

# Psalm 145

A Praise of the Greatness of God

# Psalm 145

- ◆ This is the last of the psalms of David.
- ◆ It introduces the hymns of praise that finish the book of Psalms.
- ◆ This psalm (or “song of praise,” see title) specifically praises the Lord for His greatness and His goodness toward His people (both corporate and individual).

# The Greatness of God

- ◇ He is great in His Being
- ◇ He is great in His grace
- ◇ He is great in His gift of Jesus Christ (2 Cor. 9:15)
- ◇ He is great in His gifts to us (2 Pet. 1:3)

## Words for praise

- ◇ **Extol** v.1
- ◇ **Bless** v. 1, 2, 10, 21
- ◇ **Praise** v. 2, 3, 21
- ◇ **Praise** v. 4: to speak highly of (cf. “declare”)  
(synonyms in vv. 4, 6),
- ◇ **Meditate** v. 5

- ◇ **Speak** v. 6, 11
- ◇ **Pour forth** v. 7
- ◇ **Sing aloud** v. 7
- ◇ **Give thanks** v. 10
- ◇ **Make known** v. 12

- ◇ David has exploited all the vocabulary he can muster to describe this great activity, praising God for His greatness and goodness.
- ◇ This praise is to be enduring:
  - ◇ “forever and ever” (vv. 1, 2, 21);
  - ◇ the “generations” (vv. 4, 13); and
  - ◇ “everlasting” (v. 13).

אַרְוַמְמָה אֱלֹהֵי

בְּכָל-יּוֹם אֲבִרְכֶךָ

גָּדוֹל יְהוָה

# Psalm 145

אֲרוֹמְמֶךָ אֱלֹהֵי הַמַּלְאָךְ וְאֶבְרַכְּהָ שִׁמְךָ לְעוֹלָם וָעֶד

בְּכָל-יוֹם אֶבְרַכְּךָ וְאֶהַלְלָהּ שִׁמְךָ לְעוֹלָם וָעֶד<sup>2</sup>

גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר<sup>3</sup>

דָּוָר לְדָוָר יִשְׁבַּח מַעֲשֵׂיךָ וּגְבוּרָתֶיךָ יִגִּידוּ<sup>4</sup>

הַדָּר כְּבוֹד הַוֹדֵךְ וְדְבָרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה<sup>5</sup>



# Acrostic

Adapted from <http://www.theseason.org/psalms/psalms145.htm>

**A**crostic psalms do not have a common purpose in the same way as do the hymns of praise or the prayers of petition.

**B**ut they do have something in common—they all use a poetic device known as the acrostic.

**C**ertain acrostic psalms adhere more completely to the acrostic pattern than others.

**D**ifferences occur between single acrostics and multiple acrostics

# Acrostic

Essentially, an acrostic poem begins with the first letter of the Hebrew alphabet and the succeeding lines begin with successive letters of the alphabet.

For example, the lines in Psalm 145 begin with successive letters of the Hebrew alphabet.

Growing up in Western society, where poetry traditionally has a set meter and frequently a rhyming scheme, we may fail to appreciate an important role the acrostic plays in biblical poetry.

Hebrew poetry has neither regular rhythm nor rhyme, but balances thoughts.

# Acrostic

Imposing an acrostic structure on a poem may serve as a memory aid.

Just as the sentences in this example are somewhat contrived, so the acrostic psalms may sound different.

Keeping the flow of thought while adhering to an acrostic structure is not an easy task.

Lamentations is particularly highly structured: Each of the first four chapters is an acrostic poem, the third chapter being a *triple* acrostic.

# Acrostic

**M**ost of the other acrostic poems are in the Psalms (9–10, 25, 34, 37, 111, 112, 119, and 145), but one of the most famous acrostics is Proverbs 31:10–31, which describes the wife of noble character.

**N**ot every acrostic poem has lines that correspond to the verses in our Bible.

**O**ften the lines are two verses long, and occasionally they are one and a half verses long.

**P**salm 119 is the supreme example of a multiple acrostic poem; it has eight verses beginning with the first letter of the alphabet, then eight verses beginning with the second letter and so on.

# Acrostic

Quite a few of the acrostic psalms, including Psalm 119, are connected with wisdom motifs, such as the majesty of God's law.

Regarding genre, however, the acrostic psalms do not fall into any one category.

Some are hymns of praise, some are songs of confidence and others are psalms of confession.

The acrostic psalms can be appreciated on their own merit even without knowledge of the acrostic pattern.

# Acrostic

Understanding the special techniques used in these psalms, however, gives us a deeper appreciation of them.

Very often we find great truth hidden in the Bible if we take the time and effort to dig them out.

While such constructions are somewhat foreign to us, we can learn much from studying them.

Xeroxing an acrostic psalm and putting the Hebrew letter in front of the English translation might help you to think about its composition.

You can see how difficult it is to compose an acrostic, which should give you an appreciation of the skill with which the acrostic poems in the Bible were written.

Zeal and dedication must have been strong traits of their authors.

- ◇ Between the 13<sup>th</sup> and 14<sup>th</sup> verse there is a letter missing; the letter “nun” or “N”. Some manuscripts have this verse in their writings following the 13<sup>th</sup> verse:
- ◇ “Faithful is Jehovah in all His words, And holy in all His works.”
- ◇ This verse starts with Faithful (NUN) in the Hebrew text, “Neeman”=“faithful”.
- ◇ Whether the verse belongs in the text or not is a matter of conjecture.

# Psalm 145:1

- ◇ <A Praise of David.>
- ◇ I will extol You, my God, O King;



# Psalm 145:1

◇ And I will **ble**ss**** Your name forever and ever.

# BLESS

- ◇ Hebrew: בָּרַךְ [barak] comes from a root which means to kneel
- ◇ In the Old Testament, the word was used hundreds of times to convey the meaning of respect or adoration.
- ◇ You would kneel before a king in respect or to offer thanks for something.
- ◇ Of course, you would kneel to God in adoration, praise, thanksgiving, supplication.

# BLESS

- ◇ Greek words for blessing.
  - ◇ Euloghtoj [eulogetos] adjective meaning “well spoken of; praised”
  - ◇ eulogew [eulogeo] verb: “to speak well of; to praise; to ask for God's favor”
  - ◇ eulogia [eulogia] noun: “praise; fine speaking”

# BLESS

- ◇ When God blesses us, He speaks and, as a result, good things happen.
- ◇ When we bless others, we speak good words (perhaps in prayer) or do good things so as to confer a benefit on them.
- ◇ When we ask God for blessing we are asking Him to speak good things into existence on behalf of self or others.
- ◇ When we bless God, we praise Him, acknowledge His greatness, His glory, His goodness.

## Ephesians 1:3

◇ **Blessed** *be* the God and Father of our Lord Jesus Christ, who has **blessed** us with every spiritual **blessing** in the heavenly *places* in Christ.

*“Worthy of praise is the God and Father of our Lord Jesus Christ, the one who has provided us benefits by means of every spiritual blessing in the heavenlies in Christ.”*