

**Psa. 145:0 David's Psalm of praise.**

This psalm identifies David as the author and is a hymn of praise. One of the commentaries states that it is another acrostic psalm using every letter of the Hebrew alphabet except *nun*.

**Psa. 145:1 I will extol thee, my God, O king; and I will bless thy name for ever and ever.**

**Psa. 145:2 Every day will I bless thee; and I will praise thy name for ever and ever.**

David was proud to acknowledge God as "his God," the supreme authority in his life. Whether others recognize Him as such or not, David acknowledges God as King of His creation. David declares his desire to praise God daily "forever and ever." This tells me that David expected to live for eternity; he expected to have life after death. The Hebrew for the word *bless* made reference to kneeling and adoration. This makes me think that David was humble before God.

**Psa. 145:3 Great is the LORD, and greatly to be praised; and his greatness is unsearchable.**

According to Webster the word *great* is an acknowledgement of many things. It acknowledges YHWH as the Supreme Being, a being of the greatest strength and power, and a being of supernatural ability. In David's consideration, YHWH is worthy of great praise, and His greatness is beyond our ability to understand is the prophet Isaiah so clearly states.

Is. 55:8 For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

Is. 55:9 For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

And the Apostle Paul...

Rom. 11:33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

**Psa. 145:4 One generation shall praise thy works to another, and shall declare thy mighty acts.**

David was confident that each generation would proudly share the mighty acts of God on behalf of Israel with their children. The scripture is full of those mighty acts, including:

- Delivering them from Egypt through ten supernatural plagues and parting the Red Sea in the process.
- Providing manna during the wilderness wanderings.
- Providing water from a rock.
- Parting the Jordan River.
- Causing the walls of Jericho to fall.
- Causing the sun and moon to stand still so the Israelites could defeat the Amorites.
- Sending fire from heaven to light the sacrifice offered by Elijah to expose the false god Baal.
- Blinding the Syrian army in answer to Elisha's prayer.

**Psa. 145:5 I will speak of the glorious honour of thy majesty, and of thy wondrous works.**

I am reminded that these psalms are Hebrew poetry and that repetition is one of its characteristics. This is basically another expression of the truth already expressed. "Glorious honor" and "majesty" are references to excellence in goodness, beauty, magnificence and grandeur. It's like David can't think of enough words to convey the praise he wants to shower on "his God."

**Psa. 145:6 And men shall speak of the might of thy terrible acts: and I will declare thy greatness.**

It's interesting that David describes the mighty acts of a good God to be *terrible* (inspiring awe, fear and reverence); but it's true. How else would you describe turning water into blood, dust into gnats, causing ash thrown into the air to produce boils on all the Egyptians, sending locusts to destroy the crops, sending a plague of death that affected only firstborn sons, causing the earth to open up and swallow Korah and his followers, and sending a plague of fiery serpents in judgment on His own people. These were all acts of righteous judgment by a holy, righteous God of love and mercy.

**Psa. 145:7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.**

**Psa. 145:8 The LORD is gracious, and full of compassion; slow to anger, and of great mercy.**

When God very boldly and publicly proves His authority and power, His people can't help but talk about it. The people have every reason to relish the memories of God's goodness on their behalf. After speaking of God's mighty "terrible acts," David balances that with declarations of God's...

- goodness
- righteousness -moral and just
- graciousness - disposed to show kindness or favor. This is actually grace in action--the desire to bless us when we don't deserve it.
- compassion - I liked Webster's definition for *compassion*, "literally, suffering with another." I really wasn't thinking about it in that way, but as a parent I can't certainly identify with feeling pain with your child when they are in pain and feeling disappointment when they are disappointed, etc. And we know that God is the most loving and caring of Fathers. I know scripture says that we can grieve the Holy Spirit, but I just wasn't identifying with God's heart as a parent in that regard.
- slow to anger – patient - I think we don't truly appreciate God's character trait of being "slow to anger." He doesn't lose His temper and act without thoughtful purpose. He recognizes our human limitations and our sin nature and gives us every opportunity to repent and obey before judging.
- mercy – Webster defines it well: "Forbearance to inflict harm under circumstances of provocation, when one has the power to inflict it; compassionate treatment of an offender or adversary." This is the other side of the coin with grace—withholding punishment when we deserve it.

As I think about these characteristics of God and His heart toward us, it is truly shameful that He is generally treated with more dishonor than honor, more rejection than acceptance, and more rebellion than obedience.

**Psa. 145:9 The LORD is good to all: and his tender mercies are over all his works.**

I think that in the first part of this song David has been thinking more in terms of the nation of Israel. At this point I think his thoughts are embracing all of mankind. YHWH is good to all. He makes the sun to shine, the rain to fall, and the earth to produce on/for those that accept Him as Lord as well as those that reject Him. He blesses every individual with natural talents and abilities. Why? Scripture tells us that it is God's goodness that draws one to faith and repentance.

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?

In Hebrew the phrase "tender mercies" is a reference to the way a mother cherishes the child in her womb. God cherishes all His creation, but scripture is clear that man is the special treasure of His creation that He created in His own image.

Gen. 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Psa. 8:4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?

Psa. 8:5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Psa. 8:6 Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet:

**Psa. 145:10 All thy works shall praise thee, O LORD; and thy saints shall bless thee.**

The first phrase of verse 10 reminds me of some other scriptures.

Is. 45:22 Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else.

Is. 45:23 I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

Rom. 14:11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

Phil. 2:10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

Phil. 2:11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

Rev. 5:13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

The Hebrew for *saints* makes reference to “godly men, kind, and holy.” These are the people who will humble themselves before God on bended knee in humility and adoration.

**Psa. 145:11 They shall speak of the glory of thy kingdom, and talk of thy power;**

**Psa. 145:12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.**

The saints are those who will tell others about the glory and splendor of God’s kingdom and of God’s amazing power. They want other people to know all about God’s amazing miracles and the blessings of yielding to Him as Lord in your life. To be part of God’s kingdom, you must accept Him as your King.

**Psa. 145:13 Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.**

One of the most amazing things about God’s kingdom is that it will never end; it will go on forever. Those who are part of His kingdom will be a part of it forever. I remember one definition for “forever” from another study—“time out of mind.” That said it best to me, because even though we think we understand it, I don’t think we really comprehend it. Our life here is such a minute speck on the “timeline” of eternity. If we could really comprehend that truth as Christians, I don’t think we would struggle so much with temptation by the temporary pleasures of this world compared to the spiritual treasures that can/will be ours for eternity.

**Psa. 145:14 The LORD upholdeth all that fall, and raiseth up all *those that be bowed down*.**

**Psa. 145:15 The eyes of all wait upon thee; and thou givest them their meat in due season.**

**Psa. 145:16 Thou openest thine hand, and satisfiest the desire of every living thing.**

These verses made me stop and think again. As I began to look at the Hebrew, I noticed that the word *all* was added by the translators; this is also true in verse 9. I believe the application of God’s goodness to all is legitimate in context with other scripture.

Matt. 5:45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

I think in context with other scripture that the truth is that YHWH is ready, willing and able to strengthen, encourage, and comfort every person, but that encouragement/enablement is only given to those who have accepted Him as their Lord.

Acts 10:34 Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons:

Acts 10:35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

Psa. 18:30 *As for God, his way is perfect: the word of the LORD is tried: he is a buckler to all those that trust in him.*

1Tim. 4:10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

These verses follow in context with those that are describing God's Kingdom. In God's earthly kingdom there will be no citizen who suffers from lack of needed strength, comfort or provision. "Every living thing" embraces plant and animal life as well. Point is made that in God's Kingdom He is the source of all strength, comfort and provision. Every one in His kingdom will recognize that truth. Though we know that some will reject him and join league with Satan in one last rebellion during the first 1000 years of His earthly kingdom, none will be able to deny that He is Almighty God.

**Psa. 145:17 The LORD is righteous in all his ways, and holy in all his works.** YHWH's character never changes. He is a God of justice; everything He does is right and good. Everything He does is holy, kind and merciful (from the Hebrew).

**Psa. 145:18 The LORD is nigh unto all them that call upon him, to all that call upon him in truth.**

**Psa. 145:19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.**

These verses help clarify the context of the preceding verses. YHWH is ready and waiting to provide for those who accept Him as Lord. There are many times that we don't have simply because we do not ask.

James 4:2 ... yet ye have not, because ye ask not.

Matt. 7:7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

Matt. 7:8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

John 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Psa. 91:2 I will say of the LORD, *He is my refuge and my fortress: my God; in him will I trust.*

Psa. 91:3 Surely he shall deliver thee from the snare of the fowler, *and* from the noisome pestilence.

Psa. 91:4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* shield and buckler.

Psa. 18:2 The LORD *is* my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, *and* my high tower.

Is. 12:2 Behold, God *is* my salvation; I will trust, and not be afraid: for the LORD JEHOVAH *is* my strength and *my* song; he also is become my salvation.

**Psa. 145:20 The LORD preserveth all them that love him: but all the wicked will he destroy.**

Scripture is clear all the way through that there is a different eternal destiny for those that love God and the wicked, those that reject Him as Lord. One of my favorite Christian authors is George MacDonald, and he seems to espouse universalism, the view that everyone will eventually be saved. I just don't see where he gets it. He creates characters that challenge me as I consider my own testimony before others, yet he seems to reject such an obvious truth. No one likes the thought of fellow human beings suffering for eternity, especially Almighty God, but the holiness and righteousness of God demands that those in His kingdom be holy and righteous as well. Wickedness and evil will not be a part of His eternal Kingdom. He went to the extreme of coming Himself in human flesh to provide redemption for every man who will acknowledge Him as Lord. The choice belongs to every person. Each one that accepts Him is imputed the very righteousness of God.

2Cor. 5:20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

2Cor. 5:21 For he hath made him *to be* sin for us, who knew no sin; **that we might be made the righteousness of God in him.**

There are just too many scriptures to ignore the truth of eternal life and eternal condemnation.

Psa. 9:17 The wicked shall be turned into hell, *and* all the nations that forget God.

Matt. 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

John 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

John 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

John 5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

John 5:29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Rom. 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Rom. 6:23 For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

Rev. 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

**Psa. 145:21 My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.**

David confidently counted himself among those who acknowledge YHWH as Lord and who praise His name. He was determined to publicly proclaim his praise of God. His admonition: All flesh should choose to honor God's name forever and be counted as saints of His Kingdom.

I am not ashamed of speaking about my love for my God or declaring His truth. I often struggle, however, with how to give a public witness more effectively. I pray for the Lord to make me aware of every opportunity and to take hold of my mouth every time I share.