

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

Part II ([Psa 145:13-21](#))

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.

Last week's verses were primarily focused on what David said he would do for the Lord, with such statements as these below:

!_ "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"

The exercise of discernment ([Heb 5:14](#)) that God's elect are continually going through in this life causes us to remember that He is creating the light and the darkness, the day of evil within us ([Isa 45:7](#) , [Pro 16:4](#)) so that "**all the wicked will he destroy**" within me in an appointed time little and by little ([Num 14:9](#)). It is for this ongoing work of God that we will extol him and bless his name and praise him forever and ever ([Psa 107:31](#)). This destroying of our old man and making of the new vessel of honour fit for the master's use ([2Ti 2:20-21](#) , [1Co 3:11-15](#) , [Eph 2:10-12](#)) is what David is speaking or prophesying about ([1Pe 1:12](#)), as we decrease so that He can increase within us

([Joh 3:30](#) , [1Pe 4:17](#)), described as the "glorious honour of thy majesty, and of thy wondrous works"(v5) that is his workmanship, his new vessel of honour that he is making ([Rom 9:21](#) , [Jer 18:4](#)).

[2Ti 2:20](#) But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

[2Ti 2:21](#) If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

[1Co 3:11](#) For other foundation can no man lay than that is laid, which is Jesus Christ.

[1Co 3:12](#) Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

[1Co 3:13](#) Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

[1Co 3:14](#) If any man's work abide which he hath built thereupon, he shall receive a reward.

[1Co 3:15](#) If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

[Eph 2:10](#) For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

[Eph 2:11](#) Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

[Eph 2:12](#) That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

The contrast created with this section of the Psalm becomes bright when we show some of the key phrases that express where God resides within the kingdom of God that is in each of those who have God's holy spirit within them ([Luk 17:21](#) , [Rom 8:9](#)).

! Thy kingdom is an everlasting kingdom

! The LORD upholdeth all that fall

! thou givest them their meat in due season

! Thou openest thine hand

! The LORD is righteous in all his ways

! The LORD is nigh unto all them that call upon him
! He will fulfil the desire of them that fear him
! The LORD preserveth all them that love him

In this study, we will look at the corresponding verses in the new covenant that bear witness to all these affirming statements about our Father that king David who is a type of God's elect was inspired to write for our benefit as a type of God's anointed elect ([1Pe 1:12](#) , [1Co 10:11](#)).

Last week we talked about how the primary attention today in the life of God's elect is on the "is", the present work that God is doing in the lives of those who have been called to believe that God is doing this work within us both to will and to do within his little flock that he tells us is his good pleasure to give the kingdom to today and everyday ([Php 2:12](#) , [Luk 13:32](#)). We are called to forget what is behind us, and to press toward the mark of the prize of the high calling in Christ ([Php 3:13](#)), and we do that with every breath we take, not by our might or power but by God's holy spirit that is giving us the power and ability through Christ to not be anxious about the morrow ([Zec 4:6](#) , [Mat 6:34](#)) as we consider our lives for what they really are in his service, a living sacrifice ([Rom 12:1](#)) where there is no condemnation because this living sacrifice that we are is accepted in the beloved ([Rom 8:1](#) , [Eph 1:6](#)).

The scapegoat of ([Lev 16:10](#)) represents that living sacrifice that we are to God, and demonstrates God's love and mercy working in his kind of first fruits who are being kept humble and abased through the chastening and scourging of this life ([Heb 12:6](#)). Through the repentance that he is leading us into ([Rom 2:4](#)), we are brought to appreciate and see the "must" part of his workmanship described in these verses ([1Pe 4:17](#) , [Joh 3:30](#)) that is unfolding for the benefit of all of His creation that he continues to have mercy upon, a mercy that is demonstrated by separating the few in this age for the benefit of all the rest who will see His saviours, His workmanship rule and reign on the earth one day ([Rom 11:30-33](#) , [Oba 1:21](#)).

[1Pe 4:17](#) For the time *is come* that judgment **must begin** at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

[Joh 3:30](#) He **must** increase, but I **must** decrease.

The symbollic period of time of the one thousand year reign of the saints ([1Co 6:2](#) , [Rev 20:6](#)) parallels the time when Christ was on the earth doing many miracles and physical healings that caused the masses to come after him

([Joh 6:2](#)). However there are no disciples indeed at the end of this reign of Christ and His Christ on the earth, just as no one until pentecost was able to truly continue in His word and be disciples indeed. It is only those who are able to be crushed under the rock after the holy spirit was given that makes it possible for his disciples indeed to drink the cup of judgment, the "must" part spoken of earlier that accompanies enduring until the end ([Mat 21:44](#) , [Joh 16:7](#) , [Mat 20:23](#)).

The crushing for the world will be in the lake of fire, the great white throne judgement that will burn out the idols of mankind's heart that say they have done many wonderful works independent of God and his sovereign hand working all things according to the counsel of His own will ([Mat 7:22](#) , [Eph 1:11](#)).

The symbollic period of time of the one thousand year reign is also symbolized by that transition period when Christ was resurrected leading up to Pentecost. The events that unfolded for Christ during this specific period reveal to God's children today an outlay of what we will be doing during that period when we will be seeking an occasion against the flesh of all of mankind ([Luk 24:13-25](#) , [Joh 20:19-20](#) , [Joh 20:15](#) , [Luk 24:42](#)), whose lives will be naturally healed and provided for as much as God has ordained. This physical restitution is also symbollic of the spiritual healing that will come in the lake of fire. The natural always precedes the spiritual ([1Co 15:46](#)), and that concept is not contradicted by this verse in ([Psa 103:3](#)) that tells us he heals all our "all thine iniquities; who healeth all thy diseases". We are simply being told in this instance that God declares the end from the beginning just as the burnt offering is the first sacrifice spoken of in Leviticus ([Lev 1:3](#)) that is for sins for all the world, or "all thine iniquities".

All God's works praise him, from start to finish, and for those who have been given eyes to see this we have every reason to rejoice always and again I say rejoice in the Lord today ([Php 4:4](#)) knowing that it is his good pleasure to give us the kingdom today, and that he is doing this for the good of all those who we will be blessed to bring into a loving relationship with our Father and Jesus Christ which is is what it is to have eternal life, eternal joy in them ([Joh 17:3](#) , [Joh 14:20](#)). How we receive that kingdom that God says is within us and will have an outward fulfillment is described by the imagery of Christ coming into Jerusalem ([Eph 2:6](#)) on the foal of an ass ([Joh 12:14](#) , [Zec 9:9](#)), symbolizing our flesh that has been humbled through a life that has been brought into subjection under the one who is giving us power and dominion over the proud-filled horses and chariots of Egypt within us that all must be destroyed by the brightness of his coming into our hearts and minds. That destruction of

our old man of sin is also symbolized for the elect by the fronds of ponds that were crushed under the feet of the foal coming into Jerusalem ([2Th 2:8](#) , [Joh 12:13](#) , [Psa 92:12](#) , [1Ki 6:31-32](#) , [Rev 11:3-4](#) , [1Co 3:11](#)).

Our first verse:

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

God's kingdom is "an everlasting kingdom" that begins in earnest ([Eph 1:14](#)) in the lives of those who have His holy spirit within them and continues on until the lake of fire where the "throughout all generations" will come to an end as all carnal thought will finally be destroyed or devoured, symbolically spoken of in these terms ([Rev 20:10-15](#)).

God's "kingdom is an everlasting kingdom", however, mankind has not seen this and won't see it until an appointed time, each man in his order. Christ revealed the Father when he came to earth -- and the kingdom of God was within him ([Luk 17:21](#) , [Luk 10:24](#)) -- just as we do today ([1Jn 4:17](#)). The prophets of old also gave witness to the fact that "Thy kingdom is an everlasting kingdom", prophesying not unto themselves but unto those who would be the first fruits to have their heavens cleansed and have that "everlasting kingdom" within them ([1Pe 1:12](#) , [Heb 9:23](#)). Joseph typifies Christ having the kingdom given to him, and his brothers' lives were used to bring him to this point that the "throughout all generations" of his brothers could now be judged by Joseph which we know symbolizes the time of the great white throne judgment for all the world ([Gen 45:5](#)).

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

This statement "The LORD upholdeth all that fall, and raiseth up all *those that be bowed down*" reminds us of ([Gen 45:5](#)) that we just read, that tells us that all will fall ([Pro 24:16](#)), and be raised up in time, and more importantly God will "upholdeth all that fall" telling us that He has always been working out all the details of every life and has lovingly been in the midst of all the circumstances that he has created and upheld and will uphold from start to finish ([Eph 1:11](#) , [Col 1:17](#)).

In other words, we have to be "bowed down" and humbled in this life in

order to become a vessel of honour that is "meet for the master's use, *and* prepared unto every good work" ([Mat 23:12](#) , [2Ti 2:21](#)).

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

All the creation groans and travails until now, not knowing the reality of the true God who they are waiting upon ([Rom 8:22-26](#)), and who is giving them their meat in due season ([Mat 5:45](#)). The physical meat precedes the spiritual meat and both could not be understood when given in due season whether it was manna in the wilderness ([Exo 16:4](#) , [Exo 16:15](#)) or the true bread of life that came from heaven Jesus Christ ([Mat 16:13-20](#)). Both represent meat being given in due season, but giving does not necessarily mean receiving, just as seeing does not necessarily mean perceiving ([Mat 13:14](#) , [Mat 15:7-9](#)).

Spiritual perception comes to those who are given to understand the one sign that Christ gave to describe those who would be able to see spiritually and receive the word of God and continue in it in this life ([Joh 8:31-32](#)), and that sign was the sign of Jonas. These following verses reveal that it is through a process of judgment with Christ in our earth, our bodies, the church ([1Co 12:12](#) , [Eph 5:23](#) , [Eph 5:30](#)) that we can be spiritually nourished so that we can endure until the end ([Mat 16:4](#) , [Mat 12:40](#)).

Being born into this life, we immediately find ourselves in a position where we are physically waiting upon the Lord to give us food in due season, however, like a child we have no concept that God is the one who is creating both the hunger and the nourishment as we "**wait upon thee**". Regardless of our ability to perceive and be grateful as we ought to be, God remains faithful and provides "**their meat in due season**" and works all the various hungers and fulfilling of those hungers to His glory as we learn that the dream is one ([Gen 41:20-26](#)).

[Gen 41:20](#) And the lean and the ill favoured kine did eat up the first seven fat kine:

[Gen 41:21](#) And when they had eaten them up, it could not be known that they had eaten them; but they *were* still ill favoured, as at the beginning. So I awoke.

[Gen 41:22](#) And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

[Gen 41:23](#) And, behold, seven ears, withered, thin, *and* blasted with the east wind, sprung up after them:

Gen 41:24 And the thin ears devoured the seven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* to me.

Gen 41:25 And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: God hath shewed Pharaoh what he *is* about to do.

Gen 41:26 The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one.

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

God's hand, as the master potter, knows how to create the desire of every living thing and how to satisfy that desire, and for the body of Christ we are learning to be content whether we have a little or a lot ([Php 4:12](#)). That process of learning to be content and waiting on the Lord to open "**thine hand**" is the most critical lesson that Christ is teaching his children who are learning to possess our souls patiently ([Luk 21:19](#)) as we offer up the sacrifice of thanks ([Heb 13:15](#)) for how God is faithful to "**satisfiest the desire of every living thing**" within me, through the process of bringing all my beastly self-centered thoughts into a Christ-centric relationship ([2Co 10:5](#)) that was symbolized by Noah who by God's power was able to bring all the beasts into subjection onto the Ark that represents the church the body of Christ (*2 by 2 witness*) ([Gen 7:15](#)).

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

Another reason we need to be humbled from time to time, well day to day as we die daily ([1Co 15:31](#)), is so that we can be brought into remembrance that there is none righteous, no not one ([Rom 3:10](#)), and that it is "**The LORD**" who is "**righteous in all his ways, and holy in all his works**", a work that He will be sure to finish ([Php 1:6](#)) and do so in such a manner that no flesh will glory in His site ([1Co 1:26-29](#)) as he causes us to scarcely be saved as we endure until the end ([1Pe 4:18-19](#), [Mat 24:13](#)).

1Co 1:26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*:

1Co 1:27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

1Co 1:28 And base things of the world, and things which are despised, hath

God chosen, *yea*, and things which are not, to bring to nought things that are:

[1Co 1:29](#) That no flesh should glory in his presence.

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.

If we draw near to Christ he will draw near to us ([Jas 4:8](#)) and when we are dragged ([Joh 6:44](#)) to do so, the double mindedness of our hearts that makes us unstable in all our ways will be cleansed so that we can "**call upon him in truth**" ([Jas 1:8](#) , [Joh 4:23](#)).

It is that dragging to Christ, that going where our flesh does not want to naturally go ([Joh 21:18](#)), that allows our conscience to be cleansed ([Heb 10:22](#)) as we are purified by the brightness of Christ coming into our heavens ([1Jn 1:7](#)) to tear down the powers and principalities that we wrestle against ([Eph 6:12](#)) and will overcome by the gift of grace and faith that our Father gives us through Christ ([Eph 2:8](#)).

God will "**fulfil the desire of them that fear him**" because of His love being shed abroad in our hearts ([Rom 5:5](#)) that makes it possible for us to not fear man and to know that nothing can separate us from his love that gives us power to cast out all fear inside as we come to see all things work together for good for those who love God and are called according to His purpose ([1Jn 4:18](#) , [Rom 8:28](#)).

God will "**hear their cry, and will save them**" meaning the desire of obedience will be fulfilled, and we will drink the cup the Lord gives us ([Mat 20:23](#)), but it will not be without great struggle and resisting sin until the shedding of blood ([Heb 5:7](#) , [Heb 12:4](#)) so that we know it is only the Lord who could have accomplished such a great work of grace and faith in each of our lives ([Zec 4:6](#) , [Eph 1:21](#)).

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.

Our suffering in this life that we endure together ([1Co 12:26](#)) is for the perfecting of the saints who will be preserved through that judgement, through the destruction of "**the wicked**" within us who "**he will destroy**".

When all our tears are wiped away we will be able to do the same thing for the rest of God's creation ([Rev 21:4](#)) having endured so much suffering so that we could learn to discern good and evil and effectively judge the world one day ([2Ti 2:12](#) , [Heb 5:14](#) , [1Co 6:2](#)).

God's elect who have been predestined to endure until the end will "**speak the praise of the LORD**" and tell of his many wonderful works unto the children of men ([Psa 107:30-31](#)).

All flesh will "**bless his holy name for ever and ever**" for these works that God has done, knowing at some point that God had perfected these saints, and preserved them so that those who were reserved unto judgement ([2Pe 2:9](#)) could see these saviours come up on mount Zion to judge the mount of Esau. It is all those generations that shall "**bless his holy name for ever and ever**" and God's elect will witness how "**All thy works shall praise thee, O LORD; and thy saints shall bless thee**".