Part 3 – The Name of the Lord Endureth Forever

In part 2 we learned about the Lord's (YHVH's) superiority over *all* of His creation. And that's why the Psalmist (likely Hezekiah) wrote that the Lord (YHVH) is *above all* 'gods', which includes anyone (or anything) that is called a 'god' on earth, *and* in heaven. And, because He's the Creator of *all* things, he does that which pleases *Him*. But thankfully, that which He does is always righteous and holy (Ps 145:17; Deut 32:4)! And the Psalmist then began to give some examples of *what* the Lord (YHVH) has been 'pleased' (desired) to do; such as how He forms the clouds and causes lighting to mix with rain (in electrical storms), which brings much needed nitrogen to the earth's vegetation. And He also uses the wind to impact the earth in the way which He wants - which can be used to bless His children or (if they are rebellious) to punish them. And these capabilities of His are what *distinguishes* Him *from all others* who are called 'gods' (in heaven *and* on earth). For *no one else* is able to do the things that the Psalmist has been speaking of *because* the Lord (YHVH) is *far superior* to all of His creation. And, we'll pick up in this Psalm with Hezekiah pointing out how He's used His creation, in times past, to make sure His will was done…

Psalm 135
8 Who smote the firstborn of Egypt, both of man and beast.

So, after pointing out how the Lord (YHVH) is above all 'gods' (rulers) on earth, *and* in heaven, and how He has *full* control over *all* His creation (even the weather), the Psalmist (likely Hezekiah) now explains how the Lord (YHVH) uses His creation (the 'destroyer' in this case, Ex 17:23; 2 Thess 2:3) to *punish* mankind with. And this verse is, of course, referring to the tenth (and final) plague that the Lord (YHVH) caused to come upon Egypt. And what is most miraculous about this plague is that, it wasn't just the firstborn (son) of the Egyptians that died, but *also* of the 'beast' (cattle). Further, the 'status' of the firstborn *didn't matter*; from those who were prisoners in a dungeon to the firstborn son *of Pharoah himself*, **they all died**. And truly, this *would have* happened to Israel as well, had they *not* obeyed Moses' command (from God) to put the blood of the lamb on their doorposts! But, this was one of the (few) times they <u>all</u> did *actually* <u>obey</u> Moses; and thus, their firstborn sons, and cattle, were spared (Ex 12:28). So again, the point here is that: this *miraculous* act was something that *only* the Lord (YHVH) could do, i.e. it *distinguishes* Him from *all others* who are called 'god'…

Psalm 135
9 Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

And now the Psalmist (Hezekiah) speaks, collectively, of the other plagues the Lord (YHVH) brought upon Egypt – and even Pharoah, and his servants, were not spared from them. In fact, Ex

9:11 tells us that the "*And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians*". And this also shows how the Lord (YHVH) is not a 'respecter of persons' (Rom 2:11, 1 Pt 1:17, Col 3:24-25), which simply means that He is *totally* just, and fair, in His judgments. The same standard (His Word) *applies to everyone* (John 12:46-48). So, even the rich, and powerful, in Egypt were impacted by the plagues, as well as the poor. Now, the word '**tokens**' here means ***a signal*** (literally or figuratively), ***as a flag, beacon, monument, omen, prodigy, evidence***, etc. (#226). In the context of this verse, it would be best rendered as 'evidence'. And then the word '**wonders**' means a ***miracle*** and, by implication, can also mean ***a token*** or ***omen*** (#4159). So, the Lord (YHVH) sent miracles into the midst (center, #8342) of Egypt to prove (as evidence) that He was *more* powerful than all of their false 'gods'… for though the Egyptians prayed to their *false* gods, they *could not save them* from the plagues that the *true* God (YHVH) sent upon them! When Moses, and Aaron, first went to Pharoah, and *demanded* (for the Lord, YHVH) that he let Israel go free, Pharoah replied, "*Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go*" (Ex 5:2). Well, by the last plague (death of the firstborn), Pharoah had well *found out* who Yehovah was! Not only was He calling Israel's God by His *Sacred* name (Yehovah, #3068) by the last plague, but he also allowed Israel, their families and animals, to go free. Further, he even asked Moses to give him a blessing (Ex 12:31-32)!

So, as the Lord (YHVH) told Moses, even before the plagues began, the purpose of the plages was *to make it clear to the Egyptians* (and to Israel as well) that He IS the 'Lord', i.e. Yehovah (#3068) – meaning, He's the only Eternal, and Self-Existent 'God' on earth *and* in heaven (Ex 7:4-5). In other words, the Lord (YHVH) wanted the Egyptians to know that their false gods were *not* the *true* God, who Created us. And, as study on the plages reveals, many of the plagues were directed towards things that the Egyptians actually *worshiped*, i.e. the Nile River, frogs, etc. [https://t.me/BibleStudyBooks_Exodus/26] So, the Lord (YHVH) actually made Egypt to ***loathe*** the very things *they worshipped* (ex: Ex 7:18). And again, the purpose was, not just to get the Egyptians to free Israel, but *also* to prove to them that, there *is no other* 'god' *above* our Creator, Yehovah! And the Egyptians saw this in 'real time', i.e. though they prayed to their *false* gods, they *could not save them*. And that *proved* they were truly *powerless*, while Israel's God (YHVH) had *immense* power, even over *creation itself*.

So, the Exodus account really is a good example to *prove* that Yehovah is truly *far greater* than, and *above all*, that is called 'god'. And, in the *prophetical* sense, this is *why* the Lord (YHVH) will *again* show 'signs and wonders' (great plagues) during the 'great tribulation' - through the hands of His two witnesses (Rev 11:3-6). And, at the very end of the 'great tribulation', the Lord (YHVH) will also pour out His great 'cup of wrath' (Rev 16, Zech 14, etc.) which will *also* prove to *everyone* that there is **no** 'god' (*not even Satan*, 2 Thess 2, Rev 13) *greater than* the Living God, Yehovah (Rev 15:4)! And that's *why*, when Jesus Christ returns, *all knees* will bow *to Him*

and, even the wicked will be *forced* to confess that *He is* indeed the King of kings, Lord of lords and God *above all* gods (Isa 45:23; Rom 14:11-12; Phil 2:10-11).

Psalm 135
10 Who smote great nations, and slew mighty kings;
11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

Now, the Psalmist (Hezekiah) points out that there were *many other examples* (aside from Egypt) that prove God (YHVH) has power over *all* His creation - which proves He truly **is** *the* God *above all* other 'gods'. The word '**smote**' here means ***to strike*** - lightly or severely, literally or figuratively (#5221). And the word '***great***' means ***abundant in quantity, size, age, number, rank, or quality*** (#7227). And the word '**nations**' here means ***a foreign nation*** (i.e. a Gentile, #1471). And the word '**mighty**' means ***powerful*** or (by implication) ***numerous*** (#6099). So, aside from the 'Egypt example', there were *many other* foreign nations that were greater in size *and* power, than Israel. Yet, the Lord (YHVH) was *able* to conquer them; and He did so for the sake of His people, Israel. So, this is likely referring to their journey out of Egypt, and through the wilderness, where the Lord (YHVH) gave Israel the victory over such nations as the Amalekites, who *viciously* attacked Israel (likely to get their fresh water source) *from 'behind'* (where the children and old people were), as Exodus 17 records. And Num 21:1-3 also records how "king Arad the Canaanite" fought (also unprovokedly) against Israel when they were migrating through the wilderness. And the Lord (YHVH) gave Israel the victory over them too.

Yet, the Psalmist (Hezekiah) also *specifically* mentions the king of the Amorites and the king of Bashan. And this too is recorded in Numbers 21 (verses 21-32). And yet again, Israel was *unprovokedly* attacked. They merely asked the king of the Amorites (via messengers) if they could pass through their territory (to get to the Promise Land); and they even promised to stick to the 'king's high way' so they wouldn't be a bother to them. Yet, the king wouldn't allow it and sent out his army against Israel. Yet again, the Lord (YHVH) gave Israel the victory over them. And then they went towards Bashan, where the king Og lived. Yet again, they were attacked (unprovokedly) and the Lord (YHVH) gave Israel the victory (Num 21:33-35; Deut 29:7-8). It's also important to understand that there were remnants of the giants living in these lands (Num 13:29-33), which further proves that it was indeed the Lord (YHVH) who gave Israel the victory. For, as Deut 3:11 says, Og (the king of Basham) had a bedstead of nine by four cubits, which means he was roughly 18 feet high and 15 feet wide! And this is why the first generation of Israelites (who greatly lacked faith in the Lord) refused to attack these nations (Num 13) and thus lost their right to inherit the Promise Land (Num 14).

But, the point to these verses is the fact that, each time Israel had victory, it was *because* the Lord (YHVH) was *helping* them! And this truth is amplified by the fact that Israel (who were previously slaves and *didn't* have much experience in war) were able to conquer men (and

nations) who were *much* larger, and stronger, than they were. Thus, it truly was Yehovah who 'smote great nations' and 'slew mighty kings'. As Jesus so well said, "*without me ye can do nothing*" (John 15:5). And, as Paul so well said, "*If God be for us, who can be against us*?" (Rom 8:31)! And this short 'history lesson' should remind us *why* we can (and should) *always* trust in our Heavenly Father (YHVH). For, when He gives us a promise (i.e. that you'll enter the Promise Land *of eternity* IF you trust and obey Him) then we can truly *count on it*! But, if we're like the faithless generation of Israelites who first came out of Egypt, we'll lose our right to the *first* resurrection (Rev 20:4-6) when Jesus Christ returns (Mth 7:21-23). And, short of sincere repentance, will *also* be *totally* destroyed, so we'll *never exist again* (at the end of the Millenium, Rev 20:10-15). So, the *history* of the Bible teaches us *why* we can (and should) trust in the Lord (YHVH). For He truly is greater than all other 'gods'. And, if we simply *trust and obey* Him then we *will* inherit the *world* (John 16:33; Lk 22:30, 12:32; Rev 3:21), just as Israel inherited the Promise Land…

Psalm 135
12 And gave their land for an heritage, an heritage unto Israel his people.

So, this verse is referring to the land of the heathen, as noted in prior verses. Indeed, Israel did inherit those lands (Num 21:25-35, 32:18-42, 34:14-15, Josh 12:7, 18:7) as well as the 'Promise Land' that God (YHVH) had promised Abraham, Issac and Jacob (Gen 12:1-7, Gen 13:14-17, Gen 15:4-5, 18-21, Gen 17:1-11,15-21, Gen 22:15-18, Gen 26:2-5, Gen 28:10-15, Gen 35:9-13), as the book of Joshua also documents. So, true to His Word, the Lord (YHVH) *did* cause Israel to inherit the Promise Land; and it was *because* He is *far greater* than *all other* 'gods' that this came to pass. Psalm 124 [https://t.me/BibleStudyBooks_Psalms/1889] made this point *really well*, when it stated that, if the Lord (YHVH) had not been *for* Israel ('on our side') then Israel would have been 'swallowed up' by the heathen nations *long* before they even came to the Promise Land!

Again, this should give us great comfort. For our Heavenly Father (YHVH) has promised us an eternity where we can live on earth in *total* peace and happiness (Rev 21-22). But, just as Israel had to fight to enter the Promise Land, so too do we have to fight *spiritually*, as Ephesians 6 well explains. And, just as the Lord (YHVH) *always* helped Israel in their battles – so long as they trusted in, and obeyed, Him – so too will He *always* help us in the *spiritual* battles we face, *now* and in the *soon coming* 'great tribulation' (https://t.me/BibleStudyDownload/424), when Satan himself (who is the 'antichrist', https://t.me/BibleStudyDownload/345) is cast *to the earth* with his fallen angels (Rev 12, 2 Thess 2, etc.). But, in order to have the victory over our enemies, we *must* be on God's 'side'. And that means we *must* love, trust and obey **Him** *no matter what* comes our way! For the Lord (YHVH) has proven (through the history the Bible documents) that He is well able to perform that which He promises. And that should give us the confidence to

"fight the good fight" (1 Tim 6:12; 2 Tim 2:3-4; Eph 6, etc.) just as so many others have done before us (Heb 11-12).

Psalm 135
13 Thy name, O LORD, endureth for ever; and thy memorial, O LORD, throughout all generations.

So, after pointing out some examples that prove how the Lord (YHVH) is *far greater* than, and *above all* other 'gods', the Psalmist (Hezekiah) begins to praise the Lord (which is the subject of this Psalm) for another one of His wonderful characteristics, i.e. for His *eternality*. Now, the word '**name**' here (again) means ***an appellation***, as ***a mark*** or ***memorial of individuality***; but (by implication) it can *also* mean ***honor, authority, character*** (#8034). So, the Lord's 'name' *defines who He is* and *what He's like*, i.e. His character, but *also* His authority and *why* we should honor Him. And *both* times word '**Lord**' is used here it is God's sacred (and covenantal) name **Yehovah** (i.e. YHVH) which means (the) ***self-Existent*** or ***Eternal*** (#3068). So, His name *reveals* that our Heavenly Father (Yehovah) is the *only* one who has *always* existed and *always* will, which is why He is *eternal* (Rev 1:8, 4:9, 11:17, 16:5, 22:13). And, quite naturally, that's *why* Hezekiah wrote that Yehovah's name '**endureth for ever**', which means ***to the vanishing point***, ***time out of mind*** (past or future), i.e. (practically) ***eternity*** and can also mean ***always*** (#5769). Thus, because Yehovah **is Eternal** (Rev 1:8, 11, 21:6, 22:13) ***so is His 'name'***. And that's *why* He is "*the Alpha and Omega, the beginning and the end, the first and the last*" (Rev 22:13). So, in a very literal sense, Yehovah's name *does* endureth *forever* because He Himself *does too*.

And then the word '**memorial**' means ***a memento, recollection***, and (by implication) can also means ***commemoration*** (#2143); this word is often rendered as *remembrance* or *memory*. And it comes from a prim root that means ***to remember, to mention*** or ***mark*** (#2412). And the words '**throughout all generations**' is one Hebrew word that means ***a revolution of time***, i.e. ***an age*** or ***generation*** as well as a ***dwelling*** (#1755). So, no matter how many generations of people die off, the Lord's name (Yehovah) is *still* remembered; and that's because He is the *true* God, i.e. the *Eternal* God who created us! And this fact will be contrasted to the vanity (and temporariness) of idols, here in a couple verses. As Isa 40:6-8, and 1 Peter 1:24-25, both declare, while our flesh bodies (which they liken to the temporariness of grass and flowers) will 'withereth' away (i.e. we will all die *someday*, Heb 9:27), the Word of God *endures forever*! And, as John 1:1 tells us, God and His Word *are the same*; so, they both are *eternal* and thus, will be *remembered forever*.

Now, another interesting thing about this verse is that: it's *nearly identical* to what the Lord (YHVH) *Himself* said (about His Name) when Moses asked Him *what His name was*. Moses wanted to know what to tell the children of Israel, when he went to them (per God's command), and told them he was sent by 'God' to free them (with God's help, of course) from Egyptian bondage. And, after giving Moses the etymology of His Sacred Name ("I AM THAT I AM",

which you can learn more about via this study, https://t.me/BibleStudyTruth/946) the Lord (YHVH) said, "*Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: **this is my name for ever, and this is my memorial unto all generations***" (Ex 3:15). So, we see that God Almighty *wanted* His Sacred Name to be known – *and used* by Israel – throughout *all* their generations, which means *forever*. Thus, it is actually *very* important to our Heavenly Father that we *know* His Sacred (and covenantal) name (Yehovah). And that's because, His name *defines who He is* - for He *alone* is Eternal *because* He is Self-existent. Again, that's why He said (of Himself) that He is "*the Alpha and Omega, the beginning and the end, the first and the last*" (Rev 22:13). And therefore, God's Sacred Name (Yehovah) should *still* be known amongst those who are 'of Israel', which *now* includes both Israelites *and* Gentiles alike… that is to say, those of any race *who believe in Jesus Christ* (Gal 3). In other words, Christians *should* know God's sacred name *because* it teaches (and reminds us) who He is and what's He's like!

Psalm 135
14 For the LORD will judge his people, and he will repent himself concerning his servants.

So, after pointing out that God's Sacred Name (Yehovah, i.e. YHVH) endures *forever*, and *will* be a memorial (remembered) *forever*, the Psalmist (Hezekiah) points out how the Lord (YHVH) will 'judge' His people, Israel. The word '**judge**' here means ***to rule, judge*** (as umpire) or ***to strive*** (as at law) (#1777). And the word '**people**' means ***a tribe*** (#5971) and is *most certainly* referring to *the children of Israel* here. And then the word '**repent**' means ***to sigh***, i.e. ***breathe strongly***, (by implication) ***to be sorry***, i.e. (in a favorable sense) ***to pity, console*** or (reflexively) ***rue***; or (unfavorably) ***to avenge*** (oneself) (#5162). And the word '**concerning**' is a preposition that can mean several things, such as ***above, over, upon*** or ***against*** (#5921) while the word '**servants**' does mean ***servants*** (#5650) – and, again, this is referring to the children of Israel (Ex 32:13; Lev 25:42; Lev 25:55; Ps 90:13-16, etc.).

So, the first part of this verse tells us how the Lord will 'judge' (rule, judge, strive) His people (Israel). And the latter part tells us that He will 'repent' (pity, console, avenge) Himself 'concerning' (for, upon, against) His 'servants' (Israel). So, what this verse is saying, is how the Lord (YHVH) judges (punishes) His people, Israel. Yet, as the latter part says, He also pities them. And we're told *why*, in Deut 32:26 - which says the *exact* same thing as this 14th verse (here in Ps 135) but, it adds "*when he seeth that their power is gone, and there is none shut up, or left*". So, while the Lord (YHVH) does 'judge' (and punish) His people for their sins, He also has pity upon them *when* their 'power is gone' and there is none 'shut up or left', which (in the context of this verse) simply means there's no one left to defend, or protect, them (as in 2 Kings 14:26). After all, the Lord (YHVH) is the one who defended and protected Israel! So, when He refused to do so (because they were sinning against Him) then there was no one to protect them. And that's why He had pity on them, *so long as* they repent and turn back to Him! The history of

Israel gives us a *long list* of examples of this. In the book of Judges, for example, we're often told how the Lord (YHVH) 'sold' Israel into the hands of the enemy *because* they went 'whoring' after other gods and idols (Judg 3:7-9, 4:1-9, 6:1-16, 10:6-11:22, etc.). And Judg 2:11-19 gives us a *really* good summary of how Israel would start worshiping other 'gods' (which caused them to break God's Laws); and that caused the Lord (YHVH) to *let* their enemies oppress them (i.e. He 'sold' them into the hands of their enemies). And then, when the children of Israel would (finally) call upon Him for help, He indeed had pity on them, and sent someone to 'save' them from their oppressors. And the history of the kings shows this 'process' too but, the Lord's (YHVH's) helping Israel *always* depended upon their turning back *to Him* in *sincere* repentance *and* asking for His help.

So, this 14th verse (here in Ps 135) is simply explaining how the Lord (YHVH) even 'judged' (and punished) His people *when* they sinned against Him. Yet, He *always* 'repented Himself' (i.e. had pity on them) when they would call out to Him for help, with earnest repentance. And the point the Psalmist is making is, clearly, that: Israel's existence (and prosperity) *solely* depended upon the Lord (YHVH) *helping* (defending) *them*. Again, Psalm 124 well pointed out, if the Lord (YHVH) had not helped Israel so many times, their enemies would have totally 'swallowed them up' so they would have *ceased to exist*. And this point reinforces the fact that the Lord (YHVH) is truly *far greater*, and *above all*, other 'gods' and idols. For, whenever Israel turned to worshiping (and calling upon for help) *false* gods, and idols (which were made to worship false gods), they *always* found themselves *worse off* than when they worshiped (and called upon for help) the *true* God (YHVH). And that's because the true God (YHVH) is the ONLY one who could save Israel out of any trouble… and this is a fact that remains true to this very day! This is why Paul urges us to look back at the many examples of Israel's history, for we should learn from them how detrimental it is to worship false gods and idols (1 Cor 10:1-12). That's why he also urges us to flee from idolatry (vs 13 – Col 3:5) and remember that, God is *always faithful* to help us with *any* trial, or temptation, that comes our way… so long as we are *truly worshiping Him* (i.e. to love, fear and *obey* Him, vs 13).

Further, this 14th verse (in Ps 135) also reminds us how the Lord (YHVH) is *not* a respecter of persons' (Deut 1:17, Acts 10:34, Rom 2:11, 1 Pt 1:17, Col 3:24-25), which means He is not partial in His judgment. For, He did not even allow His own 'chosen' people (Israel) to sin without punishing them. So, all people (regardless of race, gender, nationality, wealth, position in life) will *all* be judged by the same standards, which is His Word (John 12:46-48; Rom 2:14-16). So truly, in every sense, the Lord (YHVH) **is** "*righteous in all his ways, and holy in all his works*" (Ps 145:17) <u>because</u> "*all his ways are judgment*", for He is a "*God of truth and without iniquity, just and right is He*" (Deut 32:4). And this this is *yet another* reason He is *far greater*, <u>and</u> *above all others* that are called 'god'…

9 <u>Wherefore we labour</u>, <u>that</u>, whether present or absent, <u>we may be accepted of him</u>.

*10 For we must **all** appear before the judgment seat of Christ; that **every one** may receive the things done in his body, according to that he hath done, whether it be good or bad.*
2 Cor 5:9-10

We'll pick this up in part 4…

AMEN.