does not give His law to just any nation. Israel was chosen by God to receive His Law and to similarly to be blessed by God.

Psalm 147:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
mîsh <sup>e</sup> pâṭ (מִשְׁפָּט) [pronounced mîsh <sup>e</sup> -PAWT]	<i>laws; judgements; appeals; responsibilities; privileges; customs; justice; verdicts rendered by a judge, judicial decisions, judicial sentences</i>	masculine plural noun	Strong's #4941 BDB #1048
bal (לֹא) [pronounced bahl]	<i>nothing, not, not yet, scarcely; lest [when followed by a future]; so that...not</i>	adverb	Strong's #1077 BDB #115
yâda' (יָדָע) [pronounced yaw-DAHG]	<i>to see; to perceive, to acquire knowledge, to know, to become acquainted, to know by experience, to have a knowledge of something</i>	3 <sup>rd</sup> person plural, Qal perfect; with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #3045 BDB #393

**Translation:** [...and they do not know His laws](#) [lit., *and laws, they do not know them*]. This literally reads [and laws, they do not know them](#); *them* refers back to God's laws or decrees. God did not come to Gentile nations and reveal His laws to them.

Because the Greek and Hebrew text differ so much, I will exegete the Greek here as well:

Psalm 147:20b Text from the Greek Septuagint			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ta (τά) [pronounced taw]	<i>the; this that</i>	neuter plural definite article; accusative case	Strong's #3588
krima (κρίμα) [pronounced KREE-mah]	<i>a decree, judgment; condemnation of wrong; judgement of fault in another; sentence of a judge; legal punishment; condemnatory sentence; a matter to be judically decided, a lawsuit, a court case</i>	neuter plural noun; in accusative case	Strong's #2917
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him</i>	3 <sup>rd</sup> person masculine singular pronoun; genitive/ ablative case	Strong's #846

### Psalm 147:20b Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
dêloō (δηλώω) [pronounced day-LOH-oh]	1) <i>to make manifest; 2) to make known by relating, to declare; 3) to give one to understand, to indicate, signify</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1213
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them</i>	3 <sup>rd</sup> person masculine plural pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** ...and His judgments, He did not make known to them. In the Greek, God did not make His laws, judgements, and decrees known to *them*, which refers to these other nations.

Now, let's just put these translations down next to each other and evaluate their meanings:

### The Greek and Hebrew of Psalm 147:20b side-by-side

Psalm 147:20b	Explanation
From the Greek Septuagint: ...and His judgments, He did not make known to them.	...and His judgments, He [God] did not make known to them [nations other than Israel].
God did not makes His laws and statutes known to nations other than Israel.	
From the Hebrew Masoretic Text: ...and laws, they do not see/know them.	...and laws, they [nations other than Israel] do not see/know them [God's revealed laws and decrees].

Other nations are not given the same benefits which Israel received; other nations did not receive God's laws and statutes.

Quite obviously, even though the text is quite different; the message of v. 20b is the same. God specifically revealed His laws and decrees to Israel; and He specifically did not reveal these laws and decrees to other nations. Even though we may not be able to unequivocally decide on the text itself, we come to the same conclusion in either case.

Now, you may think that I am making a big deal out of nothing; and, to some extent, I am. However, what we need to take away from this is, we can depend upon the text of the Bible. Some evil organization did not grab up the Bible and decide, "Let's change things so that our doctrines are reflected in this text." 99% of the time, we can pin down the text based upon radically different sources; the 1% of the time when determining the correct text is difficult, the overall meaning or the gist of the passage remains unaffected.

So far, I have come across 3 instances where we have serious problems in the text, and I have listed them in the doctrine **Serious Old Testament Textual Problems**.

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### Psalm 147:20c

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

**Translation: Praise Yah!** As you may recall, the LXX split this psalm into two psalms. However, given that we only have *Praise Yah!* at the beginning and end of the Hebrew psalm, that indicates to me that this is just one psalm. The *Praise Yah*'s act as bookends. As had been mentioned, they may have been added as a gloss.

### Psalm 147 Addendum

#### Chapter Outline

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#### Charts, Maps and Short Doctrines

#### Exegetical Studies in the Psalms

Matthew Henry provides sort of an outline; but it is more of an organization than an outline.

Scripture	Incident
I. We are called upon to praise God (Psalm 147:1, Psalm 147:7, Psalm 147:12).	
II. We are furnished with matter for praise, for God is to be glorified,	
1. As the God of nature, and so he is very great (Psalm 147:4, Psalm 147:5, Psalm 147:8, Psalm 147:9, Psalm 147:15–18).	
2. As the God of grace, comforting his people (Psalm 147:3, Psalm 147:6, Psalm 147:10, Psalm 147:11).	
3. As the God of Israel, Jerusalem, and Zion, settling their civil state (Psalm 147:2, Psalm 147:13, Psalm 147:14), and especially settling religion among them (Psalm 147:19, Psalm 147:20).	

Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Psalm 147 introduction.

#### Chapter Outline

#### Charts, Maps and Short Doctrines



Parallel Passages		
Psalm 147	Text	Parallel Passages
v. 1a	Praise Yah!	<b>Praise the LORD! Praise the LORD, O my soul!</b> (Psalm 146:1)
v. 1b	[We praise Him] because [it is] pleasant [good] to sing to our Elohim;	<b>It is good</b> to give thanks to the LORD, <b>to sing praises</b> to Your name, O Most High (Psalm 92:1)
v. 1c	because [He is] delightful [pleasant], a song of praise [is] fitting [and/or beautiful].	Praise the LORD, for the LORD is good; sing to his name, for it is <b>[or, He is] pleasant!</b> (Psalm 135:3) Shout for joy in the LORD, O you righteous! <b>Praise befits [is fitting for] the upright</b> (Psalm 33:1)
v. 2a	Y <sup>e</sup> howah rebuilds Jerusalem;	<b>For the LORD builds up Zion;</b> he appears in His glory; (Psalm 102:16) <b>Again I will build you, and you will be built, O virgin Israel!</b> (Jer. 31:4a)
v. 2b	and He gathers [together] the exiles of Israel.	If you return to the LORD your God, you and your children, and obey his voice in all that I command you today, with all your heart and with all your soul, then the LORD your God will restore your fortunes and have compassion on you, and <b>He will gather you</b> again from all the peoples where the LORD your God has scattered you (Deut. 30:2–3). He will raise a signal for the nations and <b>He will assemble the banished of Israel, and gather the dispersed of Judah</b> from the four corners of the earth (Isa. 11:10)
v. 3a	[He is] the One Who heals a heart broken into pieces;	The LORD <b>is near to the brokenhearted</b> and saves the crushed in spirit (Psalm 34:18). The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the poor; he has sent me <b>to bind up the brokenhearted</b> , to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the LORD's favor (Isa. 61:1–2a)
v. 3b	and He binds their wounds.	"Behold, blessed is the one whom God reproves; therefore despise not the discipline of the Almighty. For <b>He wounds, but He binds up</b> ; He shatters, but His hands heal" (Job 5:17–18).
V. 4a	He counts the number of the stars;	And God brought Abraham outside and said, "Look toward heaven, and <b>number the stars</b> , if you are able to number them." Then He said to him, "So shall your offspring be." (Gen. 15:5)
v. 4b	He gives names to all of them.	Lift up your eyes on high and see: who created these [stars]? He who brings out their host by number, <b>calling them all by name</b> , by the greatness of his might, and because he is strong in power not one is missing (Isa. 40:26).

Parallel Passages		
Psalm 147	Text	Parallel Passages
V. 5a	Our Adonai is great and [He is] abundant [in] power;	I know that <b>the LORD is great</b> , and that our Lord is above all gods (Psalm 135:5). Great is the LORD, and greatly to be praised, and <b>His greatness is unsearchable</b> (Psalm 145:3).
v. 5b	His wisdom [intelligence] [can] not be measured.	Have you not known? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary; <b>His understanding is unsearchable</b> (Isa. 40:28).  Oh, the depth of the riches and wisdom and knowledge of God! How <b>unsearchable</b> are his judgments and how inscrutable his ways! (Rom. 11:33)
v. 6a	Y <sup>e</sup> howah restores [or, confirms] the grace-oriented types	The LORD opens the eyes of the blind. <b>The LORD lifts up those who are bowed down</b> ; the LORD loves the righteous (Psalm 146:8). <b>Blessed are the grace-oriented, for they will inherit the earth</b> (Matt. 5:5 Psalm 37:11). <b>God opposes the proud, but He gives grace to the humble</b> (1Peter 5:5 James 4:6b Prov. 3:34).
v. 6b	[and] He casts down those who are malevolent even to the ground.	The LORD watches over the sojourners; He upholds the widow and the fatherless, but <b>the way of the wicked He brings to ruin</b> (Psalm 146:9).  <b>God opposes the proud, but gives grace to the humble</b> (1Peter 5:5 James 4:6b Prov. 3:34).

In some cases, e.g., those regathering of Israel, there are a number of pertinent passages. Only a couple passages are given in each case.

## Chapter Outline

## Charts, Maps and Short Doctrines

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

A Complete Translation of Psalm 147A	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase

## A Reasonably Literal Paraphrase

## Exegetical Studies in the Psalms

## A Reasonably Literal Paraphrase

## Exegetical Studies in the Psalms