**Part 1 – The Lord's Great Power and Infinite Understanding**

We've now come to the ***fortieth*** chapter in the "Deuteronomy Book" (the *fifth*, and *final*, 'book' of the Psalms) which has the overall subject of "***God's Word is the Only Good***". And that means that all blessing *for man* (Genesis, 1st book), all blessings *for Israel* (Exodus, 2nd book), all blessing *in relation to sanctuary* (Leviticus, 3rd book), and all blessing for *the earth and nations* (Numbers, 4th book) **are bound up in the Living Word of God**! And that's *why* **the Living Word is the *root*, and *source*, of <u>all</u> blessings**. And let's remember, the last five Psalms (of the book of Psalms) are all "hallelujah" Psalms because they *all* begin, and end, with "*Praise ye the Lord*", i.e. Hallelujah. And, just as the book of Psalms are divided into categories, that pertain to each book of the Pentateuch [https://t.me/BibleStudyBooks_Psalms/5], so too do each of these *last five* Psalms pertain to each book of the Pentateuch, i.e. Genesis (Ps 146), Exodus (Ps 147), Leviticus (Ps 148), Numbers (Ps 149), and Deuteronomy (Ps 150). And that's *why* the subject/title of **Psalm 146** was "***First Hallelujah Psalm (Genesis)***". So, just as Psalms 1-41 spoke of things pertaining to Genesis, so too did Psalm 146. And that's why the Psalmist warned us *not* to trust in mankind but, rather, our Creator (Yehovah). For He is the *only* ***everlasting*** strength (Isa 26:4) there is *because* He's <u>all</u> powerful, <u>all</u> knowing, <u>all</u> present, *and* <u>totally</u> righteous *in every way*, as Ps 145:17 so well pointed out! And, He is also Eternal, as is His Son (Jesus Christ), who *will* rule righteously (over heaven and earth) *forevermore*, upon His return!

And now we come to **Psalm 147** which has the subject/title of the "***Second Hallelujah Psalm (Exodus)***". So, just as Psalms 42-72 spoke of things pertaining to Exodus (i.e. *the nation of Israel*), so too does this Psalm 147. Additionally, this chapter has neither any subtitle, nor subscription. So, we don't know *who* wrote it, nor even at *what point in time* it was written. But regardless, we know that ***all*** *scripture is given <u>by inspiration of God</u>, and is* ***profitable*** *for <u>doctrine</u>, for <u>reproof</u>, for <u>correction</u>, for* ***instruction in righteousness****: That the man of God may be perfect, <u>throughly furnished</u> unto all <u>good</u> <u>works</u>* (2 Tim 3:16-4:1). So, this Psalm (as with the others) is *still* well worth our studying…

*Psalm 147*
*1 Praise ye the LORD: for it is good to sing praises unto our God; for it is pleasant; and praise is comely.*

So, this Psalm also begins with the phrase "*praise ye the Lord*", as did the last one (Ps 146) and many others (104-106, 111-113, 116-117, 135). And, the meaning of this phrase (praise ye the Lord) is *the same* here, as it was in the other Psalms. So, the word '**praise**' here is *still* the Hebrew word ***halal*** (#1984), a primitive root that means ***to be clear*** (orig. of sound, but usually of color); ***to shine***; hence, ***to make a show***, or ***to boast***; and thus, *to be* (clamorously) *foolish* or, ***to rave***; and, causatively, can mean ***to celebrate*** or ***to stultify***. So, in the context of this verse, to ***<u>celebrate</u>*** (all that the Lord, YHVH, has done for us) is what the word 'praise' means. And then,

the word '**Lord**' is **Yahh,** or **Yah** (#3050), which a contraction (i.e. shortened version) for God's sacred name ***Yehovah***, #3068, but it means the same thing (***self-existent*** and ***eternal***). Thus, *Yah is Yehovah in a special sense and relation***.** It thus **reveals Yehovah as having BECOME our Salvation** (first occurrence Ex 15:2), He Who IS, and WAS, and IS TO COME. Therefore, the Hebrew words in this phrase are: **halal** (#1984) **Yah** (#3050), which is a Hebrew phrase most Christians are actually familiar with, i.e. "*Hallelujah*".

But then, the Psalmist *goes on* to speak of what a *pleasure* it is to worship the Lord (YHVH). And, the word '**good**' here does mean ***good*** (as an adjective) *in the widest sense*; yet it can also be used likewise as a noun, as in ***a good thing, a good man or woman; the good, goods or good things, good men or women***, or also as an adverb, i.e. ***well***. So, in the context of this verse, the Psalmist is saying it's a *good thing* to "**sing praises**" (i.e. ***celebrate in song and music***, #2167) to our "God" (***the Supreme God, who is our Creator***, #430). And, while the word 'good' has many meanings (according to the Webster's dictionary), the Psalmist goes on to explain *what* he means by 'good'. Now, the word '**pleasant**' here actually means ***delightful*** (#5273), while the word '**praise**' means ***laudation*** (i.e *the act of praising*, #8416), and the word '**comely**' means ***suitable*** or ***beautiful*** (#5000). So, it is a *good thing* to sing praises (*celebrate in song and music*) to our God (the *Supreme* God, our *Creator*) because it is *delightful* and *suitable* to praise Him. In other words, not only does our Heavenly Father (who is the Supreme God *because* He's our Creator) ***deserve*** our praises but, it's also *beneficial to us* as well! For, not only does our Heavenly Father love, and bless, us when we glorify (via our praise) Him but, doing so (praising Him), helps us to *remember why* we love Him so much! You could also think of this as a form of 'counting our blessings', which truly keeps *spiritual* corruption (via lust, i.e. covetousness, *which is idolatry*, Col 3:5) **away**. So, praising the *true* God (the *Supreme* God, who is *our Creator*) **is** delightful and *very* befitting (even *to us*) indeed!

*Psalm 147*
*2 The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.*

So, after calling for the Lord (YHVH) to be praised (Hallelujah), and explaining how befitting, and delightful, it is to do so, the Psalmist begins speak of *reasons* to praise the Lord (YHVH). And, the first two reasons he gives for praising the *Supreme* God are both *pertaining to Israel*. Remember now, this book is the *second* 'Hallelujah' Psalm *because* it pertains to the Exodus book, which pertained to *Israel as a nation*. So, it's not surprising to see the Psalmist speak of what God had done *for Israel*. And the Psalmist also uses (for the first time in this Psalm) God's Sacred Name, ***Yehovah*** (rendered as '**Lord**'), which means ***self-existent*** and ***eternal*** (#3068) [https://t.me/BibleStudyTruth/946]. So, God's Sacred name points out that our Heavenly Father (Yehovah, a.k.a. YHVH) 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). However, Yehovah's Sacred Name is also His 'covenantal' Name, too. That's *why* He first revealed His Sacred Name to Moses (Ex 3:14-15;

6:2-4), who then revealed it to the children of Israel (Ex 4:29-31), with whom He made a *national* covenant with on Mount Sanai (as this Psalm will point out at the end). So, while the Psalmist *first* used the 'title' of 'Elohiym (#430, rendered as 'God') in verse 1 (when he made the call for *all* people to 'praise the Lord'), he is now using God's *Sacred*, and *covenantal*, Name (YHVH) in verse 2 (when speaking of what YHVH has done for Israel).

So then (in verse 2), the Psalmist first states that "***The LORD doth build up Jerusalem***". And, as we've already learned, the word "**Lord**" is **Yehovah** (i.e. YHVH, #3068), Gods Sacred, and covenantal, name. And then the words '**doth build up**' are one Hebrew word that simply means ***to build***, literally and figuratively (#1129). So, in the Hebrew, there is no reference to **re**building Jerusalem, i.e. *post-exilic* building, as some think this is referring to. The Psalmist is simply stating that the Lord (YHVH) was the one who *built* Jerusalem. And this is true; for while the Jebusites founded the city (which they called Jebus, Judg 19:10), it was God's *anointed* king (David) who led Israel to conquer the city, shortly after he was anointed king over *all* of Israel. And, David not only renamed it to Jerusalem (which means "founded peaceful", #3389) but also made it the capital of Israel (1 Chron 11:3-7). And that's *when* the Lord (via David) began to 'build' Jerusalem into a strong, and powerful, city, as 1 Chron 11:9 tells us. And later, David brought the Ark of the Covenant to Jerusalem as well (2 Sam 6:12-17; 1 Chron 15), establishing the city as the center of worship for Israel, as well as the capital. And, in the 16th chapter of the great book of Ezekiel [https://t.me/BibleStudyBooks_Ezekiel/293] our Heavenly Father actually *claims* the credit for 'building' Jerusalem into a glorious city. And, He does so by using the analogy of a babe cast off by its mother, which He then saved, cleaned up, nourished and cared for while she grew. And He also used the analogy of how He *metaphorically* married her (Jerusalem) to point out how He chose Jerusalem to be the capital (and center of worship) for Israel. Yet, He also goes into great detail how she corrupted herself (becoming a 'whore') after all the kindness He had showed her. But, He also explained His future plans for Jerusalem, i.e. how He would chasten her, clean her, and then rule from Jerusalem *forevermore*. So, indeed, the Lord (YHVH) *did* 'build' Jerusalem, and (in His own words) He even explained *how* He did so!

So, to reiterate, this is not speaking of the ***re****building* of Jersualem, *after* Cyrus allowed *some* of the tribe of Judah to go back, which the books of Nehamiah and Ezra speak of. This is simply speaking of how the Lord (YHVH) built Jerusalem up into the strong, glorious and, righteous city she was *during the days* of David and Solomon. And, of course, because our Heavenly Father has promised He will rule from Jerusalem *forever* (at Jesus' returns, Ezek 16:60-62), this *also* looks forward to "New Jerusalem" (Rev 21), which is the "*city which hath foundations,* ***whose builder, and maker, is God***" that Abraham looked for (Heb 11:8-10). And, as Paul also explained, in 1 Cor 3:9-17, **we** *who accept Jesus Christ* (vs 11) **are** "God's building" (Temple) *when* the Holy Spirit *dwells within us* (vs 9, 16). So, *prophetically* speaking, the Lord (YHVH) is building New Jerusalem *at this very moment*! Therefore, each time another one of His children *earnestly* repents for their sins, and begins to study God's Word (with understanding), the

'stones' (1 Peter 2:5) of New Jerusalem *are being laid*. And that's one of the beautiful things about studying the Psalms (yea, all of God's Word) - for even when they speak of things that are now *history to* us, it *many times* has a future fulfillment (Ecc 1:9).

And then (going back to Ps 147:2), the Psalmist also writes that the Lord (YHVH) "***gathereth together the outcasts of Israel***". The words '**gathered together**' here means ***to collect***; hence, ***to enfold***, i.e. *enclose, surround, embrace* (#3664). And then the words '**outcasts**' is a prim root that means ***to push down*** (#1760). So, the word *really doesn't* literally mean 'outcasts' as it is rendered in the KJV. The Psalmist is simply saying the Lord (YHVH) collects (or embraces) those who are 'pushed down'. Of course, our Heavenly Father **has** *promised* to re-gather Israel (when Jesus Christ returns, Ezek 37), *as well as* all those of *any* race who love, and serve Him faithfully (Isa 56:3-8; Jer 23:3, 31:10, 32:37; Ezek 34:14; Matt 24:31; Mark 13:27; John 10:16). But, pertaining to this verse, he's speaking of those who are 'pushed down', *not* those who were 'cast out' of the Promise Land. And actually, the next verse goes on to explain *what* he meant by the Lord (YHVH) 'gathering' the 'outcasts' of Israel …

*Psalm 147*
*3 He healeth the broken in heart, and bindeth up their wounds.*

So, after speaking of how the Lord (YHVH) built Jerusalem, and collected (embraced) those of Israel who were 'pushed down', he now explains *who* he was speaking of that were 'pushed down'. And we should remember that, historically, before David became king over all of Israel, they had been, for many years (on and off) oppressed by their enemies. And this is because, during the days of the Judges, Israel was not *consistently* obedient to the Lord (YHVH). As Judges 2 explains, when good leaders died, Israel went whoring after other gods, and idols; and (consequently) the Lord (YHVH) would allow foreign nations to oppress them. But, when they finally got tired of it, turned back to Him *sincerely*, and called to Him for help, He would raise up a good leader (judge), who would lead the nation *back to the Lord* (YHVH) and help them fight their enemies. And even during the days of the first king (Saul) this process continued. It was not until David that Israel began to have *very good* success, militarily *and* spiritually. For David *never* worshiped false gods or idols; and thus, the Lord (YHVH) blessed the Israelite army under David's command. And David also caused Israel *to obey* the Lord (YHVH) when he "*executed judgment and justice among all his people*" (Chron 18:14). So, when this verse 3 speaks of the "broken in heart", and those who were "wounded", it's speaking *historically* those in Israel *when they were being oppressed* by the heathen nations.

However, this verse is *also* very true (and prophetical) of *anyone* who is 'broken in heart' and 'wounded'. The word '**healeth'** here means (properly) ***to mend*** (by stitching) but, (figuratively) can also mean t***o cure*** (#7495). And the word '**broken**' simply means ***to burst*** (literally or figuratively, #7665). And the word '**heart**' does mean ***heart*** but, it's also used (figuratively) very

widely for ***the feelings***, ***the will*** and even ***the intellect***, as well as for ***the centre of anything*** (#3820). So, in the context of this verse, the Psalmist not speaking about the *physical* organ that pumps our blood, but rather, our *spiritual* heart [https://t.me/BibleStudyTruth/1017], which is the part of our ***intellect*** (spirit) that has our '***will***', i.e. feelings, emotions, desires, intentions and motivations. So, those who are "pushed down" (vs 2) means those whose *spiritual* 'heart' has been 'broken' (burst)… and this happens to people *a lot*. Such as those who have lost a loved one, have had great disappointments in life (for one reason for another), are being oppressed (as Israel was for many years,) and so forth - people get *spiritually* hurt (deeply) for *many* reasons. And, our Heavenly Father *knows* when we're hurting inside (i.e. spiritually). Yet, so long as we're *earnestly* seeking Him, He *will* heal us.

That's *why* the Psalmist goes on to say that He "***bindeth up their wounds***". The word "**bindeth**' here means ***to wrap firmly*** (especially a turban, compress, or saddle); and, figuratively, it can also mean ***to stop*** or, even ***to rule*** (#2280). And, while the word '**wounds**' can mean an ***idol***, in the context of this verse it means ***a pain*** or ***a wound*** (#6094); and the prim root it comes from shows it can even mean ***worry, pain*** or ***anger*** (#6087). So, our Heavenly Father knows how to stop our *inner* pain and heal us *spiritually*. That's why He said, "*I dwell in the high and holy place, with him also that is of a contrite and humble spirit,* ***to revive the spirit of the humble****, and* ***to revive the heart of the contrite ones***" (Isa 57:15). The word '**contrite**' here means ***crushed***, literally powder, or figuratively, ***contrite***, i.e. *repentant* (#1793). And the word '**revive**' means either to ***live*** or ***revive*** (#2421). And in Isa 66:2, He said, "*to this man will I look, even to him that is* ***poor*** *and of a* ***contrite*** *spirit, and trembleth at my word*". The word '**poor**' means ***depressed***, ***in mind or circumstances*** (#6041) and the word '**contrite**' means ***smitten***, i.e. (literally) ***maimed***, or (figuratively) ***dejected*** (#5223). And in Ps 34:18, we're told, "*The LORD is nigh unto them that are of a* ***broken*** *heart; and saveth such as be of a* ***contrite*** *spirit*". The word '**broken**' again means ***to burst*** (#7665) while the word '**contrite**' means ***crushed***, literally *powder*, or figuratively, ***contrite***, i.e. ***repentant*** (#1793). And in Ps 51:17 we're told that, "*a* ***broken*** *and a* ***contrite*** *heart, O God, thou wilt not despise*". The word '**broken**' again means ***to burst*** (#7665) while the word '**contrite**' means **to collapse** (phys. or mentally, #1794).

So clearly, our Heavenly Father **is** 'nigh' to those who are *deeply* pained (spiritually), *and* come to a good repentance, *and* seek him earnestly (as Ps 145:18 also pointed out). And He *does* know how to "revive" us, which is why Isaiah also prophesied that God would send Jesus Christ to "***bind up the brokenhearted****, to proclaim liberty to the captives, and the opening of the prison to them that are bound*" (Isa 61:1). And Jesus fulfilled this when He taught the truth (God's Word, John 17:17) during His ministry (Luke 4:17-21). Yet, He continues to do this (most wonderfully) via the Holy Spirit that the Lord (YHVH) gives us *when* we believe upon, *and* earnestly obey Him, the best we can (John 6:63; Eph 3:16-21, etc.). That's why Jesus told us that His Words *are* Spirit (i.e. the Holy Spirit) *and* they (God's Word) are *what* **give us life**, i.e. revive us *spiritually* (John 6:63). And further, in Matt 11:28-30, Jesus also said, "*Come unto me, all ye that labour*

*and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and* ***ye shall find rest unto your souls****. For my yoke is easy, and my burden is light*". So, via the Holy Spirit, Jesus Christ continues to fulfill this precious 3rd verse (in Ps 147) to this very day! And, you can learn more about that 'yoke' via this special study on **The Yoke** [https://t.me/BibleStudyTruth/859].

*Psalm 147*
*4 He telleth the number of the stars; he calleth them all by their names.*

So, after speaking of how the Lord (YHVH) heals (mends and cures) those (of Israel in the past, yet, many people still today too) who are 'broken hearted' (deep spiritual pain), and binds up (wraps) their wounds (and pains), the Psalmist now speaks of the 'stars'. Now, the word '**telleth**' here means (properly) ***to weigh out***, (by implication) ***to allot*** or ***constitute officially***; yet, it can also mean ***to enumerate*** or ***enroll*** (#4487). So, this one Hebrew word can mean to number (i.e. enumerate), to assign as a share or portion (allot), to constitute (found, establish, create) or to weigh out, i.e. to balance. And then the word '**number**' does mean ***a number*** - definite (arithmetical) or indefinite (large, innumerable; small, a few) – as well as (abstractly) ***narration*** (#4557). And then the word '**stars**' does mean ***a star*** (as round or as shining) but, figuratively, can also mean ***a prince*** (#3556). So, in the Hebrew, this is likely saying it's the Lord (YHVH) who both created, *and* thus numbered, the stars when He made them. Yet, He also "***calleth them all by their names***". The word '**calleth**' which means ***to call out to***, i.e. (properly) ***address by name*** (#7121). And the word '**names**' means ***an appellation***, *as a mark* or *memorial of individuality* and, (by implication) can also mean ***honor, authority,*** or ***character*** (#8034). So, our Heavenly Father has not only created, and numbered the stars but, he *also* has names for each, and every, one of them!

And, as we learned back when studying Psalm 19 [https://t.me/BibleStudyBooks_Psalms/189], our Heavenly Father has even written His precious "plan of salvation" into the stars via the Zodiac! And, in the great book of Isaiah, our Heavenly Father also takes credit for creating the stars, i.e. "*Lift up your eyes on high, and behold who hath created these things, that* ***bringeth out their host by number****: he* ***calleth them all by names*** *by the greatness of his might, for that he is strong in power; not one faileth*" (Isa 40:26). And this verse strongly suggests that when the Psalmist wrote that the Lord (YHVH) "*telleth the number of the stars*" (here in Ps 147:4), he **was** indeed speaking of creating them, for that's what Isa 40:26 is speaking of. So, the point the Psalmist is making is that: *not only* is the wonderful (gracious and merciful) way the Lord (YHVH) dealt with Jerusalem, and Israel, reason to praise Him, but *so is* the fact that He created (and numbered) the stars *and* named each and every one of them too. The Lord (YHVH) even used this fact to humble Job, when He asked *why* Job listened to his foolish 'friends' for so long (Job 38:1-2, 31-33) *instead of* coming *to Him* who *created all things*.

However, when the Psalmist speaks of the 'stars', we should also remember that God *promised* Abraham, Issac and Jacob that He would multiply their 'seed' (descendants) *as the stars of the heaven* (Gen 15:5, 22:17, 26:4; Ex 32:13). And truly, He was *faithful* to fulfill this promise (Deut 1:10,22; Neh 9:23; Heb 11:12). Further, Jospeh was also given a dream wherein the *tribes* of Israel were likened to stars (Gen 37:9). Further yet, Jesus Christ is also likened to Star too (Num 24:17; Rev 22:16). So, the children (descendants) of Abraham, Isaac, and Jacob (Israel) are also *likened to stars*, in the Word of God. And that's *why* it's interesting that the word 'telleth' here (in vs 4) can also mean 'to allot' (#4487). For, in Deut 32:8-9, we're told that, "*When the most High divided to the nations their inheritance, when he separated the sons of Adam,* ***he set the bounds of the people according to the number of the children of Israel****. For the LORD's portion is his people; Jacob is the lot of his inheritance*". The word '**portion**' here means ***an allotment*** (#2506). So, this means our Heavenly Father knew (far in advanced) *how many* 'children of Israel' would be born *and* already had their 'inheritance' (in the Promise Land) 'lined up' for them! And, as the *Companion Bible* as points out, the reference to *knowing the names of* the 'stars' points to God's knowledge of the 'names' in 'building up' *the nation of Israel* while they were in Egypt (Ex 1:7-20). And this too shows the amazing power, and great intelligence, of our Creator (YHVH). For He truly *does* have foresight that is *unfathomable* to us (Isa 55:8-9), which is actually the point the Psalmist goes on to make…

*Psalm 147*
*5 Great is our Lord, and of great power: his understanding is infinite.*

So, after speaking of how the Lord (YHVH) 'telleth the number' (created and numbered) of the stars, and even calls them all by name (which is also symbolic for the children of Israel), the Psalmist now gets around to *making the point* he was *leading up to*! And, let's not forget, he is giving us *reasons why* we should "*praise the Lord*". So then, the word '**great**' here means ***great*** *in any sense* (#1419). Yet, we know *what* the Psalmist is saying our Heavenly Father is *so great* in regards to, for he goes on to say that He is of '**great**' (***abundant in*** quantity, size, age, number, rank, quality, #7227) '**power**', which means ***vigor*** - both literally (i.e. ***force***, in a good or a bad sense) or figuratively (***capacity, means, produce***) (#3581). Yet, His '**understanding**' (***intelligence***, #8394) is also '**infinite**', which means ***indefinite*** (*innumerable*) in number (#4557). And, we've already seen a few examples of this, such as He (quite literally) 'wrote' His great 'plan of salvation' into the stars of heaven [https://t.me/BestStudyBible/14]. And even Paul himself *marveled* at the greatness of God's plan of salvation (Rom 11:33; Eph 3:8-9). And David also marveled at our Heavenly Father's Creation *and* amazing qualities (Ps 8, 139, 145, etc.). And the more a person studies God's Word, you truly *cannot help* but become 'in awe' of our Heavenly Father's *great* power, and infinite understanding (indefinite intelligence and wisdom). As Isa 55:8-9 points out, our Heavenly Father's thoughts, and ways, are *so far* above ours that it's like the difference between heaven and earth!

Now, there's one more word we have not yet looked at in this 5th verse. The word '**Lord**' here actually is not God's Sacred Name (Yehovah, #3068) but, another 'title' used for Him. It's the Hebrew word ***'Adown*** or (shortened) ***'adon*** (#113), which simply means ***sovereign***, i.e. ***controller*** (human or divine). And, while there are many sovereign rulers on earth ("lords"), there is only one Sovereign Ruler over **all** the earth. As the *Companion Bible* (in Apx 4 iii [1]) tells us, '*Adown* (or '*Adon*) is ***the Lord*** (Yehovah) ***as Ruler in the earth***. So, this 'title' teaches us that He is the *only* Sovereign Ruler over all the earth - all others who have sovereignty on the earth only control *parts* of the earth – not *all of it* as Yehovah does. And the reason for this is because Yehovah *is our Creator*; and He thus has *full control* over all the earth; no one else is 'above' Him in any way, shape or fashion. Therefore, this 'title' also praises the Lord (YHVH) because it points out His *great* power, and *infinite* understanding (intelligence) to create, *and* govern, His creation *for their benefit*. And that's *why* His 'plan of salvation' (i.e. to save His wayward children, https://t.me/BibleStudyTruth/1288) is 'written' *even into the stars*.

So, let's not forget the point the Psalmist is making. These are *reasons why* we should "praise the Lord". And, this also means that: He that numbered, and named, the stars can *also* handle helping *us* with our problems! So, *nothing* we're going through is too hard for him to fix, for He knows *how* to help us. He's our Creator (our *Heavenly* Father) after all, and His understanding truly **is** infinite, and His power **without limit**! So, *He's the one* we should 'go to' (via prayer) because, *only* He can help us through any, and all, problems we might have…

*14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,*
*15 Of whom the whole family in heaven and earth is named,*
*16 That he would grant you, according to the riches of his glory,* ***to be strengthened with might by his Spirit in the inner man;***
*17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,*
*18* ***May be able to comprehend with all saints what is the breadth, and length, and depth, and height;***
*19 And* ***to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.***
*20* ***Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,***
*21 Unto* ***him*** *be glory in the church by Christ Jesus* ***throughout all ages, world without end****. Amen.*
Eph 3:2-21

We'll pick this up in part 2…

AMEN.