

**"All thy works shall praise thee, O LORD;
and thy saints shall bless thee"**

Part I ([Psa 145:1-12](#))

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

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

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

Psa 145:4 One generation shall praise thy works to another, and shall declare thy mighty acts.

Psa 145:5 I will speak of the glorious honour of thy majesty, and of thy wondrous works.

Psa 145:6 And *men* shall speak of the might of thy terrible acts: and I will declare thy greatness.

Psa 145:7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

Psa 145:8 The LORD *is* gracious, and full of compassion; slow to anger, and of great mercy.

Psa 145:9 The LORD *is* good to all: and his tender mercies *are* over all his works.

Psa 145:10 All thy works shall praise thee, O LORD; and thy saints shall bless thee.

Psa 145:11 They shall speak of the glory of thy kingdom, and talk of thy power;

Psa 145:12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

King David who we know is a type of God's elect being "beloved" unto God expresses what he will do over and over in this particular psalm but then points back to God's great power that he acknowledges as the source that is making it possible for him to express all of the desires in his heart as he praises and extols God for his great power. All of these "I will" statements of David is accompanied with the thought in verse 10 that these actions of praising and extolling God are all His works within us "**All thy works shall praise thee, O LORD; and thy saints shall bless thee**"

- "**I will** extol thee"
- "**I will** bless thy name for ever and ever"
- "Every day **will I** bless thee; and **I will** praise thy name for ever and ever"
- "**I will** speak of the glorious honour of thy majesty, and of thy wondrous works"

What David is expressing through this inspired dialogue is the type and shadow relationship that God has given him to encourage us to see the truth of the following verses below that reveal the inseparability of that work that God is doing in the life of His elect.

Rom 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Rom 8:39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Rom 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Rom 5:11 And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

1Jn 3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

Rom 5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Knowing He is faithful, and greatly to be praised and extolled for that faithfulness, we are also given these promises in ([1Jn 2:2-6](#)) to reassure us that God knows how to keep us unspotted from the world through Christ who is the author and finisher of our faith ([Php 1:6](#)).

1Jn 2:2 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

1Jn 2:2 And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world.

1Jn 2:3 And hereby we do know that we know him, if we keep his commandments.

1Jn 2:4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

1Jn 2:5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

1Jn 2:6 He that saith he abideth in him ought himself also so to walk, even as he walked.

So we are confident not just that Christ can save us, but that he has us engaged in a longsuffering relationship that is filled with his goodness and is going to lead us unto repentance and give us the ability to overcome through Christ for his purposes as His workmanship ([Eph 2:10](#)). We are more than conquerors through Christ

overcoming, we are saviours in the making, kings and priests to be used to save the rest of humanity ([Rom 2:4](#) , [Rom 8:37](#) , [Oba 1:21](#) , [Rev 1:6](#)).

We must guard against a spirit [*"a root of bitterness"* [Heb 12:15](#)] that would make us grow weary of his correction, in other words [*"the riches of his goodness"* [Heb 11:26](#)]. So we ask God to keep us zealous, keep us being about our Father's business of fighting a good fight of faith, having that faith proved through the work that he does through us ([Tit 3:8](#) , [Jas 2:17](#) , [Joh 8:31-32](#))

[Tit 3:8](#) *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

[Jas 2:17](#) Even so faith, if it hath not works, is dead, being alone.

[Joh 8:31](#) Then said Jesus to those Jews which believed on him, **If ye continue in my word, then are ye my disciples indeed;**

[Joh 8:32](#) **And ye shall know the truth, and the truth shall make you free.**

Again to make the point brighter, all the works of God are going to praise Him, not just the many wonderful works that he does in our life that bring healing and physical comfort to us ([Php 4:19](#)), but especially the new creation that is being formed through Christ that causes us to have no occasion of stumbling and gives us the power to love our brother and our neighbour and our enemies as ourselves ([1Jn 2:10](#) , [Mar 12:30-31](#)). This section of John ([1Jn 2:7-17](#)) explains the fruit of the lives of those who are blessed to love God and keep his commandments today, and "By this we know that we love the children of God" ([1Jn 5:2](#) , [1Jn 2:3](#)).

[1Jn 2:7](#) Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

[1Jn 2:8](#) Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

[1Jn 2:9](#) He that saith he is in the light, and hateth his brother, is in darkness even until now.

[1Jn 2:10](#) He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

[1Jn 2:11](#) But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

[1Jn 2:12](#) I write unto you, little children, because your sins are forgiven you for his name's sake. ([Lev 16:10](#) , [Col 1:24](#))

[1Jn 2:13](#) I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

1Jn 2:14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

1Jn 2:15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

1Jn 2:16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

1Jn 2:17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever^{G1519 G165}.

A new commandment has been written for those who can now overcome the lust of the flesh, the lust of the eyes and the pride of life so that we can fulfill his will and see that old world within us pass away as we grow in love and overcoming together as one body: "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever". This process of overcoming that God has blessed us to be part of as his children who are bound to the altar in this age ([Psa 118:27](#) , [Mat 5:23-24](#)) is the reason God's word specifically says "**All thy works shall praise thee, O LORD; and thy saints shall bless thee**". We praise him and bless him because he "forgives **all** your iniquities and heals **all** your diseases"([Psa 103:3](#) , [Lev 16:10](#)) and we know that this is what must happen to rest of humanity in order for God to be "**all in all**"([1Co 15:28](#)).

[Psa 118:27](#) God *is* the LORD, which hath shewed us light: bind the sacrifice with cords, *even* unto the horns of the altar.

[Mat 5:23](#) Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

[Mat 5:24](#) Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Our first verse:

[Psa 145:1](#) David's Psalm of praise. I will extol thee, my God, O king; and I will bless thy name for ever^{H5769} **and ever**^{H5703}.

We make our boast in the Lord, and the only way we can truly exalt God is to be raised in heavenly places with him today ([Eph 2:6](#)) where we are hidden in Christ [*God's elect are hidden in the olam, in Christ our olam Father* ^{H5956} , [Col 3:3](#) , [Joh 14:20](#)], where we can be given the power to be obedient and praise him for his name, or his eternal word that will never pass ([Joh 6:68](#)).

For those whose names are written in heaven in this age as Christ said they are, we

can therefore continue in his word and be his disciples indeed ([Luk 10:20](#) , [Joh 8:31](#)). These type and shadow words of king David cannot apply to us unless God's spirit is within us ([Rom 8:9](#)), that can give us the power ([Zec 4:6](#)) to glorify God in this 'age', this '**olam**'^{H5769} ([Mat 6:19-20](#)), and 'beyond', the '**ad**'^{H5703}.

Rotherham uses the expression "to times age-abiding and beyond" which is a little more accurate than "for ever and ever".

H5769 "for ever" o-lawm', o-lawm'

From [H5956](#); **properly concealed**, that is, the *vanishing* point; generally time *out of mind* (past or future), that is, (practically) *eternity*; frequentative adverbially (especially with prepositional prefix) *always*: - always (-s), ancient (time), any more, continuance, eternal, (for, [n-]) ever (-lasting, -more, of old), lasting, long (time), (of) old (time), perpetual, at any time, (beginning of the) world (+ without end). Compare [H5331](#), [H5703](#).

H5703 "and ever" ad

From [H5710](#); properly a (peremptory) **terminus**, that is, (by implication) *duration*, in the sense of *perpetuity* (substantially as a noun, either with or without a preposition): - eternity, ever (-lasting, -more), old, perpetually, + world without end.

For a comprehensive review on what these Strong numbers mean, please see this one of Mike's studies where he expounds and explains that:

" '**Olam**'^{H5769}, is defined as "properly concealed... time out of mind". The second '**ad**'^{H5703}, is defined as "properly a terminus"
<http://www.iswasandwillbe.com/prophecy-of-isaiah-isa-4514-25-part-2-every-knee-shall-bow-and-every-tongue-confess/>

Psa 145:2 Every day will I bless thee; and I will praise thy name for ever^{H5769} and ever^{H5703}.

David acknowledges through this section of scripture how this is an ongoing process of dying daily that must occur in the lives of those who will "praise thy name for ever^{H5769} and ever^{H5703}". The same words are used again "**for ever**^{H5769} **and ever**^{H5703}" and witness and reinforce in our heavens that David is prophesying not unto himself here ([1Pe 1:12](#)), but unto those who will be blessed in this age to have this hope of glory within them that will give witness to God's great power as we die daily and say "**Every day will I bless thee; and I will praise thy name**" ([1Co 15:31](#)).

[1Co 15:31](#) I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

[Psa 145:3](#) Great is the LORD, and greatly to be praised; and his greatness is unsearchable.

[Psa 145:4](#) One generation shall praise thy works to another, and shall declare thy mighty acts.

This part of the Psalm confirms what is written in these new testament verses ([Rom 11:33](#) , [Joh 21:24-25](#)).

[Rom 11:33](#) O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

[Joh 21:24](#) This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

[Joh 21:25](#) And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

Notice the "his judgements" are being spoken of in ([Rom 11:33](#)) which are upon the body of Christ today ([1Pe 4:17](#)). We are that blessed remnant ([Rom 11:5](#)), that "one generation" which shall not pass spoken of in ([Mat 24:34](#)) who are "a remnant according to the election of grace^{G5485}", according to judgment that demonstrates that grace or favor ["charis"] that God is bestowing upon the elect in this age ([Rom 11:30-31](#)). The depths of God's riches is most definitely connected to "his judgements" that produce the riches of Christ's mind within the body of Christ ([1Co 2:16](#)).

[Rom 11:5](#) Even so then at this present time also there is a remnant according to the election of grace.

[Mat 24:34](#) Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

[1Co 2:15](#) But he that is spiritual judgeth all things, yet he himself is judged of no man.

[1Co 2:16](#) For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

[Psa 145:5](#) I will speak of the glorious honour of thy majesty, and of thy

wondrous works.

Psa 145:6 And *men* shall speak of the might of thy terrible acts: and I will declare thy greatness.

Psa 145:7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

Psa 145:8 The LORD *is* gracious, and full of compassion; slow to anger, and of great mercy.

If we look carefully at the words in this section of the Psalm it once again witnesses to us that the "**wondrous works**" ([Psa 107:30-31](#)) and the "**might of thy terrible acts**" that declare his greatness are all connected to "**thy great goodness**"; and how "**gracious, and full of compassion; slow to anger, and of great mercy**" is our Lord as expressed in ([Rom 2:4](#) , [Rom 5:20](#) , [Rom 6:1-3](#)).

Psa 107:29 He maketh the storm a calm, so that the waves thereof are still.

Psa 107:30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.

Psa 107:31 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

Rom 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

Rom 5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

Rom 6:1 What shall we say then? Shall we continue in sin, that grace may abound?

Rom 6:2 God forbid. How shall we, that are dead to sin, live any longer therein?

Rom 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Psa 145:9 The LORD *is* good to all: and his tender mercies *are* over all his works.

Psa 145:10 All thy works shall praise thee, O LORD; and thy saints shall bless thee.

Psa 145:11 They shall speak of the glory of thy kingdom, and talk of thy power;

Psa 145:12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

All things are working according to the counsel of God's will revealing "**the glorious majesty of his kingdom**" within us ([Eph 1:11](#) , [Luk 17:21](#)) that is making known

his acts through the church "to the sons of men" ([Rom 8:28](#) , [Rom 5:5](#)). All things good and evil, light and darkness that God creates ([Isa 45:7](#)) reveal that "**The LORD is good to all: and his tender mercies are over all his works**", and one day "**All thy works shall praise thee, O LORD; and thy saints shall bless thee**".

[Isa 45:7](#) I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*.

Not all men have this knowledge ([1Co 8:6-7](#)) as God's word shows us and therefore not all men can praise him today, but "shall praise thee"([1Co 8:6-13](#)). We also know that we, in this age, are growing in our ability to praise as we see the wonderful works unfolding in our heavens, the judgements that teach us to forsake ungodliness and worldly lusts in this age ([Tit 2:12](#)) maturing us so that we no longer offend in word or action ([1Co 8:8-13](#) , [Jas 3:2](#)).

[1Co 8:6](#) But to us *there is but* one God, the Father, of whom *are* all things ["*I form the light, and create darkness*"], and we in him([Joh 14:20](#)); and one Lord Jesus Christ, by whom *are* all things ["*I form the light, and create darkness*"], and we by him ([Eph 2:10](#)).

[1Co 8:7](#) Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.[*Through Christ we can overcome a conscience that is weak and being defiled* [2Co 13:5](#) , [1Jn 3:20](#)] .

[Tit 2:12](#) Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

[Tit 2:13](#) Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

[1Co 8:8](#) But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

[1Co 8:9](#) But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

[1Co 8:10](#) For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

[1Co 8:11](#) And through thy knowledge shall the weak brother perish, for whom Christ died?

[1Co 8:12](#) But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

[1Co 8:13](#) Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

Jas 3:2 For in many things we offend all. If any man offend not in word, the same is a perfect man, *and* able also to bridle the whole body.

Jas 3:3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

These last few verses of our study remind us of what "All thy works shall praise thee, O LORD; and thy saints shall bless thee" mean, and that it is not just the goodness of God that glorifies our Father but also the severity of God that demonstrates that He is not a respecter of persons and that there is an order to His government. These verses point to how he has predestined "**his mighty acts**" ([Joh 14:12-17](#)) to fulfill his purpose for all of mankind, each man in his order ([Mat 20:15](#) , [Rom 11:20-22](#) , [Rom 9:20](#)).

Joh 14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do [**his mighty acts**]; because I go unto my Father.

Joh 14:13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son [**his mighty acts**].

Joh 14:14 If ye shall ask any thing in my name, I will do it. [**his mighty acts**]

Joh 14:15 If ye love me, keep my commandments [**his mighty acts**].

Joh 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; [**his mighty acts**]

Joh 14:17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. [**his mighty acts**]

Next week Lord willing we will continue to look at that order that is in God's plan that reveals how "**All thy works shall praise thee, O LORD; and thy saints shall bless thee**" with these last verses:

Psa 145:13 Thy kingdom *is* an everlasting kingdom, and thy dominion *endureth* throughout all generations.

Psa 145:14 The LORD upholdeth all that fall, and raiseth up all *those that be* bowed down.

Psa 145:15 The eyes of all wait upon thee; and thou givest them their meat in due season.

Psa 145:16 Thou openest thine hand, and satisfiest the desire of every living thing.

Psa 145:17 The LORD *is* righteous in all his ways, and holy in all his works.

Psa 145:18 The LORD *is* nigh unto all them that call upon him, to all that call upon him in truth.

Psa 145:19 He will fulfil the desire of them that fear him: he also will

hear their cry, and will save them.

Psa 145:20 The LORD preserveth all them that love him: but all the wicked will he destroy.

Psa 145:21 My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.