

Psalms 19-09-12b

Well, this Psalm 145 that we're looking at tonight is extremely well-known to observant Jews who go to synagogue because there is a prayer that is recited three times a day in synagogue, and basically this is it. Twice in the morning service, the shakarit, this is recited, and there's a couple of verses added to it, and then once in the afternoon service, the minkah, minkah, remember, used to be a type of offering at the tabernacle and at the temple, now it is a synagogue service. But that prayer is primarily this psalm, so if you have any Jewish friends who attend synagogue they're going to be extremely familiar with this song of praise by David, and one of the things that makes it attractive is that it is an acrostic and it is easy to memorize and easy to remember.

So the function of the acrostic is a little different here. We're not going to really be looking at the value of the letter as the beginning or the head or the home and the domestic launching place from which you go forth through the door into life and face resistance and appeal to God, and the way we saw in Psalm 119, it's much more of a mnemonic device here for memorization. Now why would you want to memorize it? Well, because of the wonderful content and the variety of aspects of God that it encapsulates and makes reference to.

So the psalm begins, as I said here, in talking about God as King, and the first thing we do is exalt, and even here the letter Aleph has the idea of something that is over, is the head, is above all things, and God's kingship and his authority are in view. I will exalt you, my God, O King. Now, does God need me to exalt him? Is he not exalted if I don't exalt him? There used to be an old saw, did you ever hear this? If Jesus is not Lord of all, he's not Lord at all.

I shudder even just to quote that, much less actually try to say it. He is Lord of all, always, right? But the connotation here, the idea they're getting at is in your life, in the realm of your life, if you have not made him Lord. This is John MacArthur in Lordship, Salvation, and the rest of it, that if you haven't given everything completely over, it's all or nothing, that is the idea.

Well, why would David begin by saying, I will exalt you? If God is God and he's the king, what little puny effort am I going to do to add to his exaltation? I can't put my shoulder under the house and raise it an inch higher. It's already as exalted as it can be, right? So what is he really saying here? It's the same idea as the illustration I gave. God is certainly the exalted king, objectively speaking, but what about in my view? Do I keep myself conscious of that? Do I maintain my awareness of that? Awareness of important objective truth is essential to clear thinking.

It's easy to become subjective. Think about troops in a firefight. It's not hard for me to think about.

Anybody that's had an experience in an emergency situation, somebody in your presence is choking on food or has a heart attack or has a stroke or something like that, you need a clear

head to respond and do the right thing. Life is on the line here. And so how do you make sure that if somebody stops breathing, let's say, and you need to perform CPR, that you do it right? You don't break ribs, you don't get the rhythm wrong, you don't injure the person trying to help them.

What are the legalities? Are you going to be liable if something happens? People now, there's such a litigious note in the air that people are afraid to help anybody because, well, if it doesn't go right, I could be sued. And they have been. And it's just awful.

So you've got to keep your wits about you. So in the arena of navigating life, where does David begin? My first priority is kind of like the first commandment, thou shalt have no other gods before me, no other priorities before me. When I wake up in the morning and I'm thinking about how to spend the day, my goal is that as I invest my time and my energy, God is pleased.

I will exalt God. I will recognize his place in my little sphere of activity and influence. So I will exalt.

I will extol you, my God, O King. And part of that is to recount these features. And so there's a sense in which David says this psalm is going to be about exalting God as King.

So it's a sort of an extended title here. And some of the, I won't go into all the Hebrew here, but when you add A-H to verbs in Hebrew, it has a jussive force, jussive or a cohortative subjunctive idea is, let's do this. Join me as I do this.

I am going to. So you could translate this in English to catch the idea of the Hebrew here, let me extol you. In the idea that I'm about to do it, you know, let's praise the Lord would be a colloquial way of saying it.

Let's honor him for some specific things. Let's do this. And so it is a call to join him.

It's an invitation to follow him in this line of thought. And that's what we're going to do. So let me exalt you, my God, O King, and let me bless your name forever and ever.

I would be happy if this could be my role and no other. If all I could do, remember in another place he says, I'd rather be a doorkeeper in the house of my God than have, you know, fame and riches elsewhere. Better is a crumb in the corner of the rooftop where there's peace than a great banquet where there's strife and contention.

You know, there's a contrast here. And he says, if my mission was only to talk about the greatness of God as King, I'd be happy just doing that. Let me do that.

And I'm content. Then verse two, every day, but Yom, this is our bait line, I will bless you and you get he's sort of piling on here in the sense of using bait words, because the word for bless in Hebrew is Barak. Down in Houston, there's a church, you know, Baraka Church, Valley of Blessing or whatever.

But Baraka, see the A-H on there? Let us bless. It's let's get into blessing mode. Let's think about blessing, be a blessing, be qualified to receive blessing and so on.

Barak. So this is every day I will bless. So B'kal Yom, which is in all days or in every day, I will bless.

I will Barak. And I will praise. And this is the word we get hallelujah from.

This is Hallel. I will praise your name. Notice name.

This is. The fulsome understanding of who you are, what you've done, the nature of your character, your personality, your attributes, all of it, your name, La'olam, forever and then some. It's La'olam Va'ad, it's forever and after that.

Then in verse three, he says, Great are you, O Lord. And it's just two words. It's Gadol Yahweh.

The Lord is great. This is Gadol in the sense of the Grand Canyon expansiveness of something. It's just mind bogglingly big and to be praised.

And you have praise repeated. There there are words that are repeated in successive lines, and it's just like thread stitching. It stitches the psalm together and you move from one idea to the next.

It's hard for us to understand. You know, they write Hebrew from right to left and their thinking is like a slideshow. Words are pictures.

And so where we might string something together by alliteration, they'll do it with with the same word in successive lines. And they say, oh, yeah, I just had Hallel in verse two. Now I've got Hallel again in verse three.

So the Lord is great and to be praised. And is his greatness not unsearchable? It is really it says his greatness is unsearchable, but there's there's a it's almost like a double negative in there. It's you could never exhaust it.

This psalm is not long enough to exhaust his greatness. And this is another version of Gadol. So you've got that Gadol word once again.

And just remember, you know, they talk about the 7-11 praise songs in church. It's seven words about Jesus repeated 11 times over or whatever. There is plenty to think about, and it's a good exercise in recall.

And if you can't think of anything to be thankful about in terms of God's name and what he has promised and what he has done. Good time to go back and do a little more Bible study, because there is plenty. David says three times here, it's just vast.

It's endless. It's unsearchable. You can't find all of it, no matter how hard you look.

There is always more to learn. We've been studying together at Grace and Truth now for 20 odd years. Some of us have done it quite a while longer than that.

And we still learn new things every week, don't we? There are new features and new facets to find out because it is just like turning a corner in a beautiful, ornate chapel. And every time you turn the corner, I always think about this. The first time I went to the Naval Academy Chapel and I stood at the end of it, it's in the shape of a cross.

And when you walk in, you basically walk in at the foot and you look down and it's one of these, it's like the St. Peter's in miniature. It's got the dome, you know, across the middle and all that. You walk in and it's just so gorgeous.

And I don't care who you are. When you walk into that thing, it just kind of stuns you. You just want to sit down and try to take it in.

And the light comes streaming through these beautiful stained glass windows and the architecture is just perfect. And so I did that. I went in there and I was a plebe, you know, and I had a lot of other distractions elsewhere.

But I walked in there, I just set all that aside and I thought, let me just have a little moment of enjoyment here. And I was by myself, nobody was in there, walked in and just took it all in for a few minutes. And then I walked forward and surprise, I didn't realize the thing was in the shape of a cross.

When I got to the nexus point, I began to see, wait a minute, this is not just a box. It's got these arms. And you look in there and oh, here's a whole fresh revelation of these beautiful story panes and scenes from scripture.

And it just, it's like a one-two punch. You get one punch when you come in and then you get another punch when you get to the middle. And it's just overwhelming.

It will literally bring tears to your eyes. And I conned him in to let me join the antiphonal choir that nobody could hear just so I could go there every Sunday and spend some quality time. But that's what this is like.

He says, just when you think you've seen it all, you'll turn a corner and there's a whole fresh revelation. It's unsearchable. So now in verse four, he says, one generation will praise you to another.

And this is the wonderful privilege that we have. The more we learn, the more we experience, the more we see these things work itself out in practice. When you experience the genuine peace of God that passes understanding and you've got younger people around you, you've got your own children or you've got others that are, you know, hangers on or peripheral kids.

Of people near you and as if they are interested in the things of God and you get the chance

to pass on this knowledge, it's generational. And what that does, by the way, beyond just communication, you could stick it in a book, you could put it on a track, you could hang a poster on the wall. But when it's generation to generation, what does that do for the family? You have a bond generationally.

And how difficult is it in these in these modern times as technology changes and culture changes and likes and dislikes and music and language and all the rest of it? Generations are really getting segregated. You know, they didn't used to label generations. Did you ever realize that? Not until you get to the 60s and 70s, they start labeling the generations.

And then they really had trouble because they talked about, you know, you've got the Pepsi generation and the me generation and this generation and then that generation X and generation Y and generation Z. And but everybody's got to you know why they label them? Because, you know, we're just my my vast group is kind of called the baby boom. You know, people born after everybody came back from the war, which is doesn't really say a lot except maybe the time frame. But they spread it across like, I don't know, 25 years or something.

And it's like, well, you know, that's a lot of people in there. But the how do you knit families together? Where is the bond? You can say, well, let's play Nintendo together or whatever they play now. Candy Crush or I just deleted about nine games off my phone.

I don't even know what they are. And one of them was this Candy Crush. I guess that's a game.

But, you know, do you do you play video games together? Do you watch movies together in 3D? What do you do that that knits you together in familial loyal love? Well, for believers, this is what binds us. It binds us together, whether we're related or not. But in particular, the generations, he says generation and generation in Hebrew is the word door.

D.O.R. Remember the witch of Endor? Well, door is the word for generation. One generation shall praise you to another. This is what ought to happen.

Younger generation in our families and in our larger familial clan and in our churches ought to be learning from those who are older. It's not a matter of, you know, modeling something or, you know, trying to consciously do a thing. This should be natural.

You praise God. You talk about what God is and what God has done. And those who are receptive are going to respond and declare your mighty acts.

Now, your works, this is Asa. You remember the famous creation words in Genesis one through three in Genesis one? It's all bara. And they say this is God creating something from nothing.

He's spoken into existence. God said, let there be light. There was light.

Let the earth bring forth and out it comes. Let there be a firmament. Divide it in one thing or another.

Bara. And our quick gloss for that definition is something from nothing. Asa, which is our word here, means to manufacture.

You take something and you take wood and you make a doghouse. You take brick and you build a house. So this is one generation will praise your works.

So if these are Asa works, what does it mean? It means God working with the materials in human culture and in human lives. This isn't looking at the stars, although you can do that, but it's a different idea. This is your works among the children of men in my life, in her life, in his life.

This is God working with the materials of my observed generation. We're talking about generations here. And when God has blessed, when God has preserved, when God has answered prayer, that's what we talk about.

So one generation praises what you have done materially to the next generation and will declare your mighty acts. What are mighty acts here? This is the word. It actually comes from Gibor.

When it talks about a mighty warrior, he's a Gibor, G I B B O R. And this is someone who is courageous, who takes a stand. This is Horatio at the bridge. This is, you know, Washington at Valley Forge.

Gibor is authoritative might. It is power of leadership. You're a leader.

You're standing in the gap. You're making a difference. You're at a pivotal point.

The Giborim, David's mighty men. You remember the list of David's mighty men? They are the Giborim. These are the guys who were notable.

They were outstanding in their profession of arms and notable. They had many plaudits and many credits for their actions. So they will declare the implementation of your power, God's power.

So now I say, we're going to stop right here. Go forth. Find somebody in the generation, your own generation or the next one down and declare God's Gibor to them.

How do you do that? What, well, let me say it this way. What must precede that? If you're going to declare what God has done in your life and talk about his mighty power, as you have observed it, what has to have happened? You have to be living a life where God is active and has actually done things and his power has been manifest. You, in order to talk, you have to have something to talk about.

I mean, it's not literally true. Look at talk shows, but to talk meaningfully, you've got to have something to talk about. And if you're going to talk to these generations, you have to have something to talk about.

And in many cases we do, but maybe we haven't stopped and thought about it. And does it ever come up in conversation? I'm around my kids. I'm around the family.

I'm around young people. I meet young people all the time. And is it evident enough that I'm a child of God and when the chips are down or when I'm facing difficulty or whatever, I don't go to God as a crutch, but I look to him for guidance and wisdom in what I should do, what, how much of this can I do and how much of it do I have to leave to him? And there's wisdom in knowing the difference.

There is, there are certain things I can do. And when I've done that, I commit the rest to him and I rest. I say, I've, you know, I'm not sitting here drowning and God sends three motor boats and I get to glory and I say, Lord, why didn't you save me from drowning? And he says, I sent you three boats.

Well, but I was depending on you. Well, you have to recognize. And that, that wisdom and that experience, this is what you talk about.

You have to have seen it and known it for yourself before you can talk about it to others. So this is David probably in his more mature years after having gone through a lot, God's grace and forgiveness and David's mistakes. And for David to have written this and then be talking and you get the idea of Psalm 145, this is toward the end.

It's added to the collection in later years, maybe. And he's writing this as a mature man. And he says, this is what I'm doing.

God has been gracious to me, made a lot of mistakes, but why is David a man after God's own heart? Because he always comes back. Psalm 51 against thee and the only have I sinned purge me with hyssop. I'll be clean.

Wash me. I'll be whiter than snow. David knows this.

And among his sons, think about his sons. We talked about his brothers. What about his sons? Can you name some of them? His firstborn son is Amnon.

He's got Absalom. He's got Adonijah. He's got several others.

He's got a son named Daniel. Uh, Abigail, I think is, is Daniel's mother. We don't know what happened to some of these that would have been in line by birth for the throne.

We know that, uh, that, uh, Amnon was, but he gets killed by his half-brother Absalom. Absalom ends up hanging by his hair from a tree. And you ratchet all the way down through several other sons.

And Shlomo, Solomon is way down the list, just like David was. But, um, the idea of who can David pass this onto, who responds to the wisdom that he's willing to share. It's Solomon.

That's why Solomon writes Proverbs and Ecclesiastes of the various sons. David can, can speak of these things and share these things with the generation. Some are going to respond and some are not.

And that's why God made the filter of free will. God's not interested in going into eternity with people who aren't interested in spending eternity with them. So if they want to opt out, that's what they do.

If they want to opt in, these are the people that are going to respond and appreciate these words. And Solomon is one of them. So he shares this and declares his gibbereen, the implementation of his strength and his might and his, his victory winning power.

You can trace this back to, uh, remember when Moses and Joshua were up on Mount Sinai and, and all this stuff's going on. And, and as they're coming down and he's got the tablets of the law, the first ones, and all of a sudden there's a noise coming from the camp and he says, what is this noise I hear? And in Exodus, I think it's 24. Um, he says, well, that is not the sound of, of celebration of gibbereen, of, of, of victors who have just won a battle.

It's, you know, these are the ones that sat down to eat and rose up to play. This is a, an orgy going on. That's the noise they hear.

And he says, it's one of the first uses of this word, but he says that sound is not the sound of victorious warriors. That's what Gibor has the idea of. If while they were up there, somebody had attacked and they had won a victory.

That would be a great sound to hear coming down, but it's just the opposite. They've had a catastrophic failure. Well, then you get to verse five, which is the last one we'll look at tonight.

I will meditate on the glorious splendor of your majesty and on your wondrous works. I will meditate. Verse five, meditate has become a bad word.

When you say meditation, you immediately think, you know, Zen and my mantra and Hindu, you know, Maha Vishnu and one thing and another. But, um, this begins, this is Aleph, Bait, Gimel, Dalet, Hey. H, fifth letter of the alphabet.

So it begins with the splendor, ha-dor, ha-dor. And once again, we have the repetition of the door that we saw in verse four, uh, that says generation. Well, this is sort of a, uh, this is, uh, hid there or Hadar.

And so it, it's, it alliterates, but it's a different word. And it's talking about the splendor Hadar of your glorious majesty. This is kavod, which actually means heavy.

Uh, the, the, the splendor of your glorious majesty. And this is just the word for vigor, strength, manifest ability. Um, David is just boxing the lexicon here.

He's going through the thesaurus, finding all of these words for different aspects of God's

greatness. So the splendor of your glorious majesty and, uh, your wondrous works, I will meditate on, I will muse, I will speak. I will ponder.

This can even mean to sing, but these are going to be the content of my thought and my speech and my songs. Um, you know, people that have a hobby or have an interest, you can talk a lot about that. You can spend a great deal of time talking on this issue or that he says, it's your wondrous works that are going to be my basic themes.

It's not like I won't ever talk about anything else, but this is something he's going to frequently bring up. It's his favorite subject, get him on this and you'll never shut him up. Uh, the splendor of your glorious majesty and your works.

Now the word here for works, you would say, well, it could be a saw, or it could be Gabor like we saw earlier, but it's not, this is Davar. Davar. We did a whole night on Davar versus Amar.

You remember that two different verbs in Hebrew to speak, to say, to tell, to communicate, to answer Davar and Amar pop quiz. Question number three, who remembers the difference between Amar and Davar? And if you can't answer that, tell me, where do you look? Because there are 10 examples. Where do we look for 10 examples of one of those words? Oh, you hurt me.

You're wounding my soul. Creation. Very good.

Genesis chapter one, the 10 words of creation. Amar is used 10 times. God says, let there be light.

That's a hugely complex thing. Electromagnetism, radiation, you know, X-rays, gamma, all of the photons. And he says, let there be light.

That's a summary statement of a huge complex feature of the universe for there to be light. There's gotta be something generating light. So you've got nuclear fusion and I mean, you know, the big bang and you got no end of, you know, galactic black hole.

Who knows what all is going on out there? You got subatomic particles and, you know, entanglement and quarks. And I don't know what all. Let there be light.

That's Amar. God says a thing, but it's a summary statement of a, of a really big complex thing, but I just want the big idea. Don't give me a course in astrophysics right now.

I just let there be light. And there was light. Oh, thank you.

Yeah, he, or, and there was, uh, let there be light. And there was that's Amar. It's used 10 times in Genesis chapter one.

The word we have here is Tavar or, or a noun form from it. And our other chapter is the 10 words. And to this day, it's called the 10 words in Jewish culture.

And it's Exodus chapter 20, the tablets we were talking about Moses. That's not the noise of the gibbereme I hear in the camp and smash go the tablets and, you know, havoc ensues. The 10 words, Tavar, these are specific things.

Thou shall not covet thy neighbor's ox. That's not let there be light. That's a specific, and you can trace Amar and Tavar all through the Bible.

And many cases are in the same, same sentence. And the Lord spoke and said, he Amar and he Tavar. He's going to launch into a, into a set of commands here.

And here's the first specific one. So it always holds. So here we have Tavar.

And so it says his mighty, this is his mighty words. In verse five, he says, I will reflect on the glorious splendor of your majesty and on your wondrous words. Your Tavarim, it's actually Divre here.

If you want the actual form and your Divre and they are wondrous. And this word for wondrous means mind boggling. I'll read you what Strong says to be marvelous, wonderful, surpassing, extraordinary, separate by distinguished action, beyond one's power, incredibly difficult, difficult to understand, beyond imagination to be wonderful, wondrous, marvelous, et cetera.

It's, and this is the specifics of what God has done. Are mind bogglingly great. That's what he's saying.

And, and what he has said, I will, I will meditate on that. I'll reflect on it. So in conclusion, by way of application, we've seen a lot.

We've heard a lot tonight. So what? Having looked at Psalm 145, at least the first five verses or so, what do we take away from this? When is the last time you as a Christian woke up in the morning and thought, you know, today I really need to focus on God, the father as King. Let me apply that.

How that's going to make a difference today in what I think and what I do, because that's what God's word supposed to do, right? It's gives us focus, gives us objectivity. So what is David telling us here? When he says, I'm about to expatiate, I'm going to expound on God as King. And here's what I'm going to do.

I'm going to talk about his name. Well, if you want to talk about God's name, you're going to follow in his footsteps. We are the generation in essence that David is talking to.

Generation is going to declare it to generation. David's generation is declaring it to us. So what are we supposed to catch when they're pitching? Well, if he's talking about God's name, can I think of a few things that contribute to God's reputation? What has God done? You look at Israel and how many times they messed up and how patient God was, how he continued to provide for them.

He continued to protect them. He occasionally disciplined them and put them under the thumb of foreigners. You look at the book of Judges and remember when we did Gilgal and it means to roll and it's Gilgal, Gilgal, Gilgal, Gilgal all the way through.

And the book of Judges, you know, they, you know, time passed and they became oppressed and they cried out to the Lord and he gave them a judge and he took care of the opposition and now they had rest for so many years. Then they fell into, you know, so God put them on, it's Gilgal, they roll up and down and up and down all the way through. But you look at the patience of God, how many times that happens and he doesn't wear out, he doesn't give up.

He doesn't say, I picked the wrong nation. I'm going to end you. Remember, he tells Moses right after the golden calf incident, I've had it with these people.

It hasn't even, it's only been a few days, you know, they just made the journey to Sinai. It hasn't even been but a few months. I think it's been like 50 days.

Supposedly the law came at Pentecost, so to speak, and God says, stand aside, Moses. I'm going to wipe these people out. You'll have some kids.

I'll make a nation out of you. And Moses says, oh Lord, please don't. And gives his reasons why.

Well, David here is declaring God's name. That's one aspect of it, his patience, his endless reservoir of mercy and forgiveness to those who will claim it, to those who will come. How often do we think about that? How often do we talk about it? We think about it when we mess up for the umpteenth time, you know, our besetting sin gets us at least, you know, a lot of us do.

And that is something to reflect on, to meditate on, and to remind ourselves of in our family and in our next generation, because there are people who say, I've strayed too far afield, you know, the prodigal hadn't gone so far that he couldn't come back, but I've gone way past that guy. I've done a lot more than slop hogs. And even the prodigal son's father would never take me back.

We declare to the next generation, if you are still breathing air, God still has a plan for your life. If you have not died, then there is still hope and don't waste time. Look at what God has done biblically, look at what God has done in our lives and declare that to generations, that one of the biggest drop offs known to man is kids that are raised in church.

And as soon as they get out of high school and leave home, away goes church attendance. And then the odd thing is, about 10 years later, people in their mid to late 20s start picking up and going back to church. They go out and, you know, see what else life is about.

And they say, you know, I remember a time when I could get together with people and have really uplifting, wholesome, enjoyable fellowship. I remember coming to the oasis of God's word and coming away refreshed. I remember when I felt a genuine sense of renewal and forgiveness.

This is what David is talking about. This is what God the King has implemented and it is available to us and it is something that we should speak of. In order to speak of it, we have to know of it and we have to remember it.

And it has to be in our minds and in our conversation on an ongoing basis and not just the pearl of great price that is hidden in a field somewhere. Instead of buying the field, dig up the pearl and say, look at this. So this is going to be David's exhortation as we move through this psalm, this thing about God as King, just for a second, look at the middle of the psalm.

This is our last thought here. It says in verse 10, all your works shall praise you, O Lord. We'll look at the word for works there.

It's very interesting. And your saints shall bless you. This is not saints at all.

This is your Chazdim. It comes from Chesed. Chesed is loyally faithful, ones who loyally love, love through thick and thin, love, you know, for better or for worse, sickness and in health, Chesed, your faithful ones, saints would be the cleansed or the redeemed or the holy people or whatever.

These are the faithful. You can be all kinds of problems and yet be faithful like David was. So your faithful ones will bless you.

They will speak of what? The glory of your kingdom, king, kingdom, glory of your kingdom and talk of your power to make known the. Sons of men, his mighty acts and the glorious majesty of his kingdom, kingdom, kingdom, kingdom, a lot of talk today about this and that for the kingdom, what is the kingdom? If you're going to talk about it, if you're going to praise it, you're going to talk about God's mighty acts. We're going to find out God is the king and here's the kingdom.

This psalm is about that and about communicating those truths first to ourselves. And then to the generations, so we'll pick up here at verse five and starting verse six next time, but let's close here in a word of prayer. Father, thank you for the wondrous nature of our relationship to you through Christ.

We're thankful for cleansing and for forgiveness. We're thankful for restoration and strength. We're thankful for peace, encouragement, wisdom.

That we can come to you directly and ask and you give, we seek and we find, we knock and you open the door for us. We pray that as we reflect on these truths from this wonderful Old Testament passage, that God, the Holy Spirit will minister it to our hearts, help us to see its pertinence and applicability in our own lives. And as we've seen in the other passage we're studying, that it will help us to make sure that our eye is good as we begin to look around and see the opportunities to be a blessing to others.

We pray these things in Jesus name. Amen.

