

Psalms 19-09-26b

Let's continue our study now in Psalm 145. We're at verses 14 through 21, which is the third and final stanza. And we see that there's an inversion here.

Just when you think you've got the, here's the praise and here's the reason for its structure figured out, David swaps it. And in a way it's like the bridge in a song. David was a musician and since ancient times, some forms of music will have something that you hear and then it repeats.

And then it might even repeat a third time. Then there's a bridge and it's something kind of different. And then it returns to a theme that you heard earlier in the song.

And this section in verses 14 through 20 is something of a bridge that gives an extended grounds and extended justification for the level, the intensity and the duration of David's praise. And the praise of those who like David are chesed, who are faithful. And so he starts out by looking at those who are knocked down, who are bowed down.

If you have fallen, something's wrong. Either your legs gave way or you've been knocked to your knees or to your face by some circumstance. Those who have fallen, that seems to be a more episodic type of thing.

It's an episode. It's something that happened. I was walking.

I was walking. Oh, I fell. And it's an event.

Bowed down speaks of duration, doesn't it? There's a woman that Jesus healed that had been bowed down with an infirmity for years. And this speaks of two different kinds of situation where you're brought low. You can be brought low by an impact or by being tripped or being knocked down.

Or you can be bowed down by a gradual thing. I saw a really sad sight just within the last week or so where I was waiting for somebody. And a lady went by.

And she was just shaped like a capital letter C. And she had that spinal curvature that she had to crane her neck to its maximum level just to look straight ahead. And walking with a cane, going very slow. And you could tell that's a difficult thing for her to go out to be looked at as unusual and to have such a severe curvature of the spine.

She was bowed down. And it is easy to imagine the Lord Jesus speaking a word and seeing someone like that stand up straight and tall and look like we're going to look in the resurrection. So it is a reason to praise God because He has that power.

And the duration of the episode or the duration of the condition is in God's hands. And if it extends, if it lasts, there's a reason for it. He's got all of the pieces of the puzzle.

But the Lord upholds all who fall. When does this upholding take place? It may be in this life or it may be in the next. But if you have fallen, but you are faithful and you are looking to the Lord, you are going to be held up.

If you are bowed down, you are going to be raised up. God raises up all. All in what category? Those whose eyes 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. You can also watch.

I'm not going to go into it because I don't want to overcomplicate our examination of structure supporting content. But you remember my Daffy Duck approach sometimes where he's talking to bugs going back and forth. You know, you do this, no, you do this.

And Daffy ends up on the wrong end of the conversation. And he says, pronoun trouble. And we want to watch the pronouns.

Did you notice when we went through eight through 12, David is talking about the Lord in the third person. 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.

Remember that he has said, I'm going to meditate on your splendor and your mighty acts. And I'm going to declare there is personal appreciation. And then there is an encouragement and plea and what they call a cohortation, a cohortative to encourage others to join you in that appreciation.

And so you'll notice when he's talking to God in verse seven, they will utter the memory of your great goodness and seeing of your righteousness. Then he shifts in verse eight and verse nine and talks about God in the third person. He's no longer addressing God.

He is, this is a part of his declaration. This is the content of what he's going to communicate. And so it's the grounds for his praise.

And it is the form of his praise. This is a little refrain in a song that he might sing or a declaration that he might make to fellow faithful believers who are looking to God. Then in verse 10, he returns to talking to God in the second person.

All your work shall praise you, O Lord. And the saints shall bless you, the faithful. They shall speak of the glory of your kingdom, talk of your power.

And now look at verse 12 to make known to the sons of men, his mighty acts and the glorious majesty of his kingdom. Then he returns to the second person in verse 13. This is not an accident.

It's not sloppiness on David's part. So I don't have time to give you all of my thoughts about that, but it's a very fruitful exploration when you seek an explanation for why this change in

pronouns. But I will just say this much.

What is it you focus on in your personal appreciation, your personal reflections and meditations and inner concentration? And what are the things that you talk about to others? Well, the third person is when you're talking to somebody else about God. The second person is when you're talking to God and noticing what is similar and what is different is fruitful. So the Lord upholds all who fall, raises up those who are bowed down.

The eyes of all look expectantly to you and you give them their food in due season. He doesn't just say you give them their daily bread. There's a difference in bread, daily bread, give us today, tomorrow's bread we saw in the model prayer and due season.

Does this remind you of anything in the Psalms about 144 Psalms back? How does Psalm 1 go? Blessed is the man walks not in the counsel of the ungodly, doesn't stand in the way of sinners, doesn't sit in the seat of the scornful. His delight is in the law of the Lord. In that law, he meditates day and night.

He shall be like a tree planted by the rivers of water that does what? Brings forth its fruit in its season. It's not all the time. It's not every situation.

It's not everything all the time. It's his fruit and his season. Somebody else as a tree may have a different fruit in a different season.

And you can't go comparing, why am I a persimmon and not a plum? Or why am I an orange and not a lemon? Why am I a lemon and not a lime? Same thing here. You give them their food in due season at the proper time. There are times when God will withhold.

There's a time when we withhold ourselves. That's what fasting is. There is a time to forego normal things.

There is a time to flip the priorities. And for a space of time, Paul even talks about this, that couples may refrain from intimacy for a period of time. And he says, but it needs to be a set period of time.

And then let them come back that Satan doesn't get into the midst and create a situation by an excess amount of lack of intimacy. Can you have an excess amount of a lack? I think so. So you open your hand and satisfy the desire of every living thing.

And this is not exactly tongue in cheek, but it is clever on David's part because he's talking about those who look expectantly to God. They are the only real living things. Life is not life if you're not looking at God.

So when he says he satisfies that, are there animals that starve? Are there people that starve? Are there plants that shrivel and die from lack of rain? It happens all over the world. It's happened ever since Adam and Eve left the garden and probably outside the garden even

before that. Nature has been red in tooth and claw.

The only place you can say there was no, you know, death and violence and the rest of it, carnivorousness and stuff was in the garden of Eden. That's why God hemmed them in. And when they left, he put a gate there because that's a special place where special conditions prevailed that were ideal.

Outside there's been a lot of dog eat dog and survival of the fittest and so on. That's the way God designed nature from the beginning. So when he says you open your hand and satisfy the desire of every living thing, David is speaking in pregnant language here.

In the same way when he says all who fall and all who are bowed down, every living thing is limited to the same group, those who look expectantly to you. You're going to satisfy their desire. God doesn't open his hand to everything and everyone and certainly not every living thing.

Living things, you can't live in the country and not see this on a daily basis. Chickens aren't out there in vegetarian mode just picking seeds. There's all kinds of wildlife that gets eaten.

Insect life and worm life and caterpillar life and tick life and anything else they can find. And it doesn't get its desire and its desire is not satisfied. The chickens are out there making sure that area is largely insect free.

So every living thing, you are not a living thing unless and until you're looking to God. Unless and until you are the Kaddish, those who bless God and speak of the glory of his kingdom. Back up there in verses 10 and 11.

Verse 17, we're still in this section now where David is extolling God's virtues. Why is he greatly praised? Here's why. Look at his faithfulness, his provision, his watch care, his tender mercy, compassion and love is his opening of his hand.

The Lord is righteous in all his ways, gracious in all his works. Now, would people under judgment agree with that statement? Egypt during the plagues, Amalek when they're being removed from the memory of mankind. The Canaanites when Joshua comes in and there's hail and fire falling from heaven on them.

How can you say the Lord is righteous in all his ways and gracious in all his works? You could say he's righteous to punish the wicked and so on, but gracious in all his works. What about his works of destruction of the wicked? Is he being gracious? What would you say? Yes? No? I would say yes. It is grace that wickedness is not allowed to run rampant that God draws a line and says this far and no farther and when it's exceeded, it's destroyed.

When man's imagination of his heart was only evil all the day back in Genesis, God sent the flood and that was grace. Noah found grace in the eyes of the Lord, not just in being delivered, but in being rescued out of that horribly crooked and perverse generation. So, there's a sense

in which grace is in the eye of the beholder.

There's a lot of people who don't think God is righteous. Ask any of the famous publishing atheists who are making their money on hating God. God is not great.

The God delusion and all these other guys. Would they say the Lord is righteous in all his ways? They say he's awful in all his ways. They say he's a horrible monster.

So, to whom is God righteous and to whom is God gracious? Same group we're talking about throughout this psalm. And it's emphasized in verse 18, the Lord is near to all. You could just put a period there.

The Lord is near to all. Who is he near to? All who call upon him and not even all who call upon him. All who call upon him in truth.

Second point of application for the night. What was the first point? Do you remember it? There is what we do and there is why we do it. There's what we ask for in prayer and why we are asking for it.

Name the promise. Claim the feature of God's character. Claim the function of God's essence.

Claim the history of God's mighty acts. It's not just what, it's why. Answer the question why.

Why should God listen? Why should God care? Why did Jesus answer the request of the Syrophenician woman? He said, you know, on paper, I'm sent only to the lost sheep of the house of Israel. It's not right to take what's been given to the children and cast it to the dogs. A little bit of an implied insult there.

But what did she say? She said, here's why you should answer my request. Even the dogs can eat crumbs that fall from the children's table, meaning the children are being careless and don't value what's been put in front of them. If you've got a hungry child, they won't miss a crumb.

You go to some of the starving places in the world, put food on a table, dogs are going to starve. That child's going to get every bit. But if the children are taking it for granted and careless and disinterested, it's going to fall.

And the lady answers Jesus in kind. And she says, you know, there's a lot of these people that aren't interested in what you're presenting. I am.

That's why you should answer my request. And Jesus declared the greatness of her faith. So the Lord is near, verse 18, to all who call upon him, to all who call upon him in truth.

Calling upon him is like praise. It's a wonderful thing to do. But what are the grounds? The grounds are truth.

Call upon him in truth. Is the truth that I'm really just making a selfish request here? And I want to be gratified. I want the plan of Sam to be fulfilled.

This would make it easy on me. I think in my great wisdom that this would solve all problems. Or am I doing it in God's truth? What I know from the word of God, what I can bring before him, my understanding of his word and his will and his purpose, his desires, his goals in human history, his goals in my life and in the life of those around me, things I know about, can I understand, like a child who grows up in a family and begins to understand the best way to help the mother or the best way to help the father with a project or a task or a requirement to not wait to be told and do it grudgingly and out of necessity, but to think the thoughts of the parents and say, here's the thing that needs to be done.

We're washing dishes. We're building fence. We're manicuring the yard.

We're taking care of animals. We're handling whatever chores there are. And I get why this needs to be done.

It's a contribution. It makes sense. Here's the big picture.

And I'm one in the thinking of my parents in doing this and securing our future and maintaining a standard of living and a quality of life. And I get it. And that's why I'm doing it.

I'm not just doing it because I'm told and I fear punishment. Entering into it, that's in truth. Call upon him in truth.

The truth is going to expand as our understanding of God and his purpose expands. And notice, the Lord is near to all who call upon him. It doesn't say he's responsive to all who call upon him.

Not that that isn't true, but that's not the statement here. The Lord is near. Those who are calling upon him in truth, God is never far away.

God's not busy. I can't help but think of the taunt of Elijah on Mount Carmel. Yell louder.

Dance harder. Slash yourselves more. Maybe Baal is busy.

He's off on a holiday. You've got to attract his attention. You know, Baal is not near.

You've got to wake him up. Maybe he's taking a nap. But God was near to Elijah because Elijah called on him in truth.

And he makes one appeal, builds one altar, douses it with water, and the top of the mountain comes off in God's response. God is near. It's not just answering a request.

There is presence. There is fellowship. There is communion.

If we walk in the light, 1 John 1, 7, as he is in the light, we have fellowship with him and he has

fellowship with us. You lose a little bit in the English translation. When I memorized it, if we walk in the light, as he is in the light, it's not us having fellowship with each other.

We have fellowship with him and he has fellowship with us. It's vertical fellowship. And the blood of Jesus Christ, his son, keeps on cleansing us from all sin.

That's the benefit of the nearness of God. We couldn't maintain proximity. We couldn't maintain closeness if God didn't wash away our road dust, wash away what accumulates on our feet as we travel through this life.

It's a wonderful truth in 1 John 1, 7, and it's reflected here. The Lord is near to all who call upon him and he emphasizes it. Call upon him, call upon him in truth.

The repetition is intentional. He could have just said, call upon him in truth and moved on. But the calling is repeated because it's not enough to aware.

It's not enough to acknowledge. It's not enough to assent. It's not enough to agree.

It is the calling. Think about Proverbs 2. My son, not only receive my words and hide my commandments with thee, not only incline your heart, not only apply your mind to it, but lift up your voice and cry out for it. Seek it like silver.

Search for it as for hid treasure. That active component counts. Call upon him in truth.

Look at verse 19. He will fulfill the desire of those who fear him, those who respect him, those who appreciate him. Many times, the aspect of fear that is in view when you see Yireh, the Hebrew word here is appreciate.

If you fear an explosion of grain dust in a silo, no smoking anywhere near grain that is being poured, bagged, siloed, transferred, that dust is, I forget how many times, more explosive than gasoline vapor. It is the most explosive thing on earth, grain dust. So, I don't fear grain, and I don't fear grain dust in the sense that I'm in abject terror, but I respect its potential.

I appreciate what could happen if I don't keep my mind right and my actions proper. If I don't follow procedures, you know, a lot of guys have gotten mangled around hay baling equipment, especially in the days of the square bales. Those hay bales were machines.

A lot of guys got badly mangled, guys that had been hauling hay for years, baling hay for years. You don't have to be afraid of the hay baler, but you better respect it. You better understand it and conduct yourself appropriately around it.

That's godly fear. That's biblical respect for God, and that's what you find here. He will fulfill the desires of those who respect and appreciate just how great he is in both the positive and negative sides of his interaction with human beings.

He can be by far the greatest friend and protector and asset and heavenly father imaginable.

He can also be the judge of all the earth. You know, do not fear those who can only kill the body.

Fear him who has the power to cast both body and soul into Hades. That's the side to keep in mind, and be thankful that that god with that power is gracious and compassionate. Could you ever get tired of thanking God for being who he is? Because if he was somebody different, we couldn't stop him.

He's that way by choice. He could turn into Pol Pot and Ho Chi Minh and Stalin all rolled into one anytime he wants. Who would stop him? He's gracious and consistent and compassionate and righteous because he chooses to be.

Can you imagine if there weren't enough people appreciating that? He said, well, why should I continue to be gracious and compassionate and loving and merciful and forgiving and the god of salvation when there's practically nobody that appreciates it? Why do you think so many people are going away in the lake of fire? You don't appreciate God for those things. Why are you here in God's universe, in God's kingdom, in God's future? What's your purpose? God has created a purpose for those people and those angels for a brief span, but not for long. Something to be thankful for.

He'll fulfill the desires of those who fear him. He will also hear their cry and deliver them. This, of course, is not save in the salvation sense.

This is deliver and God's deliverance is tailored for his glory and our good. What a great thing to be thankful for. What a great thing to extol and praise, sing about, talk about to the next generation.

God's faithfulness to fulfill the desires of those who respect and appreciate him. And when they cry, he is going to respond. He is not going to be deaf to the cries of those who love him, those who are faithful and obedient.

Verse 20, the Lord preserves all who love him, but all the wicked he will destroy. You find another differentiation and finer resolution on who all is in some of the earlier verses. Who are the all? All who love him, all who look expectantly to him, all who are loyal lovers of God.

It's sprinkled throughout the psalm, all the wicked he will destroy. And this is a strong word for destruction. Now, that's the grounds for the final declaration of praise in verse 21.

My mouth shall speak the praise of the Lord and all flesh shall bless his holy name forever and ever. Now, think about that. First part's pretty straightforward.

My mouth shall speak the praise of the Lord forever and ever. He's said that earlier in the psalm, right? I will bless your name forever and ever. That's how the psalm began.

There's a little symmetry here. Verse one, I will bless your name forever and ever. Verse 21, my

mouth shall speak the praise of the Lord forever and ever.

What's in the middle? All flesh shall bless his holy name forever and ever. Now, right now, how much of flesh is praising God's holy name, blessing God's holy name? How much of flesh is doing that? Would you say it's a majority or a minority? Most of them or less than half? Count your adherence to various religions. Count the ones who actually, even within the realm of Christianity, are actually blessing God's holy name legitimately and in truth, qualified for the description that is found in this psalm.

How can David say all flesh shall bless his holy name forever and ever? Think, well, maybe that's just the all that was limited by those features of chesed and fear and eyes that look expectantly to the Lord and so on. But when he says all flesh, this is not just all in the sense that we saw earlier, it's all flesh. So, you've probably already solved this.

How is it that all flesh is going to bless his name forever and ever? This is post-judgment. David knows about the judgment where all flesh after the judgment is going to be those who are in this category and the rest of flesh will have been destroyed. He just said it in the previous verse, all the wicked he will destroy.

When the wicked are destroyed, only those who bless God's name will be left, and they will be left forever. Did the Old Testament saints believe in eternal life, believe in resurrection and future with God? Yes, they did. Just read Psalm 145.

I can't believe I was told in seminary that the Old Testament saints didn't really have a sense of resurrection in the afterlife. And I'm thinking, what Bible did you read when you got your doctoral degree and came here to teach? It's unconscionable. Job says, I know that my Redeemer lives and though the worms eat through my skin and flesh, I will stand on my feet in the last day and I'll see him with my own two eyes.

It's a little loose paraphrase, but that's what he says. I know my Redeemer lives. And even though worms eat my flesh, I will stand in the last day and see him.

How can he stand there if his flesh has been eaten up? Because he's resurrected. Daniel 12, time is coming when many who sleep in the dust of the earth will awake, some to a resurrection of life, others to a resurrection of shame and contempt. I don't know what Old Testament they're reading, but David understood this very well.

When he says, I will dwell in the house of the Lord forever, it's not just the forever of his life, it's the forever of forever. And that's the forever here. So third point of application.

Do you remember the first two? What was the first one? It's not just what you do or what you ask for. It is why David gives us the model here. What was the second point of application? We want to be qualified.

We want to be in the all that is described here. And that doesn't happen passively just because

you've accepted Christ as your savior, just because you were an Old Testament saint did not qualify you to claim these promises and to enter into these assurances. There are conditions.

So if I'm going to make a request in prayer, if I'm going to make an investment of time, I need to examine the grounds and the whys and the wherefores. That's number one. Secondly, if I want to claim God's benefits and God's wonderful attributes acting in my interest and on my behalf, I have to meet the conditions.

What are the conditions? Are they in this psalm? Are they meetable? Well, I meet every condition in Christ. I'm just, uh, Christianity is not a crutch. It's a stretcher.

Uh, no, there are things that we have to opt for, that we have to choose, that we have to pursue. What are they? Reflect on God, his character and his acts, expose ourselves to the history of God's character and his acts and develop a healthy respect and appreciation. The fear of the Lord is the beginning of wisdom.

If we become apathetic, if we become practiced and lazy and comfortable with God, and we don't really find ourselves perched on the edge of a cliff, looking into the vista of the greatness of God, the way David is, we're not qualified to call upon God and expect an answer. We're not qualified to be the all for whom he gives food in due season, opens his hand and satisfies their desire. Laziness and apathy and indifference and a comfort level dealing with the God of all creation, the God who flung the galaxies into the incredible vastness of space by his power and by his word is no trifling matter.

If we do not have that fear of verse 19, if we are not actively and effectively calling on him as the only solution, the reason we reviewed those generations last week is where are people looking for their answers? They're looking to social media. They're looking to the voice of the crowd, whatever's trending. That's what I'm going to jump on because I'll be accepted.

Nobody will reject me. Nobody will call me out. Nobody will make me defend my view.

All I do is just say what everybody else is saying. And I chime in and thumbs up and like, I'll put a like on that opinion. I'll put a whatever the approval mark is.

I'm in the comfortable midst of the crowd. Well, if you want to be one of the people in the crowd that is on the wide way going through the broad gate that we looked at on Sunday, you're going to have a lot of company and it's going to be hail fellow well met all the way until you go through to the destination of that wide way in that broad gate. It's destruction.

What does David say in verse 20? The wicked he will destroy. You can be destroyed as a believer. Doesn't mean you lose your salvation, but you lose all of the benefits.

What's the point of winning publishers clearing house? If you move and leave no forwarding address and nobody can deliver the check. What if you are entitled to a benefit, but you never apply for it. You never avail yourself of it.

You never, you've got a winning lottery ticket, but you don't have the gumption to go down and show it to anybody and cash it in. And the time expires. I told you about Bitcoin man that mind all of those Bitcoins on his laptop back in the late, uh, 1990s.

And, uh, he's got, I don't know, \$60 million worth of Bitcoin on the laptop that he threw away. And he's been petitioning the city to let him go dig through the landfill, this huge acres of landfill, but it's worth it because what's on his laptop hard drive is so valuable, but he's like those who, who rise up and knock on the door and say, Lord, Lord, in your name, did we not do all these things? And he says, I never knew you. And you never knew me depart from me worker of iniquity.

They wouldn't be there to ask if they weren't resurrected, if they weren't in the kingdom, this is post judgment. These are believers. You have to remember that you can be wicked and be destroyed and you're saved, but you are a son of perdition.

You've aired the error of Balaam. And you've gone the way of Cain. You're a spot at a love feast.

And for you, the blackness of darkness is reserved forever. It's not the Lake of fire. That's a different thing.

Read Jude for whom the blackness of darkness is reserved forever, forever. We have to be serious about this song and what it's saying. We have to be serious in being an appreciator of God and the magnificence of his mercy and his grace in saving us and never get tired of it.

Never become comfortable with it. Never start coasting that or needs to be in the water all the time. Not that it's works salvation or works spirituality.

What kind of work is this? This is directing our thoughts, calling on the right source in a time of problem, looking to the right place for deliverance, for provision, for the answers to the key issues of life, where generations, generation boomer, generation X, generation Y, generation Z, are looking to society, looking to government, looking to technology, looking to each other. As long as I stay connected, I'll be okay. I just need a support group.

I just need my friends. I need to chat. I need to post.

I need to blog. I need to read a blog. I'll get my pre-digested news.

I'll get my opinions handed to me. Everything I need to know is on my phone. The world has always allured.

I will hasten to him. That's what we have to do. You think about that hymn, these have allured my sight.

Well, the things of the earth can obscure your sight. And we've got to look to the rock from which we were hewn and the pit from which we were digged spiritually. And that makes this psalm come alive.

If you read Psalm 145 and it doesn't live and leap off the page in your soul, that's an alarm. That's like a dead nerve. I'm tapping my hand and I can't feel it.

That's spiritual death. That is not being a living thing. God is not going to be opening his hand.

And we're going to find lack of provision. We're going to find lack of solution. We're going to find lack of peace.

We're going to find lack of comfort. And as a child of God, that should never be. And when something's not working, what do we do? The oil light comes on in your car.

What is the recommended course of action? Stop and figure out the problem and fix it or your car is going to be destroyed. Never, ever, ever drive your car with the oil light on. By the time that light comes on, your oil is gone.

And what's left in the engine is baking to the walls of the inside of the crankcase. Stop, figure out what's wrong, and fix it before you continue. So if this psalm doesn't inspire us, doesn't strike a resonant chord, if we can't affirm that we are one of the they who are going to speak of the might of God's awesome acts and declare his greatness.

If you're not ready to jump into that crowd and sing with that chorus, figure out what's the matter, because the nerves are dead and the life is away. And you're going to be on the wrong end, the wrong side of God's wonderful character, because he is righteous. And his intolerance of unrighteousness and wickedness is just as great as his compassion and his grace and his love.

We decide which side we're on. And David calls here for appreciation of everything that's great about God. And he structures it.

He gives us hooks to hang it on in our minds. And he gives us these three great applications. Don't just do what you're doing, because that's what you've always done.

What is the cause? What is the grounds? Secondly, am I qualified to make these claims on God's grace? And thirdly, and finally, am I expressive? Did you notice how many different verbs for communication are in here? I declare. I tell. I sing.

My mouth shall speak. You have to be identifiable. You have to be a communicator verbally, lifestyle-wise.

You ought to stick out. In the midst of this crooked and perverse generation, we ought to be shining like lights. Not if I ask enough questions and talk long enough, I discover.

Shining like a light. Have you seen the flashlight commercials on TV now? They've got these MoLED, OLED, some kind of fancy LEDs, and it can be seen at a distance of so many miles. They've got a little pinpoint on the horizon across a lake, and they say, here's our flashlight you can buy.

Well, light can be seen. They used to tell the Marines, the smoking lamp is out. The smoking lamp is not lighted, meaning smoking cigarettes is forbidden because the glowing end of a cigarette can be seen for 13 miles.

The glowing end of a cigarette, light and darkness can be seen a long ways off. Let your light so shine that others may see the good in you and glorify your Father. See the good, glorify your Father.

That's one of several reasons why we're here, and David has given a detailed description of how it's done. It's a wonderful, practical psalm, and it is the beginning of this set of six praise psalms that conclude the Psalter, the 150 psalms in this collection. Well, let's close here in a word of prayer.

Father, thank you for the truth of your word. Thank you for the wonderful pattern we have from the inspired words of David in this psalm. We pray that God, the Holy Spirit, will help us see clearly where we can improve, where we can do better, where we can be more focused, more diligent, more faithful.

We have learned so much from your word. We recognize the tremendous gift of your Spirit. We pray that those two things together will constitute your power in our lives to reflect the glory of the Lord Jesus Christ and to represent him on this earth, to shine as lights in our generation, and to be prepared for that glorious day when the Lord returns to take us to himself and present us before your throne.

We pray these things in Jesus' name. Amen.