

Psalms 19-09-12a

Good evening. Welcome to the Sunday plus four, which would make it Thursday night Bible class at grace and truth. We're going to continue our study in Psalms.

We've in recent weeks been looking since there are a lot of Psalms and I don't have any ambitions of being able to live long enough to cover them all. I decided we would cover the acrostic Psalms because they're just intrinsically interesting to see the interplay between the structure and the form defined by the Hebrew alphabet. Sometimes it includes all the letters and sometimes it doesn't.

And then the meaning of those letters. And most recently looking at Psalm 119, the 176 verses, which we completed last time, 22 sets of eight verses, each set beginning with a letter. So we went Aleph through Tau or A to Z if you were English and we have one remaining acrostic Psalm and that's the one we're going to look at tonight, but I'm not going to tell you what it is.

Lest you turn to it while we're praying. We're going to pause for a moment, ask God's blessing on our fellowship and our study. And then we'll begin.

Father, it is a wonderful privilege to set aside the requirements and the tasks and the opportunities and all of the distractions of daily life and refresh ourselves at the oasis of your word to come together for fellowship and to spend time in appreciation and in a renewal of our souls by exposure to the truth of your word. We thank you for the portion that we're going to look at tonight and we pray that you will bless it to the nourishment of our souls, that we will find ourselves with clarity of perception and understanding of motivation and encouragement strength for the work that you've assigned to us and preparation for a service both now and in the ages to come. We pray these things in Jesus name.

Amen. So just by way of conclusion, Psalm 119, we've talked about the content. We talked about the structure and each of those letters, Aleph, Bet, Gimel, Dalet, Hey, all the way down to the end.

And if you think about it, as we've looked at these different acrostics, there was Psalm 25, Psalm 34, Psalm 37, Psalm 111, 112. Remember the acrostic was spread across those two. Psalm 119 we've just finished and we have one remaining acrostic Psalm and this is Psalm 145.

This is a very notorious Psalm in some ways, a very well known Psalm, especially in Jewish circles for reasons that will become clear momentarily. But we're going to be looking at Psalm 145 tonight. All I will say by way of review on Psalm 119, since we devoted a great deal of time to it is remember the function of the acrostic.

It's one thing to say, Oh, it's alphabetical, but it's something else to say, well, so what was that? Just kind of a lark, just kind of a happenstance. Somebody said, well, I think I'll just make each verse or each set of verses start with a sequential letter of the alphabet. It serves a purpose.

And when you look at any good literature you find that there is an interaction and a conscious employment of form to support content and content revealed and featured the way that a gem is featured in a setting to show it to best advantage, to draw attention to the finer points. And so in Psalm 119, what did the acrostic really do? Those, those letters? Well, I'll tell you, or I'll remind you the letters themselves had a value. Let's just think about Aleph.

We've done the alphabet many times, but you remember Aleph? It's, it's the beginning a, it's the ox head. And so it's the head, the start, the beginning. And if you remember the, the value of those letters in Hebrew had a meaning.

So it's not just that it's an a, but like our a, when you rotate the thing counterclockwise and point the point down at about seven o'clock, it's an ox head and that's its derivation. That's its origination. And across many, many languages, it goes back to the Proto-Semitic ox head and, and it's a head.

And so metaphorically and representationally, it means the chief, the start, the beginning. And in the content of that first eight verses in Psalm 119, you have the journey beginning, beginning through this Psalm. And what is he talking about? He's talking about, what am I going to do with my life? I see people that have followed this path of appreciation and a dedication to God and the blessing and the peace and the stability that they have.

This is what I'm choosing for myself. And so at the outset, he's looking around at the options. Many of us had done this when I was in high school and I, you know, thought, well, I've been cloistered and sequestered in my Christian upbringing.

Let me look around. Maybe I want to be a Buddhist. Maybe I want to be a Hindu.

Maybe I want to, you know, I want to figure out what is really true. And so you look around and start comparing apples and oranges and, and you know, do you need a religion at all? And, and you ask a lot of these fundamental questions. Well, the Psalmist in those first eight verses had reached the point where he's conscious of God's existence.

And he says, the people that are pursuing you through the gaining of divine wisdom are the ones that seem to have it all wired together. And so that's the beginning. So he talks about, and he says, Oh, that I could have the kind of life that I see these people having.

And this is the call that Christians have in this day to, we're not so much supposed to go out and beat people over the head, but let your light so shine, just be who you're supposed to be, do what you're supposed to do. And someone who is attracted to the power of God that ought to be manifest in our lives is going to see that and do the same thing that the Psalmist does in those first eight verses. What's the second letter? I said, I was only going to do one, but I'm going to do two because remember it was bipedal.

It was left foot, right foot all the way through. And those letters occurred in pairs. And so we had Aleph and Beit.

That's what they call it in Hebrew, the Aleph Beit, the list of letters. But Beit is the house, Beit Lechem, house of bread. you, you have, uh, the, uh, sometimes when you pass a synagogue, you'll see this, uh, you know, Beit Shalom or Beit this and Beit that, and it just means house of, it's the house.

And even the letter is shaped like a little house with an open front. And so once the journey begins, well, your, your investigation and your need to learn and grow, begins with your domestic life. What, what is near at hand? And then you progress to Gimel, which is the, the foot, uh, you know, camel comes from this, but it's, it means to, to start out on a trek and then you're walking and it's, it's a journey.

And in order to do that, you have to go out the Dalet, which is the door, Aleph Beit, Gimel, Dalet. So I say all that to say that the function of the acrostic in Psalm 119 is, has a lot of ideation, a lot of ideas associated with the letters that inform the content and, and string it together like beads, uh, to give it some order. And it follows that all the way through.

And Aleph and Beit went together and we saw some of those structural links and, and that each one is a chiasm and you have three verses leading into the fourth verse, which is the central idea. You have three verses coming back out in a mirror fashion. And then the eighth verse restates the theme that was centralized in the middle.

And so it's a beautifully structured set of, of stanzas all the way through. And so you have 22 stanzas of eight verses and then each of those are, are paired. And so you have 11 and a very structured and very dependent on the meaning of the letters.

Tonight, we're going to move on to our, our next and final acrostic Psalm, which is Psalm 145. And we're going to see as we did in Psalm 25 and Psalm 34, Psalm 37, even back in Psalm nine and 10, you remember there was a loose acrostic there with some missing letters. Uh, here, uh, we're going to see one missing letter and we're going to figure out, is it really missing or is it just hiding? But the function of the acrostic is going to be different.

Here's a, your pop quiz. First pop quiz question for the night. All these weeks he spent on Psalm 119.

Ready? Who wrote it? Who wrote Psalm 119? We don't know. It's not, it's not attributed, right? Now look at Psalm 145. Who wrote Psalm 145? Dawid, David, or depending on how you, you vocalize the vowel there, you know, there's a Dalit and then there's a, uh, wow.

And then there's another Dalit. And so if you want to, you can just say, dude, but we don't because he has a wonderful euphonious name and so we don't play games with it. But, uh, I can't, that's one of the ways I remember, remembered it when I was taking Hebrew.

So it says of David and it says a praise of David. Notice that this is in the Hebrew text, a praise of David, the word for praise here. It's the only place it's used in the entire 150 Psalms.

Strangely, so it's the only, only ascription that has this word in it. Remember we had a lot of, uh, contemplatives and a lot of dedicated words and, and to the tune of and whatnot. Here, this is a praise.

And the word praise is Tehillah, T E H I L L A H Tehillah. And the reason I'd be laboring this a little bit is threefold. First of all, the Hebrew name for this book is the plural of this word.

What does it say in your Hebrew text there, Matt, for the name of this book back in it's, it's the, Tehillim Tehillim it's all of the Psalms. So when you come to this, we say Psalm and you, what does Psalm mean? If you're not talking about the Bible, we don't really know, but, but Tehillah in Hebrew means a praise. So when they, it's kind of like judges is a better example.

What does judge mean? Somebody's making determinations. So when somebody in Hebrew comes to the book of Psalms, it's the book of praises, plural, but only one of them is actually labeled a praise. And it's this one, but it's a turning point in the book of Psalms.

You remember it's organized into three different books and, you've got basically, the Psalms of David concentrated in the first book. And then you have the second and the third here in the third book, these last six Psalms, 145 through 150 sounds unmathematical to an English major, but 145 through 150, that's six Psalms. These are all praise Psalms.

And this is the first one. This is the introductory one. So these are all going to be praises.

Now we've slogged through the valley of the shadow of death with the Psalmist in a number of these earlier Psalms. Deliver me, save me. The enemy is close at hand.

They're pressing me on between a rock and a hard place. Am I going to live long enough to see your salvation? And so on. He's, he's had enemies within his own household.

More about that shortly, but this Psalm begins a great closing section of uplifting songs. Well, you can kind of have mixed feelings about that because most of the time, we're not ready to just, when we're feeling really good, we don't say, well, let me go look up a Psalm that just expresses feeling good. We go to the Psalms when we're feeling bad and we want to find some, somebody that went through the same thing, but it is a praise and we're going to read it.

It's not that long. It's, it's an acrostic. So we should have roughly 22 verses, right? 22 letters in the Hebrew alphabet.

Notice there are 21 because there's the missing letter I told you about before. And unfortunately in your new King James, they are not labeled with their Hebrew letters the way they are in Psalm 119, but they ought to be because it's a very clear, strong acrostic and it's important. There's a reason for the structure, but let's read this and just see what he's going to talk about in here.

It's a praise of David, a Tehillah of David. I will extol you, my God, O King, and I will bless your

name forever and ever. Every day I will bless you and I will praise your name forever and ever.

Great is the Lord and greatly to be praised and his greatness is unsearchable. One generation shall praise your works to another and shall declare your mighty acts. I will meditate on the glorious splendor of your majesty and on your wondrous works.

Men shall speak of the might of your awesome acts and I will declare your greatness. They shall utter the memory of your great goodness and shall sing of your righteousness. The Lord is gracious and full of compassion, slow to anger and great in mercy.

The Lord is good to all and his tender mercies are over all his works. All your works shall praise you, O Lord, and your saints shall bless you. They shall speak of the glory of your kingdom and talk of your power to make known to the sons of men, his mighty acts and the glorious majesty of his kingdom.

Your kingdom is an everlasting kingdom and your dominion endures throughout all generations. The Lord upholds all who fall and raises up all who are bowed down. The eyes of all look expectantly to you and you give them their food in due season.

You open your hand and satisfy the desire of every living thing. The Lord is righteous in all his ways, gracious in all his works. The Lord is near to all who call upon him, to all who call upon him in truth.

He will fulfill the desire of those who fear him. He also will hear their cry and save them. The Lord preserves all who love him, but all the wicked he will destroy.

My mouth shall speak the praise of the Lord and all flesh shall bless his holy name forever and ever." Okay. Well, very positive message here. Even when there is a reference to those who need preservation and deliverance, it's a very confident declaration of God providing it.

But let's begin at the beginning here. And so you can expect that after a praise of David, which is actually the first two words of verse one, you have, I will extol you, my God, O King. I will extol you.

Our Aleph word here is extol, extol. And now I could take you through and, and expand a lot of these words and explain what they mean. And I'm, I'm probably going to do that eventually, but what I want to do in preparation, first of all, is let's, let's see where this thing is going.

We've read it. And you know that there's a lot of praise here, but after a while, doesn't it just sound kind of like, well, it's, it's like a laudatory thing they do at a funeral, a eulogy or something where you just, all of the good things you can think of, you just kind of throw them all in a big bag and lay them out there. There's actually a very well thought out plan here.

And so, and it's by David. So we want to talk a little bit about the plan and we want to talk a little bit about David. First of all, if this is an acrostic and it's got all the letters of the alphabet and it's

not just the spoken, you know, there are homonyms.

And if I say honor and I say owner, they sound like they start the same, but in our alphabet, they have two different starting letters, right? You've got an O and an H, same in Hebrew. So an interesting conclusion you can draw here. Think about David and his biography.

What do you know about David? What do you know about the young David? How many, was he in a big family, small family, big family? How many brothers did he have? Think about Samuel going to anoint a king. Jesse, bring me the boys. Is this all you got? Looks at all the tall strapping guys already going in the army.

He says, you got anybody else? How many guys did he look at? And he says, this is not enough. Always reminds me of Tahlequah. I was just telling that story to the boss the other day because Tahlequah, Dr. Criswell had some dealings, quite a bit of dealings when he was in Muskogee with the Cherokees.

And so Tahlequah came up in a transcript and Jack said, is that spelled right? And I said, yes, it is. I said, yeah, I used to live there. I'm a pastor at a church in Tahlequah.

I've already checked that. It's right. And I said, what kind of a word is Tahlequah? And so I told him the story.

And you know that story. There were three clans that needed to come to an agreement and get together. And so they said, we'll meet under the oak tree by the big rock.

You know, it's such a, such a time. I'm probably half remembering this story, but the essential point of it is only two of them showed up. And they waited around for a while.

And the third guy never showed. And they finally looked at each other and said, well, let's you and I conclude a pact. Two is enough.

And in Cherokee, Tahlequah means two is enough. Right? So Jesse thought, well, seven is enough. I'll bring my, I'll bring my seven sons here.

And these are the best and brightest, the oldest, the most capable. So Samuel looks at them all. He says, this all you got.

He says, well, I got another one, but he's, he's out, you know, chasing sheep. And Samuel says, go get him. I'm not going to do anything until you get this other boy.

And so as soon as they bring him in the eighth son, and you remember what the number eight in Hebrew signifies, circumcised on the eighth day. It's the day of renewal. The, the leper in Leviticus 14, after he goes through the ritual and, and is cleansed and you get the hyssop and the running water and the blood and all the rest of it.

And then what happens? He oddly has to shave off every hair on his body, eyebrows and

everything. And on the eighth day, he's then allowed to come back into the camp. And what is it a picture of? Leprosy was a living death, but in ritual terms, he is being reborn and he looks like a baby.

He shaved off every, everything that a follicle could produce on his entire body. And he comes into the camp like a baby on the eighth day. He's renewed to fellowship to covenant and so on.

So eight is the number of renew. Well, David is the opportunity for renewal in Israel. He's the eighth son.

You think, well, why isn't he the seventh son? Seven is the number of perfection. Well, eight is the number of getting a new start. And this is the end of the age of the judges and the beginning of the age of the monarchy.

And so David is, is the one and Saul is not oddly enough. And so there's, there's a well bucket kind of thing. Saul sinks and David rises.

So he's got seven brothers. Does he have any sisters? This is harder. This is Bible trivia night.

Now, does David have any sisters? And can you name them? If you think a little bit, you can think about, Joab, think about Asahel. Who was their mother? They were the sons of, starts with a Z, Zeruiah. That's David's sister.

Joab, his commander of his army is his nephew, the son of his sister, Zeruiah. And so is Joab's younger brother Asahel. And you remember the whole Abner thing with the butt of the spear and Joab goes and slays him for killing his brother and in a fair fight and warning him off and whatnot.

Zeruiah is one sister. This is the harder question. What's David's other named sister in the Bible? I'll give you a hint.

He had a wife by the same name. If you don't, you know, we've got situations where we've got, you know, brothers and husbands that all have the same name. Well, David had a wife and a sister that had the same name, Abigail, Abigail.

So big family, right? And he comes from obscurity, but look at this song. That's, that's a long path around to get to the point. What's the main feature of Psalm 145? A Psalm of David, a praise of David.

What's, what's the structure? It's alphabetical. So what is David, literate or illiterate? He's the eighth son. He's the one that gets pushed out with the sheep, but the boy has been schooled.

He's literate. He can not only compose poetry, he can write it down and he knows how to spell, knows his letters, knows his alphabet. And a lot of the assumptions about the poor old goat herds that wrote Old Testament scripture and these benighted, you know, guys with tents flapping in a, in a dark breeze and the dim mists of past time is often betrayed.

When you look at the details of scripture, David is the eighth son. If there's anybody that wouldn't get an education, it's him, but he's well educated. He is literate enough to write poetry and write it acrostically.

And not for the first time, you look at the other Psalms that are known to be David's. And in addition to the music and, and all the rest of it, he's literate. So, you know, uh, the Lord Jesus, uh, didn't go to school and the Pharisees like to make fun of him.

But you remember, uh, in the pericope of the adulterous, and it says he stoops and wrote something on the ground. Got to pay attention. Jesus is literate.

He can write, he can read, he can read Torah. He can not only listen to it and memorize it and think about it. He can read it.

He goes to the synagogue several times in his ministry and reads from the scroll. Scrolls not written in Aramaic, which is a native language. What's the language of the scrolls? Hebrew.

Jesus not only speaks and is fluent in Aramaic, but, you know, he speaks Aramaic from the cross, speaks Aramaic when he raises the little girl in the upper room, but he knows Hebrew. And he's a commoner. He's the son of a carpenter up in a little village up in Galilee.

Literate. These people were a lot smarter than, than they're sometimes given credit for. So this is a Psalm of David.

It is literate. It's very carefully structured. By the way, let me tell you something else about David.

Um, just because you may run across it sometime and, um, it's, it's an interesting construction on the part of the, uh, Mishnah, uh, or the Babylonian Talmud guys. Um, do you remember in Psalm 69, another Psalm of David and it's Christians. We look at it and say, this is foreshadowing Christ.

He says, save me, Oh God, for the waters threatened to engulf me. I'm wearied by my calling out. My throat is dry.

I've lost hope more numerous than the hairs on my head or those who hate me without a reason. Must I then repay what I have not stolen? Mighty are those who would cut me down enemies without a cause. Uh, it is for your sake that I have borne disgrace and humiliation covers my face.

He says, I have become a stranger to my brothers and alien to my mother's sons. These are the guys we were just talking about. Uh, these are the ones that David is going to take some cheese and food and stuff to on, on Goliath day.

The reason he's on the battlefield is he's taken child to his brothers, uh, from Jesse, but he says of those brothers, I've become a stranger to them and alien to my mother's sons. Um, out of

envy for your house, they ravaged me. The disgraces of those who revile you have fallen upon me.

Those who sit in the gate, talk about me. I am the taunt of drunkards. Disgrace breaks my heart.

I'm left deathly sick. I hope for solace, but there is none. Someone to comfort me.

I find none. They put gall in my meal and give me vinegar to quench my thirst. All of that's Psalm 69.

Well, we have to be careful to not get our perspective slanted because we immediately think of the resonance of that with the description of Jesus hours on the cross. But remember that Psalm existed for a thousand years before Jesus was ever born thousand years. And so why did David write it? And what is he talking about? Well, in an effort to explain that the ancient Israelites who became the Jews and the ones who, especially in the Babylonian captivity, began to develop the oral law and oral traditions to explain the written law.

And you have the beginnings of Talmud and Mishnah and tractates and all the rest of it. Well, in the Babylonian, there is an explanation. And you have to be careful because sometimes these things have roots in potentially true things.

And other times, not some of them are very fanciful. And you can say, ah, you know, that's a flight of imagination, but here's the story. And this thing is repeated all over ancient Jewish writing, going back to before the time of Christ, at least in its, we don't have copies before then, but it does show up.

And I'll just give it to you in a nutshell. Jesse's grandmother is Ruth. Ruth, the Moabites, right? Go back a few more generations and you've got Rahab the harlot from Jericho in that same line.

And then they're both mentioned in the genealogies of Christ in the new Testament, but they're in the line of David. So particularly Ruth, the Moabites, there is a very strong curse on the Moabites because they're cousins to the Jews. You remember the story of Lot and his daughters and you've got Moab and Ammon and Moab gives Israel a hard time when they're getting away from Egypt and heading for the land.

And God pronounces a curse on him and says to the 10th generation, Moabites can't enter the assembly and so on. But it applies to the male Moabites. Well, Ruth married an Israelite outside the land.

He dies, she comes back. You have the Boaz and Ruth story and she marries him. And to the Jews, Boaz is a guy who's trying to bring some interpretation to the law and say that law only applies to the males and not to the females and I'm marrying one.

And this is a demonstration of my understanding of what the law means. Well, in Jewish lore,

Boaz died the day he married Ruth. And a lot of people said, aha, you and she, because they're only listed as having one son.

You remember that? It's a, you have a Boaz and then you have Obed and then you have Jesse, right? So Obed, which comes from the word Ebed, which means servant. So you have Boaz, you have Obed, then you have Jesse, then you have David. So Obed is apparently the, the honeymoon child.

And then according to them, Boaz kicks it. And so there was a big question about the legitimacy of Obed. But Obed turns out to be such a good guy.

They say, well, he's probably legit. Jesse turns out to be a good guy in Jewish tradition. He was the leader of what then passed for the Sanhedrin and was a judge and a leader in the community and so on.

Well, he has these seven sons, but people start throwing dirt. He's, he's too esteemed. He's too well loved.

And so people start trying to dig behind. It's kind of like Daniel with the Babylonian princes wanting to find something on him. And so people dig up his grandmother being Moabite and start casting aspersions.

So he says, I don't want to bring any more children with questionable roots into the world. So wife, we're not having any more kids. We're stopping here.

And I am going to estrange myself from you to make sure we don't have any more children. Didn't have any, you know, other way to do it than, than abstaining in those days. And so he drives his wife away in Jewish tradition.

Her name is Netsevit. Netsevit. It comes from Natsav.

And it's a funny thing that there's recently a guy, a Jewish guy who wrote a book and it's called Netsevit. And the English translation of it is called The Extra. And he's talking about theater and one thing and another.

And it's a story about somebody who is the extra. But Netsevit means to stand. You stand in the wings, you know, waiting for something that never comes.

And so for whatever reason, Netsevit is this, is the name. Maybe it was, maybe it wasn't. They knew her father and all that.

Long story short, long period of separation. But Netsevit gets unhappy with this situation and she's biding her time. She's standing at a distance.

In the meantime, Jesse says, well, my seven sons are all under a cloud because grandma Ruth. So I'm going to take up with my Canaanite maid servant and have a child with her. Because if

I'm illegitimate and she's Canaanite, the child will be legitimate, just not Israelite, but he'll be, he won't be mixed and, and be getting rocks thrown at from both sides.

So in this imaginative story, he decides he's going to get with this Canaanite maid. The Canaanite maid thinks that's wrong, goes to Netsevit and says, let's switch places like your ancestors, Leah and Rachel. So Netsevit shows up dressed as the maid servant.

After a long period of abstinence, they end up conceiving a child. And this is David. But nobody knows that Netsevit switched in.

And so David is under a cloud as to his paternity. That's the story. And there are echoes in various places.

Remember when David says in, in sin, my mother conceived me and I was born in iniquity. This they say is referring to that. And that and Psalm 69, it, there was thought to have been some sort of cloud.

And this is why Jesse didn't bring David when Samuel came, according to these folks. Why is that important? Why do I care? The familiar members of my household that have lifted up their heel against me and so on. The ones who share my bread are secretly my enemies.

And it's thought that adding gall to his food and vinegar to his drink was, was his brother's echoes of Joseph not being liked by his. And, and David seemed to have had a heart for the Lord that appealed to Jesse. And he, he may have favored David, but he had to get him away from the brothers because they picked on him so bad.

He sent him to the field. But you, if you look around a little bit, you will run across this extra biblical construction to explain some of what David says. And when you see many of David's allusions to enemies that are near at hand or hostility, that is close at hand and people who ought to be friendly or not in the Jewish mind, this was why.

So I have no opinion on the truth. We can ask later on, we'll stand in line and 750 years into the millennium, maybe we'll get up to the front of the line and say, excuse me, okay, but what about all of this? And we'll find out, but he's literate, although he is certainly given a servant's job. Sons did not tend sheep.

You look in vain, you know, people in servant positions, Moses, when he has fled, goes out and chases sheep and goats. But it's usually, if it was going to be done by the family, it was done in groups like Jacob's sons who would go out and it was sort of a corporate operation and it, they had underlings, they would sit in the tent and, you know, sip mint juleps while the servants are out. This is why the servants of Isaac and the servants of Abraham fight with the dwellers in the land and fill in each other's wells and dig others.

It's the servants getting into it because that's menial work. But yet David is an actual shepherd. And so this, for whatever reason plays into it.

And yet he is still the guy who writes this song. But what I want you to notice here, and we're going to go to the break here in just a second, but just for the first nine verses, I want you to notice, because this is a hymn of praise. You say, Oh, you know, I get tired of praise songs.

They're so repetitive, you know, praise the Lord, glory, hallelujah, praise the Lord, glory, hallelujah. And, and it does seem after you've said it a time or two, like you're kind of getting into a chant or a, a repetitive thing that doesn't really have a lot of traction. I want you to notice something about this hymn of praise.

This is how to do praise done by an intelligent, literate, poetic author, David, David, the King. Uh, if you've got something you can write with, just circle, if you don't mind writing in your Bible, because all of these are different words in Hebrew. The theme is going to be this.

Oh, King in verse one, the central idea, and it's going to recur right in the middle of the song. He says, I will extol you, my God. Oh, King.

He doesn't say my savior, my deliverer, my rock, my fortress, my shield. He's called him a hundred different things in these Psalms. But the, the idea here is, Oh, King, this sets the tone.

This is what we're going to be talking about. Now your second pop quiz question for the night. If you're going to talk about, Oh, worship the King glorious above, you know, praises.

We sing his power and his love. What are you going to say about God's kingship? I had to really dig, uh, you know, the, the Christmas song that says, uh, Jesus was born the King of angels. I said, does the Bible really say that Jesus is the King of angels? I don't remember that.

I've read the thing a couple of times. Can you think of any place where it says Jesus is the King of angels? Every Christmas born the King of angels. Let's adore him.

You know, King of angels is Jesus, the King of the angels. You're well rehearsed in the Bible. Give me a verse for that created higher.

That's, that's a good, that's a good thought. It says he was actually, it says he was made a little lower than the angels until I make your enemies, your footstool. So he's selected for something.

The angels are not selected for, but is he there? King King implies kingdom. You know, if there's a King, there's a kingdom. Just like if there's an emperor, there's an empire, right? Well, the closest I can get is he has been made ruler over all principalities, powers.

You get this over in Paul, but born the King of angels. I'm just telling you, it's a stretch. He wasn't born to be the King of the angels.

He may have been the King of the angels. That may be one of his divine offices, but born the King, his incarnation had nothing to do with the kingdom of angels that I can find. If you find it, let me know, but the kingship of God.

So if I just said, all right, everybody close your Bibles, get out a piece of paper. I want you to write everything you can think of about God as King. Remembering now, King is a pretty specific title, not God as omnipotent, not God as creator, not God as judge or savior, God as King.

What are you going to say? Well, he's got ruling authority, probably because he created everything. I mean, you can kind of start doing what you do in a blue book when you got three more pages and you're out of ideas and you just got to fill, right? But what do you say about God as King? Well, David is going to do it. That's what this Psalm is.

If you want to know about God's kingship, this is it. Here's the answer. I'm teaching the test.

Now you'll know next time somebody asks you, what do you mean? God is King. Here it is. Now look at the variety.

And this is where I was saying you can circle. First of all, he says in that verse, I will bless your name forever and ever. What is name in the Hebrew culture, in ancient Near East? This is just like he made a name for himself.

It's reputation, right? It's what is known about somebody, how well they are esteemed, right? And that is repeated. Look at verse two. I will praise your name forever and ever.

It isn't just mindlessly repeating Yahweh or Elohim or Sabaoth or something. This is the actual reputation. This is what God has done, who he is, what he's known for, his character, his attributes, his past actions and interventions.

And so he's not just going to say, you know, praise. When we say praise the name of Jesus and people just say Jesus and Jesus, or they know what they're talking about. They might say Yeshua, but it's not just mindlessly repeating a label.

This is the content of who somebody is. Now, give you a quick example. And we are going to the break here in about 30 seconds.

But Ron Chernow, I've told you about this before. The greatest, I think perhaps the greatest biography of all time ever written about anybody by anybody is the magnum opus biography of George Washington by Ron Chernow. I got it in an audio book.

It's 32 CDs and I loved it so much. I listened through it three times. It's just fantastic.

And if you ask the average American today, who's George Washington, they might remember that he's the guy on the quarter or they might remember he's the guy on the dollar bill. And I think he's called the father of the country. They might know about Mount Vernon if they've ever made a trip out east.

I think he, maybe he fought in the Revolutionary War when he, the general, then he lead us against the British and they're done. If you read or listen to Ron Chernow's book about George

Washington, you will know his name. You will know who Washington is.

And he is one of the most phenomenal human beings to ever stand on ground. He's amazing. And Ron Chernow is no, this is not a, you know, eulogistic hagiography where, worship George.

All of his flaws are in there, his failures and everything else. But just documenting the man's life. By the time you finish that, you think we would not have this country without that one single individual at a nexus in history at a strategic point.

He is the pebble that diverts the little stream to make it go down a whole other side of the mountain. And we would literally not be here in anything like the form we are today as a nation without George Washington. And it's because of his phenomenal name.

That's what he's taught. This is the idea that's being talked about here in verse two. I will praise your name.

How can you praise a name forever and ever, unless there's a lot to it and God's name way more than 32 CDs, way more than the 430 odd pages of Chernow's biography, because it is extremely fulsome and extremely detailed. And every facet of it gives you a greater and greater appreciation for God beyond just creator. But these are going to now specifically be features of his kingship.

So the, the second verse, by the way, the bait portion is every day it's, but Yom every day, but Yom. So every day I will bless you and I will praise your name endlessly. The third verse.

Great. This is God. The whole, this is Gimel, Aleph, bait, Gimel.

Great is the Lord and greatly to be praised. And his greatness is unsearchable. This is Gadol, Gadol, Gadol.

It's just greatness all over the place. It's triple grade. So if you're circling here, you can start with King in verse one and name.

And in verse two, you have name again in verse three, it's God's greatness. And there's a specific word for this greatness. Gadol is, is the largeness.

It's the expanse. It's something that is vast. Uh, it's grand Canyon big.

Gadol means it's just, you can't get it all in one gaze. You got to put your camera on, you know, pano to get the whole thing. That's Gadol.

In verse four, he's going to start talking about works. One generation shall praise your works. And there's a word, this is a specific kind of works.

And in the end of that verse, your mighty acts. This is a different word. In verse five, it's going to be the splendor of your majesty.

These are each different words and on your wondrous works. And this is a different word than the works that you had up in verse four, verse five says works, but it's a different word. So I just want you to see as on the outset here, we're not just going to be sort of lamely, uh, surfing along through a bunch of praise language here.

This thing has got content. It's deep. It's meat.

And each time he composes a phrase, in this acrostic, he is aiming at something different, or he's going back and hooking into an elaborating on something specific about God, specifically in reference to his ruling authority, his kingship. And it's really fantastic. If you want to have an appreciation for George Washington, you need to get the details and you'll know why he's on the quarter and why he's on the dollar bill.

Why the Washington monument is so tall. You'll, you'll, you'll gain that by looking at the specifics of his career and his character and his, his life and his decisions. Same thing with God.

If you really want to have an appreciation for God, this is where you have to look. And David is going to take us there. This guy that lived 3000 years ago is going to show us in this Psalm, how great God is and the nature of that great of his greatness, of his greatness and why it is worthy of appreciation.

Well, let's pause here and take our break. When we come back, we're going to parse out these words and see what these details are.