

Part 2 – Better to Trust in the Lord than Man

In chapter one-hundred-eighteen, part 1, we learned that this Psalm is the *sixth* (and last) of the ‘Great Hallel’ Psalms (Psalms 113-118). And, it may have even been this very Psalm 118 that Jesus sang, with His apostles, after the first Holy Communion and shortly before Jesus was arrested and eventually crucified. This means, our Lord and Savior (Jesus Christ) *prepared Himself to endure the sufferings* He would soon experience *by singing* praise for the *enduring* loving-kindness of our Heavenly Father (YHVH). And, this also teaches us that Jesus wasn’t agonizing over the sufferings He would have to go through; rather, He was *looking forward* to what His sufferings (and resurrection) would accomplish (Lk 22:15-16), i.e. the salvation of God’s children *and* putting an end to the wicked ones ruling on earth! And then we learned this great Psalm began *by praising* the Lord (YHVH) *because* He is good and His mercy endures forever (and always), which explains *why* the title of this chapter is “**Praise**”. And we also learned that, the first verse was actually quite popular. For not only was this first verse found in several of the Psalms (106-107, 136) but it was *also* used by David himself, when he “*delivered first this psalm to thank the LORD into the hand of Asaph and his brethren*” at the celebration they held when the Ark of the Covenant was brought to Jerusalem (1 Chron 16:1, 7, 34). This is *one* indication that this Psalm 118 *might* have been written by David himself, although it’s not noted to belonging to Him. And we learned that this first verse was so popular *because* it points out the *timeless truth* that our Heavenly Father’s mercy *always* exists and does endure *forever*. But we also learned, that His mercy is *only* given to those who are willing to face themselves, repent for their sins, seek Him (via His Word) and strive *earnestly* to obey Him. With those who refuse Him (His Word) He doesn’t show mercy (kindness or forgiveness) *because* they are *not* repentant (Prov 1:31). Thus, they *have* to be punished for their sins and, He *always* punishes people *righteously*.

And then the Psalmist called the *entire* nation of Israel to also profess that the Lord (YHVH) is ‘good’ and His mercy endured forever (and always). Yet, he also called the *entire* priesthood (house of Aaron) and *anyone else* (of any race, from any nation) who truly ‘fears’ (and reveres) the Lord (YHVH). So, the first four verses (of this Psalm 118) were really a ‘call’ *to the world* to come and praise the Lord (YHVH) God Almighty. And then the Psalmist began to explain his personal **reasons** for ‘praising’ the Lord (YHVH). And he used a special name for the Lord (Yah, #3050) to explain how the Lord ‘*saved* him’ (i.e. delivered him) *out of* his troubles, when the Psalmist ‘called upon’ Him for help. And because of the Lord’s ‘salvation’ he boldly proclaimed he wouldn’t fear (be afraid of) what mankind could do to him; for he knew there wasn’t anything that would (or could) happen to him that the Lord (YHVH) couldn’t (or wouldn’t) help him through *because* he was *faithfully* serving the Lord (YHVH). And this is the kind of *strong* (unwavering) faith in the Lord (YHVH) we *too* must have. For, as 1 Cor 10:11 points out, there’s **no** temptation, nor trials, or tribulations that will come upon us, that the Lord won’t either give

us the strength to get through, or show us a way to escape it. And it is thought of fervent faith, in the Lord's (YHVH's) ability (and faithfulness) to save us, that we'll pick up with in this Psalm...

Psalms 118

7 The LORD taketh my part with them that help me: therefore shall I see my desire upon them that hate me.

So, the Psalmist is *still* explaining *why* He praises the Lord (YHVH), i.e. he's explaining *how* the Lord (YHVH) showed His goodness, and enduring mercy (kindness), to the Psalmist. And again, the Psalmist uses God's Sacred, and covenantal, Name, *Yehovah* (#3068, i.e. YHVH). And the words '**taketh my part**' are actually ***not in the original manuscripts***; they were *added* for 'better readability' by the translators (#9999). And the words '**with them that help**' are one Hebrew word (a prim root) that means ***to surround***, i.e. ***protect or aid*** (#5826). So, the first part of this verse simply says that the Lord (YHVH) protected and/or 'aided' (helped) the Psalmist. And then the word '**see**' does mean ***to see*** while the words '**my desire upon**' are (again) ***not in the original manuscripts***; they were *added* for 'better readability' by the translators (#9999). However, the words '**them that hate**' are in the original manuscripts, but are all one Hebrew word that means ***to hate, personally*** (#8130). So, the second part of this verse simply says that the Psalmist would see those who hate him... which is not a complete thought, so we can see *why* the translators added some words to this verse to make it understandable. The *Moffett Bible* renders this verse 7 as "*I have the Eternal as my Helper; so I shall feast mine eyes on my defeated foes*".

So, the thought the Psalmist is relaying to us is that: *because* the Lord (YHVH) was helping him, he would be able to see his enemies disappointed in their wicked endeavors to harm him. As Ps 112:10 so beautifully said, *the desire of the wicked shall perish!* And so it shall be, for our Heavenly Father keeps a very close eye on His children, *specifically* to see who is being unrightly persecuted, and/or oppressed. As another Psalm of David said, "*The LORD is in his holy temple, the LORD's throne is in heaven: his eyes behold, his eyelids try, the children of men. The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup*" (Ps 11:4-6). The words '**try**' and '**trieth**' here both mean ***to test*** (as one does metals) and even to ***investigate*** (#974). So, the Lord (YHVH) keeps a close eye out for those who are being *wrongly* afflicted and oppressed – especially those who are unable to defend themselves. As He promised in Ex 22:21-24, He *will* hear their cries *and* take vengeance *for them*. But the Lord (YHVH) also keeps a very close eye upon those who love and serve Him. In other words, as long as we keep Him (and His Word) as the 'apple of our eye' (Prov 7:2) so too will He keep us as the 'apple of His eye' (Zech 2:8), *especially* when we ask for His 'hedge' of protection (Ps 17:8-9).

And truly, we *should* ‘call out to’ the Lord (YHVH) for help (*in Jesus’ name*, John 14:13-14, John 15:17, John 16:23-26), *because* we are not to try and take vengeance into our own hands. While we do have a right to defend ourselves (Ex 22:22), we shouldn’t try to actually take the ‘law’ into our own hands, for He has ordained governments to do that (regarding judgment and punishment, Rom 13). Yet, (as we all know) governments often become corrupted and *don’t* execute vengeance for the oppressed. But, even if that is the situation, we still should not take vengeance into our own hands *because* vengeance belongs to the Lord, YHVH (Deut 32:35; Ps 94:1). As Paul explained, “***Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good***” (Rom 12:17-21). So, the reason the Lord (YHVH) doesn’t want us to try and ‘avenge’ ourselves is because ***we so often do so unjustly***. That’s why those who try and take ‘vengeance’ into their own hands end up hurting many *innocent* people, in the process of trying to ‘get back’ at the one(s) who hurt them. Again, that’s why the government is *supposed* to judge, and punish (righteously), evil doers (Rom 13) through the court of law. But (to reiterate) when they do not, the Lord (YHVH) *still* sees it and, will (in His own time and way) make it right.

So, mankind’s ‘vengeance’ is really unjust and unrighteous. As Paul said (in Rom 12), we *should* try to get along with all people. And when we can’t (if someone *wants* to be our enemy) we should ‘give place to wrath’ (kick the anger out of our heart, as Ps 37 also tells us) and *strive to do what’s right* when dealing with our enemies. We must remember that ‘two wrongs don’t make a right’. So, just because someone(s) does us harm (even if they ‘get away with it’), we do not have the right to *break* God’s Law in order to ‘get back at them’. Now, that doesn’t mean we should be a ‘walking matt’ to anyone. It simply means that we should *always* try to do what’s right *according to God’s Laws*; and, if possible, we should always try to obey the laws of our nation too (unless they try to force us to disobey God’s Law and/or worship false gods or idols). So again, we should always try to do what’s right (in God’s eyes), when dealing with someone who hates you (or anyone else, for that matter). And feeding your ‘enemies’ (or giving drink) is best done by giving them some *spiritual* food (or water) from God’s Word (John 4, 10), for the *truth* really does heap ‘coals of fire’ upon their head (mind) - for truth *burns* in the hearts of those who love lies! And always remember that ‘tough love’ is a part of love. And, just as with children, our enemies sometimes need that too. So, if you are able to defend yourself (in a legal way) then we *should* do so. And if you are able to chasten your enemies (legally) then you *should* do that too; and sometimes, simply giving someone a ‘cold shoulder’ for a while is a really good way to chasten them.

But, to actually try to *harm* someone(s), for some wrong(s) they've done to us, *is wrong* (against God's will) and will *only* make things worse. That's why we must ask our Heavenly Father for help (in Jesus' name, John 14:13-14, John 15:17, John 16:23-26) and *patiently* wait for Him to answer our prayers. For, without a doubt, if you are faithfully serving Him (and don't have a hidden 'beam' in your 'eye' that you need to repent for, Mth 7:1-5) the Lord (YHVH) will help you. But it might just be possible your troubles are coming from something *you* 've done that is *wrong*. And we should always do some honest introspection (into our own heart and mind) to make sure we didn't give *reason* for someone to hate us. And, if we realized we are 'in the wrong' we should try to make it right (after repenting to the Lord, YHVH, for it). But, if we are sure we're being *wrongfully* afflicted, and call upon the Lord (YHVH) for help, He will *always* help us... when the time is right *and* in His own way. Again, we must *patiently* endure the hard times *until* help from the Lord (YHVH) comes; because it *always will* come **if** we're *earnestly* serving Him (1 Pt 1:19-25). And that's *exactly* the thought the Psalmist is relaying to us here, in this 7th verse...

Psalms 118

8 It is better to trust in the LORD than to put confidence in man.

9 It is better to trust in the LORD than to put confidence in princes.

Now, the word '**trust**' (in verses 8-9) is a prim root that means *to flee for protection* and, figuratively, can also mean *to confide in* (#2620). And the word '**Lord**' (in both verses) is again God's Sacred, and covenantal, Name, *Yehovah* (#3068, i.e. YHVH). And then the words '**put confidence**' is a prim root that means *to hide for refuge* and, figuratively, also mean *to trust, be confident* or *sure* (#982). And the word '**man**' (in vs. 8) means *a human being*, i.e. *mankind* (#120, see apx 14 I for more info.) while the word '**princes**' means *voluntary*, i.e. *generous*; hence, *magnanimous*; and, as noun, it can also mean *a grandee*, i.e. *a dignitary* and sometimes even refers to *a tyrant* (#5081). So, the word 'princes' refers to the *leaders of a nation* (even those *not* in positions of the government) while the word 'man' is simply referring to *mankind*. So, we see that the Psalmist is pointing out *another* 'timeless truth', which is the *futility* of trusting in mankind, or even in rulers of the nation (in government or otherwise), for help. While we do need a certain amount of trust just to be able to function in society, we shouldn't put all of our trust in *anything but* our Heavenly Father (YHVH)! While history itself teaches us this lesson (i.e. people always fail us and governments always become corrupted), so does God's Word, which is *far more* dependable.

Further, some people also put their trust in money (wealth) or things, such as in their military might. We see examples of this in Israel's history, especially after they split into two nations. Sometimes they trusted in money to 'buy' off invading nations (2 Kings 15:17-20, 16:7-9, 18:13-16, etc.) and sometimes they trusted in other nations to help them, instead of the Lord, YHVH (2 Kings 17:4, 25:26, etc.). And, many times they also trusted *in the lies* of the false prophets (1

Kings 22, Isa 30:9-11, Je 2:8, 6:31, Ezek 13, etc.). But, trusting in these things *never* profited them (Jer 3:8)! That's why our Heavenly Father said...

*5 Thus saith the LORD; **Cursed** be the man **that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.***

6 For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

*7 **Blessed is the man that trusteth in the LORD, and whose hope the LORD is.***

8 For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

Jer 17:5-11

So, our Heavenly Father explained that trusting in mankind is like being a plant in the desert, where there is no good water source - you are only going to 'dry up' and 'wither away'! But, trusting in the Lord (YHVH) is like being a plant by a *continuous* water source (John 15), for you will continue to grow *and* produce good fruit! Note also that those who trust in mankind (which includes riches) are those whose hearts *have departed from* the Lord (YHVH)! And that's *why* they'll never receive that which they hoped for (good things or salvation), for their hope is in vain (worthless) things that *cannot* profit them (1 Sam 12:21; Prov 11:4; Isa 44:9; Jer 7:8, 23:32). As the Lord (YHVH) said in Isa 48:17, "*Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God **which teacheth thee to profit, which leadeth thee by the way that thou shouldest go***". Therefore, only putting our *wholehearted* trust in the Lord (YHVH) will be profitable to us *because* He's the *only* one who can save us out of all our troubles *and* He's the *only* one who teaches us how to live life in a way that is profitable to us - physically *and* spiritually. And *that* is an important lesson we should *not* forget!

Psalms 118

10 All nations compassed me about: but in the name of the LORD will I destroy them.

11 They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

12 They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.

Now, as the *Companion Bible* (CB) points out, these verses contain several figures of speeches. And you can take a look at the notes about them, if you'd like more information about this [click this link to see the notes, if you don't already have a CB: <https://t.me/BestStudyBible/6>]. But, for the sake of time, we'll briefly summarize. First off, the Psalmist wasn't *literally* saying *every* nation in the world had 'compassed him about'; he was simply saying that *many*, or a *large number*, of nations had done so. And we know this because of the figure of speech *Synecdoche*,

which you can look at in Apx. 6 of the CB [<https://t.me/BestStudyBible/12>]. And then notice how all three verses say nearly the same thing, with a few variances. Now, whenever something is repeated (in the Bible) it's always done to *emphasize* what's being said. And the more it is repeated, the *greater* the *emphasis*. So, the Psalmist uses three sentences to *greatly emphasize* his *fervent* faith that, "in the name of the Lord" he **will** "destroy" any, and all, nations that come against him. [Note how David used similar figures of speech back in Ps 18:4-5, which is another reason this Psalm 118 *may have* been written by him]. So again, the Psalmist shows his *great* faith in the Lord's *ability* to save him from *whoever* (or *whatever*) comes against him - which is *why* he pointed out (in verses 8-9) that trusting in the Lord (YHVH) is *so much better than* trusting in mankind, or princes (rulers). For, of a truth, mankind *cannot* help us out of any, and *all* troubles, as our Heavenly Father can. So, you will *always* be disappointed if you trust (wholeheartedly) in yourself, in others, in money or *anything other than the one true Living God Almighty, Yehovah!* And, back in Psalm 115, the Psalmist made a similar point, but referred to how useless (vain) it was to worship *idols*, because they can't even see, hear, speak, or walk... let alone help us!

Now, the word 'nations' here means *a foreign nation*, i.e. *a Gentile nation* (#1471) and the words '**compassed me about**' mean *to revolve, surround, or border* (#5437). So, the Psalmist is speaking about *foreign* nations (which they called 'Gentiles') *surrounding* his armies and/or his land. And this *is* a *real* threat! Yet, he was confident (clearly, from his past experience) that he (and his armies) would be able to '**destroy them**', which means *to cut short*, i.e. *curtail, to blunt* and, figuratively, *to destroy* (#4135). In other words, the Psalmist was confident he (and his army) could totally conquer *any* invading armies (of foreign nations) that surrounded them. But don't overlook *where* his drew his confidence from! For it was *only* "in the name of the Lord" that he would be able to conquer any (and all) foreign armies that came against him (and his nation). Of course, the word '**Lord**' here is God's Sacred, and Covenantal, Name, *Yehovah* (#3068, i.e. YHVH). And trusting in the Lord's 'name' (YHVH) simply means he was trusting in the Lord's (YHVH's) *ability* (character, #8034) to help him.

And then the Psalmist also says that, even if (or *when*) they 'compassed' (surrounded) him (and his armies) about 'like bees' *swarm*, they would still destroy (conquer) them as fire quenches a bunch of thorns. Now, if you've ever been attacked by angry bees, you will quickly understand what the Psalmist is saying with this analogy. For angry bees are hard to get away from! And, then the word '**quenched**' means *to be extinguished* or, figuratively, *to expire or be dried up* (#1846) - so you could even render this as *blazed up*, or *consumed*. Now, thorns are *very* dry and they *quickly* burn up in fire. So, the implication is that, the Lord (YHVH) would help the Psalmist (and his armies) to *quickly* destroy (kill) any, and all, foreign armies that came against them, even if they were as numerous (and angry) as 'bees'. And that (again) shows the fervent faith the Psalmist had in the Lord's (YHVH) *great* mercy, and goodness, to help him in his times of trouble! And truly, the Psalmist had reason to use this expression (of fire). For he well knew

how God used fire to *twice* punish the rebellious Israelites when they were in the wilderness (Num 11:1, 16:35). And he also knew that the ‘glory of God’ appeared to Israel (on Mount Sinai) as a ‘devouring fire’ (Ex 24:17). So, not only was the Lord (YHWH) *literally* able to use fire to consume His enemies (the rebellious Israelites) but He also knew the Lord (YHWH) was able to help him in battle, for He had done so *many times in the past*, as the books of Joshua and the Judges prove.

Yet, the Lord (YHWH) also helped David to fight many times, when He *literally* came down from heaven (with his mighty angelic army) *in flying vehicles* (2 Sam 5:23-25), which David *vividly* described back in Psalm 18:4-5 and 29. Further, the Lord also helped Hezekiah (and all others in Jerusalem) when the Babylonians had ‘compassed’ them about too. For in *one* night, the Lord’s ‘angel’ [<https://t.me/BibleStudyDownload/485>] went out and smote (killed) 165,000 men in the Assyrian army! And, after that, what was left of the army, *fled back home* where the Assyrian king was them murdered *by his own sons* (2 Kings 19:35-37). Further, Jesus also warned us Jerusalem would be ‘compassed about’ with armies; and that’s actually a sign that tells us the ‘desolation’ (complete destruction) of Jerusalem *is imminent* (Luke 21:20), which you can learn more about in the study on **The Armies** [<https://t.me/BibleStudyDownload/351>]. And lastly, after the Millennium is over, Satan will be loosed *one last time*, to gather an army and try to fight against Jerusalem (where Jesus Christ and His faithful servants are ruling from). Yet, even though they will ‘*compass the camp of the saints about, and the beloved city*’ fire will come down (from God) *out of heaven and devour them* (Rev 20:7-9).

And, while the Psalmist didn’t have the book of Revelations (or the Gospels) to read, he did have many examples (already written) which prove the Lord (YHWH) was indeed able to help him, and his army, no matter *how many* nations were ‘compassed about’ them. But, we today have all of these examples (and prophecies) which should just strengthen our faith *even further*. As it is written, *No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. **This is the heritage of the servants of the LORD, and their righteousness is of me**, saith the LORD* (Isa 54:17). We get our righteousness from taking God’s Word (and Holy Spirit) *into* our heart, and mind, from consistent, diligent and earnest study of it (2 Tim 2:15) **and** allowing It (God’s Word and Holy Spirit) to guide our thoughts, desires, words and actions in our daily life. And for that, God gives us *the heritage of victory*! As it is written, *For whatsoever is born of God overcometh the world: and **this is the victory that overcometh the world, even our faith*** (1 John 5:4)!

So, no matter *how many* people come against us, for sharing the Gospel of Jesus Christ, so long as our faith in God’s Word (and Jesus Christ) *remains strong* and we *earnestly* strive to obey Him, He will *always* help us out of all situations and troubles... just as He did for this Psalmist and so many other faithful people to Him since (and before) then. And this is something we must keep tightly in our heart and mind *always* (i.e. remember it)! For hard times *are* coming (i.e. the

‘great tribulation’, Mth 24:21) and we need to have on all of the spiritual armor of God (Eph 6:14-18) so we *may be able to withstand in the evil day, and having done all, **to stand*** (Eph 6:13) for we *wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places* (Eph 6:12)...

3 For though we walk in the flesh, we do not war after the flesh:

*4 (For the weapons of our warfare are not carnal, but **mighty through God** to the pulling down of strong holds;))*

*5 **Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ**;*

*6 And having in a readiness to revenge all disobedience, when your **obedience** is fulfilled.*

2 Cor 10:3-6

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

2 Tim 2:3-4

We’ll pick this up in part 3...

AMEN.