

## Psalm 136

# "A Call to Thank Yahweh, Supreme God, for Demonstrating His Eternal Loyal Love"

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### A1 OPENING CALL TO THANK YAHWEH FOR HIS ETERNAL LOYAL LOVE 136:1-3

#### B1 Corporate Thanks to Yahweh 136:1

- C1 Because of His goodness: {1} Give thanks <sup>1</sup> to the LORD, for He is good,
- C2 Because of His Eternal Loyal Love: For His lovingkindness <sup>2</sup> is everlasting.<sup>3</sup>

#### B2 Corporate Thanks to Elohim of the elohim 136:2

- C1 Command: {2} Give thanks to the God of gods,
- C2 Reason: For His lovingkindness is everlasting.

#### B3 Corporate Thanks to Adoney of the adonim 136:3

- C1 Command: {3} Give thanks to the Lord of lords,
- C2 Reason: For His lovingkindness is everlasting.

### A2 THE GREAT WONDERS DEMONSTRATING YAHWEH'S ETERNAL LOYAL LOVE 136:4-25

#### B1 His Loyal Love in Creation 136:4-9

- C1 His Unique Supremacy in Great Wonders 136:4
  - D1 His unique performance: {4} To Him who alone does great wonders,
  - D2 His motivation: For His lovingkindness is everlasting;

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<sup>1</sup> Psalm 136:1, 2, 3 - give thanks: Neither the gender nor the aspect of the verb *hodu* is known, although *NASB* translators obviously presume it is an imperative. What is known is that it is a plural verb. Corporate thanks is called for.

<sup>2</sup> Psalm 136:1 - lovingkindness: Heb. *chesed* = loyal love. (Bruce Waltke, class notes, Dallas Hebrew Exegesis, Dallas Theological Seminary, 1970-71.) So throughout each verse of this psalm.

<sup>3</sup> Psalm 136:1, etc. - For His lovingkindness is everlasting: It is believed that this recurring clause constitutes an antiphonal refrain, "with one part of the congregation making a statement or phrase and the other part responding with the refrain (cf. Ezra 3:11; 2 Chron. 7:3, 6)" (Allen P. Ross, Psalms, *The Bible Knowledge Commentary (TBKC)*).

- C2 His Creation of the Heavens and Earth 136:5-6
  - D1 The Heavens 136:5
    - E1 His heavenly skill: {5} To Him who made the heavens with skill,
    - E2 His eternal motivation: For His lovingkindness is everlasting;
  - D2 The Earth 136:6
    - E1 His creation of the earth's surface upon subterranean water: {6} To Him who spread out the earth above the waters,<sup>4</sup>
    - E2 His eternal motivation: For His lovingkindness is everlasting;
- C3 His Creation of Great Lights for Dominion over Day and Night 136:7-9
  - D1 The statement of His creation 136:7
    - E1 His great creation: {7} To Him who made *the* great lights,
    - E2 His eternal motivation: For His lovingkindness is everlasting;
  - D2 The identification of the lights 136:8-9
    - E1 The daytime dominion of the sun: {8} The sun to rule by day,
    - E2 His eternal motivation: For His lovingkindness is everlasting,

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<sup>4</sup> Psalm 136:6 - earth above the waters: This language fits in with the model of hydroplate tectonics, the hypothesis that the original created land mass rested upon great subterranean reservoirs of water, perhaps under great pressure. These would have been the "fountains of the great deep" that "burst open" (Gen. 7:11), sufficient enough in quantity to submerge all the mountain peaks existing in that era to a depth of 15 cubits (22.5 feet) (Gen. 7:20) so that the ark could float, unimpeded, over the loftiest mountain. After God raised up the land masses and sank down the ocean canyons to their present day levels (see notes on Psalm 104:5-9), the present day earth with all its sedimentary strata with marine fossils, even on the highest mountains, is left.

Today's subterranean aquifers, massive though they may seem to us, are but a shadow of what they were before the Flood. Even now, the water table in agricultural states such as Kansas and Nebraska has been lowered dramatically through the depletion of the aquifers through irrigation for dry land corn and beans and other crops such as wheat and alfalfa. The subterranean water reservoirs that once existed have, through the cataclysmic events of the Flood, been largely transferred into the earth's now-much-deeper oceans.

E3 The moon and stars 136:9

F1 The nighttime dominion of the moon and stars: {9}  
The moon and stars to rule by night,

F2 His eternal motivation: For His lovingkindness is everlasting.

**B2 His Deliverance of Israel from Egypt 136:10-16**

C1 His Striking of Egypt 136:10

D1 The blow against their firstborn: {10} To Him who smote the Egyptians in their firstborn,

D2 His eternal motivation: For His lovingkindness is everlasting,

C2 His Personal, Mighty Deliverance of Israel from Egypt 136:11-12

D1 His deliverance: {11} And brought Israel out from their midst,

D2 His eternal motivation: For His lovingkindness is everlasting,

D3 His personal mighty involvement: {12} With a strong hand and an outstretched arm,

D4 His eternal motivation: For His lovingkindness is everlasting.

C3 His Division of the Red Sea for Israel Contrasted with His Overthrow of Egypt In It 136:13-15

D1 His division of the Red Sea: {13} To Him who divided the Red Sea asunder,

D2 His eternal motivation: For His lovingkindness is everlasting,

D3 His causing of Israel to pass through the sea: {14} And made Israel pass through the midst of it,

D4 His eternal motivation: For His lovingkindness is everlasting;

D5 His overthrow of Pharaoh and his army in the sea: {15} But He overthrew Pharaoh and his army in the Red Sea,

D6 His eternal motivation: For His lovingkindness is everlasting.

C4 His Sustenance of His People in the Wilderness 136:16

D1 His guidance: {16} To Him who led His people through the wilderness,

D2 His eternal motivation: For His lovingkindness is everlasting;

**B3 His Destruction of Mighty Kings and Giving of Their Land to Israel as a Heritage 136:17-22**

C1 His Destruction of Kings 136:17-20

D1 His striking of great kings: {17} To Him who smote great kings,

D2 His eternal motivation: For His lovingkindness is everlasting,

D3 His deadly force: {18} And slew mighty kings,

D4 His eternal motivation: For His lovingkindness is everlasting:

D5 The identity of representative kings and their peoples / territory  
136:19-20

E1 Sihon, King of the Amorites: {19} Sihon, king of the  
Amorites,

E2 His eternal motivation: For His lovingkindness is  
everlasting,

E3 Og, King of Bashan: {20} And Og, king of Bashan,

E4 His eternal motivation: For His lovingkindness is  
everlasting,

C2 His Bequeathal of Their Lands to Israel for a Heritage 136:21-22

D1 His bequeathal of their land: {21} And gave their land as a heritage,

D2 His eternal motivation: For His lovingkindness is everlasting,

D3 To Israel, His servant: {22} Even a heritage to Israel His servant,<sup>5</sup>

D4 His eternal motivation: For His lovingkindness is everlasting.

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<sup>5</sup> Psalm 136:21-22 - their land as a heritage to Israel His servant: It is not for the United Nations, nor for the United States, nor for Arabs to determine whether or not Israel shall have her land. God, the Creator of the Universe, has sovereignly elected to give this land to Israel because of His eternal, loyal love for His chosen nation. Ultimately, it will be done, and none will be able to stay His hand.

**B4 His (More Recent) <sup>6</sup> Rescue of His People 136:23-24**

C1 His Remembrance of Judah in Babylonian Exile 136:23

D1 His remembrance; {23} Who remembered us in our low estate,

D2 His eternal motivation: For His lovingkindness is everlasting,

C2 His Deliverance of Judah from Captivity 136:24

D1 His rescue: {24} And has rescued us from our adversaries,

D2 His eternal motivation: For His lovingkindness is everlasting;

**B5 His Provision of Food for All Mankind 136:25**

C1 His Provision: {25} Who gives food to all flesh,

C2 His Eternal Motivation: For His lovingkindness is everlasting.

**A3 CONCLUDING CALL TO THANK ELOHIM OF THE HEAVENS FOR HIS  
ETERNAL LOYAL LOVE 136:26**

**B1 The Call to Give Thanks:** {26} Give thanks to the God of heaven,

**B2 Elohim's Eternal Motivation:** For His lovingkindness is everlasting.

Expanded Analysis of Psalm 136

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<sup>6</sup> Psalm 136:23-25 Title - (More Recent) Rescue: Franz Delitzsch, *Psalms, Commentary on the Old Testament (K & D)*, maintains that in vv. 23-26 "The language here has the stamp of the latest period.... In ver. 23 the praise changes suddenly to that which has been experienced very recently." He maintains that the Heb. word *shephel*, low estate [v. 23], "is only authenticated by Eccles. 10:6, and *parak*, to break loose = to rescue [v. 24] (the customary Aramaic word for redemption), by Lam. 10:8, just as in the closing verse, which recurs to the beginning, "God of heaven" is a name for God belonging to the latest literature, Neh. 1:4, 2:4." I have adopted his posture, therefore, and conclude that the last four verses are post-exilic in outlook.