Part 1 – Bless God for His Greatness

As we learned in the Prelude, this **Psalm 145** is yet another Psalm of David, and has the subject/title of "***David's Psalm of Praise***". For David will, not only praise God's Sacred (and holy) Name (i.e. His righteous character, words and works) but, he *also* prophesies how *many others* will do so too. And this truly looks forward to the return of Jesus Christ when *all* knees will bow to Him *and* confess that He *alone* is Lord of lords and King of kings (Isa 45:23; Rom 14:11; Phil 2:10-11)! And, while the subtitle of this Psalm tells us *who* wrote it, we're again not told *when* it was written. And, the context of the Psalm does *not* lend out much information to make an 'educated guess'. But regardless, we know that ***all*** *scripture is given by inspiration of God, and is* ***profitable*** *for doctrine, for reproof, for correction, for* ***instruction in righteousness****: That the man of God may be perfect, thoroughly furnished unto all good works* (2 Tim 3:16-4:1). So, this Psalm is *still* an *incredibly* instructive Psalm, which makes it well worth studying.

Now, this is *also* an **Acrostic Psalm** (see apx 63 for more information) and the *last* of nine in the Psalms (9-10, 25, 34, 37, 96:11, 111, 112, 119, 145). And this Psalm (like Psalms 37, 111, and 112) is another **perfect and complete** Acrostic, which means it has 22 lines (in the Hebrew), each line beginning with successive letters of the Hebrew Alphabet (which the *Companion Bible* shows). And, even though there's only 21 verses, this is still a 'perfect and complete' Acrostic because there were *originally* 22 verses (apx 63 VIII) - for one verse was *left out*, likely through a copyist error. And the missing verse is between verses 13 and 14, which we'll look at when we get to that point in our studies. So, this Psalm 145 **is** a *perfect* Acrostic and (like Psalm 37) also gives us a 'special message' within it. For, just as reading verses 7, 20, and 34 (of Ps 37) teaches us a *very* important truth (i.e. that wickedness ***only*** brings *eternal* death but, righteousness brings *eternal* life, Rom 8:6, 23) so too do four verses *in this Psalm* teach us a *very* important truth! And, it helps us to understand *why* David puts such a strong emphasis (in this Ps 145) on praising our Heavenly Father's **name**! So, without any further 'a due', let's take a look at this precious Acrostic Psalm of 'praise' by "*the sweet psalmist of Israel*" (2 Sam 23:1) …

Psalm 145
1 David's Psalm of praise.
I will extol thee, my God, O king; and I will bless thy name for ever and ever.

Now, the word '**Psalm**' here is actually ***not in the original manuscript***; it was *added* by the translators for 'better readability'. Thus, the subtitle should actually read, "***David's Praise***". And the word '**praise**' here means ***a laudation*** (act of praising) or (specifically) ***a hymn*** (#8416). And then David begins by declaring he will 'extol' God and calls Him his 'king'. The word '**extol**' here means ***to be high actively*** or ***to rise or raise*** (#7311). So, David is promising to 'lift up' our Heavenly Father by giving Him the glory, and praise, He so very much *deserves*! And the word '**God**' here the Hebrew word ***'Elohiym*** (#430, also spelled as '*Elohim* at times). And it is a title

used for our Heavenly Father, which simply means (when used as a 'title') ***the Supreme God*** [https://t.me/BibleStudyTruth/1218]. And our Heavenly Father is the *Supreme* God because He is ***our Creator***. And we know this for several reasons. First off, the first occurrence of the word 'Elohyim connects this 'title' with God's creation, i.e. "*In the beginning **God** created the Heaven and the earth*". Further, when the Scriptures call upon mankind to worship the *true* God (Yehovah) they frequently explain *why* we should do so, i.e. *because* He's the Creator of all things (ex: Ps 96:4-5; Jer 10:10-15, Jer 14:22; Rev 4:11, 14:7; Acts 14:15, etc.). So, it is the fact that Yehovah is the Creator of all things (even our own soul, Ezek 18:4) that reveals ***why*** He *alone* should be worshiped, praised, feared, loved *and obeyed*. And that's why our Heavenly Father *also* points out that He created all things *when giving His 'credentials'* for ***why*** we should obey Him (Isa 42:5, Isa 45:12, 18, Ezek 18:4; Zech 12:1, etc.). So, this 'title' denotes Yehovah's *supreme power* (omnipotence) as the Creator of all things, *even* own soul (Rev 4:11; Ezek 18:4).

And then David also calls our Heavenly Father his '**king**' which does mean ***a king*** (#4428) and comes from a word that means ***to reign*** and (by implication) can even mean ***to take counsel*** (#4427). So, when David calls 'God' (the *Supreme* God, our *Creator*) his 'king', he is acknowledging that Yehovah is truly the **King *above all* kings** just as He is also the *God of gods* and *Lord of lords* (Deut 10:17, Ps 136:2-3, Josh 22:22, 1 Tim 6:15, Rev 11:15, 17:14, 19:16). So, while there are many on earth that rule as kings, and have authority over others (lords), our Heavenly Father (YHVH) is *above them all* because He is our Creator. And that's *why* His '*kingdom is an everlasting kingdom*" and His "*dominion endureth throughout all generations*" (Ps 145:13; Dan 4:3; 2 Peter 1:11, etc.). As Isa 9:7 says, "*Of the increase of his government and peace there shall be no end*"! And, while our Heavenly Father does expect us to obey earthly governments (so long as they don't try to get us to worship false gods or do things contrary to God's Word), we are *ultimately* responsible to our Creator (YHVH) for our actions. "*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 5:10). Thus, David is acknowledging that, even though he is the king of Israel, our Heavenly Father (YHVH) is truly the 'top' king on earth (and in heaven), i.e. He is the *ultimate* authority who will hold *everyone* accountable for our individual words and actions (Eccl 12:13-14; Col 3:24-25; Matt 12:36-37, etc.).

And then David also says "*and I will bless thy name for ever and ever*". The word '**bless**' here means several things. It can mean ***to be blessed by God*** (as a benefit) but it can also mean ***to kneel*** and thus, by implication, ***to bless God as an act of adoration*** (#1288). So, 'blessing' the Lord (YHVH, #3068) *is an act of adoration*. And, as we've learned from previous studies, this can mean to praise, and worship Him, but it *also* includes helping *to bring others to Him* by sharing the truth (whenever the opportunity arises, Col 4:5-6; 1 Pt 3:15) about how *wonderfully* gracious, merciful, kind, loving, and *righteous* He is (Ps 96:2, 110:4, 145, etc.). And that's *why* David says he will "*bless Thy name forever and ever*". Now, the word '**name**' here can mean ***an***

appellation, *as a mark or memorial of individuality*; however, it can also mean (by implication) ***honor, authority*** and ***character*** (#8034). And, as the *Companion Bible* points out, Yehovah's 'name' is being used as a figure of speech (*Metonymy*, apx 6), which is when a noun, or name, is used instead of another, to which it stands in relation. So, Yehovah's 'name' is being used 'in leu of' *Yehovah Himself*. So, David's really saying he'll 'bless' (as an act of adoration) Yehovah Himself '**forever and ever'**, which essential means '***always and forever***' (#5769, 5703), i.e. every day for the rest of his life. And, to reiterate, 'blessing' the Lord (YHVH) can be done by song (praise and worship) but *should also* be done through our good words, and actions, in our daily life. As Jesus said in Matt 5:16: *Let your light so shine before men, that they may see your good works, **and glorify your Father** which is in heaven*. So, our sincere faith, *and obedience*, to the Lord (Yehovah and Jesus Christ) IS what blesses Him *because* it shows people *why* they should *want to* worship (and *obey*) our Heavenly Father.

And helping others to know our Creator (the *Supreme* God) is truly one of the *best* ways to 'bless' Him. For planting seeds of truth, and living our life *as an example* of *what God can do for* a person, helps *others to see* (and understand) Yehovah's holy (righteous) characteristics – such as how loving, compassionate, longsuffering (etc.) He is. So, you could even say that 'blessing God' is sharing the Gospel of Jesus Christ [https://t.me/BibleStudyTruth/1344]. So again, when David says he'll 'bless' Yehovah's 'name' he's saying he'll bless the Lord (YHVH) *Himself* – not only through songs of praise, but *also* by sharing the truth about God's (YHVH's) Holy character, i.e. His righteousness, honor, glory, lovingkindness, mercy and grace. Yet, Yehovah's righteousness also includes promise to punish those who *truly are wicked* and refuse to repent (*because* they harm innocent people). And that's an important point too, for God's punishing the wicked ***is what saves those who fear and obey Him***. As Isa 61:2 points out, *the day of vengeance of our* God IS what comforts *those who mourn* for the evil things going on, and even are afflicted by them. As David will later state in this Psalm, *the LORD preserveth all them that love him: but all the wicked will he destroy*. And Peter explains this concept too, when he wrote that *the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished* (2 Peter 2:9). So again, 'blessing God' is helping others see that, while our Heavenly Father (YHVH) is a terror to the wicked ones (because they harm His children), He's also *gracious, and full of compassion; slow to anger, and of great mercy* (Ps 145:8) *to such as **keep** his covenant, and to those that remember his commandments **to do them*** (Ps 103:18).

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

So, while David began by promising to extol (lift up) 'God' (the Supreme God *and* King of kings) and 'bless' (in adoration) His name (His holy characteristics) 'forever and ever' (always and forever), he now gives a *very* similar promise. The word '**bless**' still means ***to bless God as an act of adoration*** (#1288) and the words '**every day**' can mean **a day** but, (in the context of

this verse) likely refers to ***a space of time defined by an associated term*** (#3117). *Moffett* renders this as "*all the day long*" and this is probably a better translation, for David is emphasizing that His 'blessing' the Lord (YHVH) is *not* something he *only* does on days of worship (i.e. only when you go to Church on Sunday) but, *it's a way of life* for him. And then he promises to "*praise Thy name for ever and ever*". The word '**praise**' here can be several things, i.e. ***to shine, make a show, to boast, to be clamorously foolish, to rave, to stultify*** and ***to celebrate*** (#1984). But, in the context of this verse, it means ***to celebrate*** Yehovah's 'name' (#8034, Yehovah Himself, i.e. His righteousness). And the words "**forever and ever**" again essentially mean '***always and forever***' (#5769, 5703).

So, no matter how he felt, or what was happening to him, David was *committed* to exhalting (lifting up), blessing, and praising our Heavenly Father's 'name' (Yehovah), which means His holy (i.e. righteous) characteristics. And, while David most often did this via songs (Psalms) and music, he also did it through his daily life via good words and works. And the fact that David "*executed judgment and justice among all his people*" (1 Chron 18:14) truly **did** 'bless' the Lord (YHVH), 'extol' (lift up) Him, and 'praise' (celebrate) Him too – for when people were able to see *how well* God's righteous Laws *work* (i.e. to punish the evil and reward the righteous), that truly *does* glorify our Heavenly Father! And further on in this great Psalm, David will also give us some very good *examples* of extoling, blessing, and praising our Heavenly Father's great 'name' (character)…

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

So, after promising to extol (lift up, i.e. glorify), bless (obeying Him and sharing His Word with others), and praise (celebrate) our Heavenly Father's Holy (righteous) name (character), David actually *does* so. As the outline in the *Compaion Bible* points out, this chapter goes *back and forth* between David *promising* praise (from himself or from others) and then *actually giving* it (himself or prophesying others will). So then, the word '**great**' here means ***great*** *in any sense* (#1419) and comes from a prim root that means ***to be*** (or ***make***) ***large*** in various senses; such as ***in body, mind, estate, honor,*** or even ***in pride*** (#1431). And then David finally gets around to using our Heavenly Father's sacred (and covenantal) name (rendered as 'Lord') ***Yehovah*** (i.e. YHVH), which means (the) ***self-Existent*** and ***Eternal*** (#3068). And, as we've learned in past studies of the Psalms, by using God's Sacred name (Yehovah, i.e. YHVH), David is pointing out that he *knows* 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). Yet, he's also professing that *he is* in a *covenantal relationship with* Yehovah; and that's because he *earnestly* loves, fears, trusts and tries *to obey* the Eternal God (YHVH). So, the 'name' David has promised to extol, bless, and praise is His Sacred (and covenantal) name, Yehovah. And, as the study on **God's Name** [https://t.me/BibleStudyTruth/946] explains, we *should* know our Heavenly Father (i.e.

our Creator's) name! After all, *He has given us His name* because He *wants* us to call upon Him (for help, protection and guidance) *by using* His great name, just as David (and many others) did so often in these precious Psalms (yea, throughout the Word of God). Of course, it's also ok to address Him as 'Father' (or Heavenly Father), as Jesus taught us in the "Lord's Prayer" (Matt 6:9-15; Luke 11:2-4). But that doesn't mean we shouldn't know our Heavenly Father's *real* name, for His name describes who He is, i.e. *self-existent* and *Eternal*! That's why the *Moffett Bible* often renders God's Sacred name (Yehovah, #3068) as "Eternal" or "the Eternal".

So, David begins to praise, extol, and bless the Lord (Yehovah, i.e. YHVH) by declaring that He is great *in many ways* and *for many reasons*. And, two of the definitions the Websters Dictionary gives for the word 'great' very much apply to Yehovah, i.e. *remarkable in magnitude, degree, or effectiveness* and *markedly superior in character or quality*. And then (back to verse 3) David says the Lord (YHVH) is "***greatly to be praised***". The word '**greatly**' here means ***vehemence***, i.e. ***vehemently*** (i.e. *emphatically* or *fervently*) and, by implication, can also mean ***wholly, speedily, etc.*** (#3966). And the word '**praised**' is the same as it was back in verse 1 (rendered as 'praise'), so it still means (in the context of this verse also) ***to celebrate*** (#1984). And indeed, our Heavenly Father (YHVH) IS worthy to be emphatically (and fervently) celebrated! And there are many reasons *why*. As Deut 32:4 says, "*He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he*". And Psalms 103 also gives a good list of reasons why our Heavenly Father is **so very worthy** to be emphatically (and fervently) celebrated, as does this great Psalm later on.

And then David also says (back to vs 3) that, "***His greatness is unsearchable***". The word '**greatness**' here means ***greatness*** or ***mighty acts*** (#1420). And then the word '**unsearchable**' means ***examination, enumeration, deliberation*** (#2714) and comes from a prim root that means ***to penetrate*** and hence, ***to examine intimately*** (#2713). Notably, this Hebrew word was used back in Psalms 139:1 and 23 (rendered as 'searched' and 'search') when David was both asking the Lord (YHVH) to 'search' his inner man and declaring that He *does* do so. So, while our Heavenly Father *can* intimately examine our 'inner man' (heart and mind) we *cannot* do the same to Him! However, we are fortunate to have His written Word, which does allow us to get to know Him, i.e. His thoughts, desires, plans and even His emotions. But, it's just not possible for us to examine Him as deeply as He does us! As He said via Isaiah the prophet, "*For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts*" (Isa 55:8-9). So, while we can get to know our Heavenly Father (which is what eternal life truly is, John 17:3) *because* He's given us His Word (i.e. that which literally comes out of His mouth to us), it's *impossible* for our human mind to *fully* (entirely, completely) *comprehend* His 'greatness' and even 'enumerate' (#2714) *all* of His mighty acts. And the *only* way we can begin to understand Him is by 'fearing' Him (Prov 9:10; Ps 111:10) which *also* means to *reverence* Him, i.e. respect Him enough that we are *willing* to *let Him teach us* His righteous

ways. And this is why studying God's Word *never* gets old. For, no matter how old we get, and no matter how many hours we spend studying His Word, the Holy Spirit will *still* help us to see *more* truths in God's Word, as we continue to *diligently* study our Heavenly Father's Word. And even the basics [https://t.me/BibleStudyTruth/1070] will become *much clearer* after we have learned more from our studies. So, while our Heavenly Father's 'greatness' **is** truly 'unsearchable', that *doesn't* mean we shouldn't *try* to understand Him better each day! For, our Heavenly Father *will* bless our daily studies *and* help us to get to know Him better *so we can obey* Him better - and thus, be a *blessing to Him* and His *children*...

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.
10 But ***God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God****.*
11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.
12 Now ***we have received****, not the spirit of the world, but* ***the spirit which is of God****;* ***that we might know the things that are freely given to us of God.***
13 Which things also we speak, not in the words which man's wisdom teacheth, but ***which the Holy Ghost teacheth; comparing spiritual things with spiritual.***
14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.
15 But he that is spiritual judgeth all things, yet he himself is judged of no man.
16 For who hath known the mind of the Lord, that he may instruct him? ***But we have the mind of Christ.***
1 Cor 2:9-16

We'll pick this up in part 2…

AMEN.