

"Praise ye the LORD. Praise the LORD, O my soul"

([Psa 146:1-10](#))

Psa 146:1 Praise ye the LORD. Praise the LORD, O my soul.

Psa 146:2 While I live will I praise the LORD: I will sing praises unto my God while I have any being.

Psa 146:3 Put not your trust in princes, *nor* in the son of man, in whom *there is* no help.

Psa 146:4 His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

Psa 146:5 Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the LORD his God:

Psa 146:6 Which made heaven, and earth, the sea, and all that therein *is*: which keepeth truth for ever:

Psa 146:7 Which executeth judgment for the oppressed: which giveth food to the hungry. The LORD looseth the prisoners:

Psa 146:8 The LORD openeth *the eyes of* the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous:

Psa 146:9 The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

Psa 146:10 The LORD shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.

The praise of mankind toward "the Lord" throughout the ages has been a gift given from God that has ministered to those who have both been called to hear that praise and to those who were blessed to be lifted up and inspired as they joined in that praising of the Lord that happens "**while I live**" vs 2 ([Ecc 9:4-5](#) , [Psa 115:17-18](#)). This parable found in ([Ecc 9:4-5](#)) helps us understand who it is that is alive and able to worship God in spirit and in truth as a result of having that life of Christ in us.

Ecc 9:4 For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

Ecc 9:5 For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

Psa 115:17 The dead praise not the LORD, neither any that go down into silence.

Psa 115:18 But we will bless the LORD from this time forth and for evermore. Praise the LORD.

The repeated phrase "**Praise ye the LORD. Praise the LORD, O my soul**" is like Paul saying "Rejoice in the Lord alway: *and* again I say, Rejoice" in ([Php 4:4](#)). It's not just for emphasis that this is stated twice, but is a witness to us that it is only

Christ who can be Christ in us, who lifts us up and takes us out of the darkness of flesh, and raises us in heavenly places ([Eph 2:4-6](#)) so we can be His true witness through the one true witness, our hope of glory Jesus Christ ([Col 1:27](#)). So when we see something mentioned twice, we are being given a witness of Christ doing something through those whom He is working in, both to will and to do of his good pleasure ([Php 2:13](#) , [Rev 11:3](#)).

If we are blessed to enter into life "while I live" (*vs 2*) ([Mat 19:17](#)), then we will be amongst those very few who are truly able to praise the Lord in spirit and in truth which is what God has sought out for the elect as a kind of first fruits ([Joh 4:23](#)). In other words we will have hope in our gentile flesh like "a living dog" symbolized by Caleb's^{H3612} name that means dog who was an early type of the two witnesses along with Joshua (*type of Christ who is our hope of glory* [Col 1:27](#)) who both declared that Israel could go in and possess the land by overcoming the giants who would be bread for them ([Num 13:30](#) , [Num 14:9](#)).

[Mat 19:17](#) And he said unto him, **Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.**

[Joh 4:23](#) **But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.**

That living dog is better than "a dead lion" of ([Ecc 9:4-5](#)) meaning the world who has Satan as their father ([1Pe 5:8](#) , [2Co 4:4](#)) operates as the dead burying the dead ([Psa 115:17](#), [Mat 8:22](#)), "a dead lion" that has strength, but comparatively against those who have the lion of the tribe of Judah within, their lion is dead ([Rev 5:5](#) , [1Jn 4:4](#) , [Joh 1:29](#)). We are, by the grace and faith of God, in this dying daily struggle where God reminds us of our wretched condition and our need to lose our life that will be accomplished through Christ the Lion who gives us the strength to do that, to put off our flesh. So, it's written in this regard because our blind flesh cannot know our need to die unless we are shown "for the living know that they shall die". We must die daily and "face death everyday" to be reminded mercifully by our longsuffering Father that we must die daily and that He alone can give us the power to do that ([Rom 7:24-25](#) , [1Co 15:31](#) , [Rom 2:4](#)).

[Psa 115:17](#) The dead praise not the LORD, neither any that go down into silence.

[Rev 5:5](#) And one of the elders saith unto me, Weep not: **behold, the Lion of the tribe of Juda, the Root of David,** hath prevailed to open the book, and to loose the seven seals thereof.

[1Jn 4:4](#) Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

[Joh 1:29](#) The next day John seeth Jesus coming unto him, and saith, **Behold** the Lamb of God, which taketh away the sin of the world.

[Rom 7:24](#) O wretched man that I am! who shall deliver me from the body of this death?

[Rom 7:25](#) I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

[Rom 2:4](#) Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

This Psalm helps us see the various degrees of praise or Psalms that have been sung and will be sung unto the Lord throughout the ages (*our ages*) and how there are different levels of worship or apprehension of who God is and what God is doing. This was attested to by Christ when he said if you continue in the truth you shall be "disciples indeed". Our worship and praise of God will be like Christ ([1Jn 4:17](#)) who was able to worship God in spirit and in truth ([Joh 4:24](#)). As a result of the grace and faith of God that we are receiving, we are being given the ability to "**keepeth truth for ever**" ([Rev 1:3](#) , [Joh 6:68](#)).

As we seek the kingdom of God first and his righteousness in our age ([Mat 6:33](#)), God's children will praise him for these wonderful works to the children of men and that is something that is an unstoppable truth (*same message throughout in these three verses* [Psa 107:31](#) , [Luk 19:40](#) , [Mat 16:18](#)). As we grow in grace and in knowledge of our Lord and saviour, so should our heartfelt praise and worship of God. Our rejoicing always in the Lord ([Mat 5:11-12](#)) becomes that much more significant as we see this work of conversion unfolding within, as we fill up what is behind of his afflictions that gives witness to the fact that our names are written in heaven, and that we serve a faithful Father who will finish the work that he has started in us through Christ ([Col 1:24](#) , [Php 4:4](#) , [Luk 10:20](#) , [Php 1:6](#)).

[Rev 1:3](#) Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

[Joh 6:68](#) Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

[Col 1:24](#) **Who now rejoice** in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

[Php 4:4](#) Rejoice in the Lord alway: *and* again I say, Rejoice.

Luk 10:20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because **your names are written in heaven**.

Mat 5:11 Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

Mat 5:12 Rejoice, and be exceeding glad: for great *is* your reward in heaven [2Co 4:7]: for so persecuted they the prophets which were before you.

This distinction of who it is that would be worshipping God in spirit and truth versus who would be worshipping him in the court or as "the friend of the bridegroom" is brought out in this Psalm 146, and is spoken of by John the baptist in these following verses during Christ's time on earth. This is significant because Christ's physical time on earth is a representation of his time on earth in those very few who have his spirit within and are on the earth today (Joh 3:25-31 , Mat 22:14).

Joh 3:25 Then there arose a question between *some* of John's disciples and the Jews about purifying.

Joh 3:26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

Joh 3:27 John answered and said, A man can receive nothing, except it be given him from heaven [Joh 17:17].

Joh 3:28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him [conversely we are sent after him Joh 20:21].

Joh 3:29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

Joh 3:30 He must increase, but I *must* decrease.

Joh 3:31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

John is a type of the elect who is a "friend of the bridegroom" and he "rejoiceth greatly because of the bridegroom's voice" that he hears, but John is not the one who hears and understands. He is not one who is blessed to read, hear and keep the sayings of the prophecies of Christ. That is reserved for the bride of Christ of verse 29. So John is both a type of the elect in the positive but he also represents the unbelief of the court who know Jesus in the flesh, but have not come to truly worship him in spirit and in truth as yet (Luk 7:22 , Mat 10:8 , Luk 13:32).

Worshipping God in spirit and in truth is something that is being accomplished as we go onto perfection, of which John did not do in this life. However, his life was a sacrifice for our sakes (2Co 4:15) and John's life was a type and shadow of the blessed relationship and friendship we have with Christ (Joh 15:15). John, by his

own admission, was not the Christ ([Joh 3:28](#)), and did not know the Father or Christ as the least who have God's spirit can know him ([Luk 7:28](#) , [Joh 17:3](#)) and of whom gives us the power to worship today in spirit and in truth, as we believe and do the works that were predestined from the foundation of the world ([Eph 2:10](#) , [Eph 1:4-10](#)).

Our first verses:

Psa 146:1 Praise ye the LORD. Praise the LORD, O my soul.

Psa 146:2 While I live will I praise the LORD: I will sing praises unto my God while I have any being.

It's our souls that "**Praise the LORD**", because it is our "**soul**" that God is working with and judging in this life ([Mat 10:28](#) , [1Pe 4:17](#)), and it is for those wonderful works that bring us to our safe haven Jesus Christ, the master potter ([Jer 18:4](#)) that we give thanks and praise to God ([Luk 12:5](#) , [Psa 107:30-31](#)).

If we are truly seeking the kingdom of God first and his righteousness, all that we need is going to be added unto us both physically and spiritually, and that will give us cause to "**Praise ye the LORD. Praise the LORD, O my soul**" for his provision, yes, but we must always be granted to remember that God is not trying to preserve our flesh. He is rather bringing us unto perfection on the third day by putting off our flesh through a life long process of overcoming ([Mat 6:33](#) , [Luk 13:32](#)).

God's gift to us is to have a peace that passes all understanding ([Php 4:7](#)) having learned to be content whether I have a little or a lot ([Php 4:12](#)). That is the cherished state of mind that He gives to his children so that we can be about our Father's business that requires God's holy spirit within us to be accomplished, typified by the words "**While I live will I praise the LORD**" ([Luk 2:49](#) , [Joh 6:55](#) , [Mat 19:17](#)).

Declaring "**I will sing praises unto my God while I have any being**" is typified by the life of Job who uttered these inspired words: "shall we receive good at the hand of God, and shall we not receive evil?" ([Job 2:10](#)). When we learn to be comfortable in the fire where our flesh is being put off ([Isa 45:7](#) , [Isa 54:7](#) , [Rom 8:18](#)), in the judgement of God's word that tells us we must decrease and die daily, we are seeking the kingdom of God first and the end result is both the physical and spiritual provision of our life will be provided for and we will not be wanting in our spirit ([Psa 23:1-6](#)). When we seek that kingdom which we know is within, the comforter will lead us into all truth and help us endure through the purification process that has to occur to all those who will be found in that blessed and holy first resurrection ([Luk 12:5](#) , [Rev 15:8](#) , [Rev 20:6](#)).

Luk 12:5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

Rev 15:8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

Rev 20:6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. [*this group being typified by everyone that was dragged to Christ [Joh_6:44](#) and healed [Luk_4:40](#)*].

It is while I have my being in Him that I can truly give "**praises unto my God while I have any being**". The "while I have any being" part of this verse is a reminder for God's elect that our praise and thanks and giving glory to God is for all things as these new covenant verses show us ([1Th_5:18](#) , [Eph_5:20](#) , [1Co_3:18-23](#) , [1Co_13:7](#)).

[1Th_5:18](#) In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

[Eph_5:20](#) Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

[1Co_3:18](#) Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

[1Co_3:19](#) For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

[1Co_3:20](#) And again, The Lord knoweth the thoughts of the wise, that they are vain.

[1Co_3:21](#) Therefore let no man glory in men. For all things are yours;

[1Co_3:22](#) Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

[1Co_3:23](#) And ye are Christ's; and Christ *is* God's.

[1Co_13:7](#) Beareth all things, believeth all things, hopeth all things, endureth all things. [[Heb_12:6-7](#)]

[Psa_146:3](#) Put not your trust in princes, *nor* in the son of man, in whom *there is* no help.

[Psa_146:4](#) His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

Knowing all things are yours makes it very evident why we are told in this verse "**put not your trust in princes , *nor* in the son of man, in whom *there is no help***". We are learning to trust God completely and to see him in every detail of our life, and when we are granted to do this we can have great peace knowing that he is working all things according to the counsel of his own will ([Eph 1:11](#)), even our unbelief, and our seven times of complete falling in this life ([Pro 24:16](#)). That is part of the required process we go through in order to learn to trust in God completely ([Pro 3:3-10](#)) and to not trust those princes within us, or the son of man within us who offers no help ([Psa 54:4](#)).

These following verses explain why we put no trust in flesh, as we learn to discern the voice of the true shepherd in each other through the grace and faith that we receive so that we can have this abundant life in Christ ([Mar 10:18](#) , [Joh 5:30](#) , [Joh 15:5](#) , the thief within us is being found with my own righteousness that robs me of the abundant life that is being given through Christ [Joh 10:10](#) , [Php 3:9](#))

[Mar 10:18](#) And Jesus said unto him, **Why callest thou me good? *there is none good but one, that is, God.***

[Joh 5:30](#) **I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.**

[Joh 15:5](#) **I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.**

[Joh 10:10](#) **The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.**

[Php 3:9](#) And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

Christ says that "it is expedient for you that I go away" ([Joh 16:7](#)), and prior to Christ's resurrection, these words happened to him as well: "**His breath goeth forth, he returneth to his earth; in that very day his thoughts perish**". His thoughts perished, but as our hope of glory he was resurrected having endured until the end so he could go away for our benefit ([Mat 24:13](#) , [1Jn 4:17](#)) and is now seated at the right hand of our Father to fulfill this sign ([Mat 16:4](#) , [Mat 12:40](#)) in the life of those who are being judged in this age. That is why it was expedient for him to go away so that the comforter could be sent and we could have the same hope within us that Christ had within himself ([1Jn 4:17](#)), that hope of glory, that hope of being convinced that we are more than conquerors through Christ

([Rom 8:35-38](#) , [Joh 8:35-36](#)). That hope is given to God's elect from our Father of lights from where every good and perfect gift comes from ([Jas 1:17](#)) and he drags us to Christ in order for us to have that hope realized in this age ([Col 1:27](#) , [Joh 6:44](#)).

Psa 146:5 Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the LORD his God:

We can be happy "**Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the LORD his God**" when our hope is not in those things that we see but in those things that are not seen, and the things that are not seen are the things of the invisible God for whom we are enduring through this life to see, and who tells us we will be found of him if we search for him with our whole heart, mind and soul. He is our helper, and our hope ([Rom 8:24-28](#) , [Heb 11:27](#) , [Php 4:13](#) , [Heb 13:6](#))

[Rom 8:24](#) For we are saved by hope [[Col 1:27](#) , [2Co 5:18](#) , [Rom 5:10](#)]: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

[Col 1:27](#) To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

[2Co 5:18](#) And **all things** *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

[Rom 5:10](#) For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

[Rom 8:25](#) But if we hope for that we see not, *then* do we with patience wait for it. [[Luk 21:19](#)]

[Rom 8:26](#) Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

[Rom 8:27](#) And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of God*. [[Luk 22:32](#)]

[Rom 8:28](#) And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

[Heb 13:6](#) So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.

Psa 146:6 Which made heaven, and earth, the sea, and all that therein *is*: which keepeth truth for ever:

Psa 146:7 Which executeth judgment for the oppressed: which giveth food to the hungry. The LORD looseth the prisoners:

Who is your helper? "The Lord *is* my helper" "**Which made heaven, and earth, the sea, and all that therein *is*: which keepeth truth for ever**".

Not only does God have the words of eternal life that he keeps for ever, but he also "**executeth judgment for the oppressed: which giveth food to the hungry. The LORD looseth the prisoners**"[[Joh 8:36](#)] and he does that within this realm within us that he made "**Which made heaven, and earth, the sea, and all that therein *is*: which keepeth truth for ever**".

When God cleanses our heavens and our earth and our sea, he does so by executing "**judgment for the oppressed**" and it is through that judgment of our old man, or the giants in our land ([Num 14:9](#)), that he "**giveth food to the hungry**" and it is that food, the spirit of God that "**The LORD looseth the prisoners**" with, as we are quickened by his words of life that are spirit ([Joh 6:63](#)).

Psa 146:8 The LORD openeth *the eyes of* the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous:

Psa 146:9 The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

Psa 146:10 The LORD shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.

These last three verse are filled with hope for the Zion of God who we know represents God's elect, the saviours who will come up on mount Zion ([Oba 1:21](#)). What must happen for us to become those saviours is everything we read here, reminding us this is all a work of the Lord, and a gift and blessing from God to be given eyes in this age and to be saved first in this life through trusting in God.

"**The LORD** openeth *the eyes of* the blind" [*We see the kingdom of God within that is revealed to us through the parables that Christ opened up to his disciples and that are used to blind the masses for today* [Mat 13:16](#) , [Mat 13:13-14](#) , [Mat 13:34-36](#)].

"**the LORD** raiseth them that are bowed down:" [[Mat 23:12](#) , [Psa 107:30-31](#) , [Mat 21:44](#)].

"**the LORD** loveth the righteous"[[1Jn 3:1-5](#) , [Col 1:27](#)]

"**The LORD** preserveth the strangers"[[1Co 11:31-32](#) *this is where the world will be condemned through their appointed time of being chastened* [2Pe 3:7](#) . God is judging the elect today so that we can in turn preserve those who have been

reserved for judgement. God's elect will be used to bring that salvation to the world [Isa 56:1](#)].

[Isa 56:1](#) Thus saith the LORD, Keep ye judgment, and do justice: for my salvation *is* near to come, and my righteousness to be revealed.

"he relieveth the fatherless and widow: but the way of the wicked he turneth upside down."

God's relief is given to those who are being judged in this age ([Psa 107:30-31](#)), the elect who are likened unto the "**fatherless and widow**"([Jas 1:27](#)) who we visit in each other when we come together often ([Heb 10:25](#) , [Mal 3:16](#)). When we come together we nourish each other with the word of God and overcome the wicked one through Christ who is the one who turns "**the way of the wicked he turneth upside down**".

"The LORD shall reign for ever"

That turning of the wicked upside down within by the power of God's holy spirit is how "**The LORD shall reign for ever**" as we learn obedience by things we suffer and are received as His sons and daughters through that overturning process that must happen to every son of God who is going to rule and reign under Christ ([Heb 12:5-6](#) , [Pro 3:12](#)). Christ learning obedience by the things that he suffered does not mean he was disobedient of course, nor was he chastened for wrong doing, but endured these things for our sakes, and we in turn are enduring them for the sake of others so we can be compassionate kings and priest of our Lord including our own iniquities that chasten us as the scapegoat of God who is being redeemed in this age ([Jer 2:19](#) , [Heb 12:7-8](#)).

"even thy God, O Zion, unto all generations. Praise ye the LORD"

The Lord delights in his children, and it pleases him to cleanse this temple that we are so that we can rejoice with exceeding and great joy today as we endure in seeing him who is invisible today, our hope of glory within ([Mat 2:10-11](#) , [Heb 11:26](#)). We are being preserved and prepared unto these great works of saving the rest of His creation "**unto all generations**" who will "come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh"([Mat 2:11](#) , [Rev 3:9](#)). Those three gifts represent the process of spiritual completion through judgement that the world will have to go through in the lake of fire in order to bring forth fruit meet unto repentance (gold , frankincense, and myrrh [Mat 3:8](#)) and it is for that judgement that begins at the house of God today (1Pet 4:17) that we ought to "**Praise ye the LORD. Praise the LORD, O my soul**".