

## "SAY IT LOUD" PSALM 145:1-21

### This Week's Core Competency

**Giving Away My Faith** – I give away my faith to fulfill God's purposes. Ephesians 6:19-20, *Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel, for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should.*

Giving Away My Faith entails sharing the gospel with others. Perhaps this Core Competency expects something more but certainly nothing less. But what is the good news? As one writer warns, "Living, as we do, in a pluralistic society and amidst many representations of the Christian faith, 'false brothers' and 'Judaizers' of all sorts abound, who, motivated by their own agenda, attempt to conform the gospel to their own vision and purposes" (Richard N. Longenecker, *Word Biblical Commentary*, vol. 41, *Galatians*, 61-62). Paul and Silas expressed it in an elegantly simple way to the Philippian jailor, "Believe in the Lord Jesus, and you will be saved—you and your household." Here's the gospel we preach at Pantego Bible Church ([www.pantego.org](http://www.pantego.org)).

The Bible is the story of "God with us." Once upon a time, the eternal God stepped into the unfolding drama of human history. The Apostle John writes in his record of Jesus' life, "the Word became flesh and dwelled among us" (John 1:14). John is referring to Jesus who left His place in heaven to live on earth for a short while. But, the story of Christ begins much earlier than that.

The Bible begins (Genesis 1-2) with people enjoying the presence of God. We were created to be in relationship with our Creator. But, very soon, sin entered into the world and the hearts of people and created a chasm between God and humanity. The Bible states that "All have sinned and have fallen short of the glory of God" (Romans 3:23).

It's a universal problem, a spiritual problem and an eternal problem. Again, the Bible states that "the wages of sin is death" (Romans 6:23). As sinners, we are separated from God.

This inward problem cannot be cured by outward actions. No matter how good, helpful, truthful or kind we might try to be, none of us will ever be able to change the condition of our sinful heart. Only God can do that. And, He did.

### New Life Through Jesus

Jesus came to do for us what we could not do for ourselves. He visited our planet, took on human flesh and lived a perfect life deserving no punishment. Yet, Jesus willingly took on Himself the penalty for our sin by dying on the cross in our place. He became our substitute, absorbing God's just condemnation of our sin and, by taking our place, He made it possible for us to experience a radical, restored, new life with God.

Think about this: "God made [Jesus] who had no sin to be sin for us, so that in Him we might become the righteousness of God" (2 Corinthians 5:21). Jesus said, "I tell you the truth, whoever hears my word and believes Him who sent me has eternal life and will not be condemned; he has crossed over from death to life" (John 5:24).

### The Step of Faith

This free gift of a new life is available to you today! You can receive God's gracious provision simply by believing in who Jesus is and what He has done for you. This is what it means to have faith. Jesus summarized the story of salvation this way: "God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life" (John 3:16).

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1. Admitting your problem (God, I am a sinner, separated from You)
2. Affirming Christ's person (I believe that Jesus is the Son of God)
3. Accepting His provision (I trust Jesus' death for me and receive His new life)

You might pray the following prayer or something similar in your own words: "God, I confess that I have sinned and that my sin separates me from you. I am sorry for my sin and want to know you. I believe Jesus died in my place to take away my sin, remove my guilt and give me eternal life with you. Please forgive me, free me, change me, and save me. Amen."

The good news contains no mention of religious practices, turning over a new leaf, or doing the best you can to be a better person; it's no 12-step recovery program. That's because salvation is by grace through faith, apart from any good intentions we might have or any good works we might do.

## day **1** ENCOUNTER – read God's word to put yourself in touch with him.

### Psalm 145:1-21

A psalm of praise. Of David.

- 1 I will exalt you, my God the King;  
I will praise your name for ever and ever.
- 2 Every day I will praise you  
and extol your name for ever and ever.
- 3 Great is the LORD and most worthy of praise;  
his greatness no one can fathom.
- 4 One generation commends your works to another;  
they tell of your mighty acts.
- 5 They speak of the glorious splendor of your majesty-  
and I will meditate on your wonderful works.
- 6 They tell of the power of your awesome works-  
and I will proclaim your great deeds.
- 7 They celebrate your abundant goodness  
and joyfully sing of your righteousness.
- 8 The LORD is gracious and compassionate,  
slow to anger and rich in love.
- 9 The LORD is good to all;  
he has compassion on all he has made
- 10 All your works praise you, LORD;  
your faithful people extol you.
- 11 They tell of the glory of your kingdom

- and speak of your might,  
12 so that all people may know of your mighty acts  
and the glorious splendor of your kingdom.  
13 Your kingdom is an everlasting kingdom,  
and your dominion endures through all generations.

- The LORD is trustworthy in all he promises  
and faithful in all he does.  
14 The LORD upholds all who fall  
and lifts up all who are bowed down.  
15 The eyes of all look to you,  
and you give them their food at the proper time.  
16 You open your hand  
and satisfy the desires of every living thing.
- 17 The LORD is righteous in all his ways  
and faithful in all he does.  
18 The LORD is near to all who call on him,  
to all who call on him in truth.  
19 He fulfills the desires of those who fear him;  
he hears their cry and saves them.  
20 The LORD watches over all who love him,  
but all the wicked he will destroy.  
21 My mouth will speak in praise of the LORD.  
Let every creature praise his holy name  
for ever and ever.

## EXAMINE – what the passage says before you decide what it means.

- \*Underline the words in Psalm 145:1-2 and 21 that are the same.
- \*Circle all the words "King" or "kingdom" in Psalm 145.
- \*Place a box around the each mention of the repeated theme in Psalm 145:3-7.
- \*Double underline the repeated theme in Psalm 145:8-9.
- \*Double circle the phrase "so that" in Psalm 145:12
- that shows a primary purpose of praise.
- \*Draw an arrow between the words "everlasting" and "endures," which show the duration of the kingdom in Psalm 145:13.
- \*Place a box around each action of the LORD in Psalm 145:14-16.
- \*Double underline the repeated word "all" in Psalm 145:17-20.

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day **2**

**EXPLORE** – the answer to these questions to better understand what the passage means.

Consult the explanation of the message and the notes to follow if you need help.

1. Give a title to each the seven (7) sections of Psalm 145.
2. *Compare* and *contrast* Psalm 145:1-2 with Psalm 145:21.
3. Who are "they" in Psalm 145:3-7? What do "they" do in this section?
4. What aspect of the LORD is praised in Psalm 145:8-9? How does this *contrast* with the rest of Psalm 145?
5. What is the major activity of people in Psalm 145:10-13?
6. What is the *purpose* of the activity of people in Psalm 145:10-13?
7. Summarize the actions of the LORD in Psalm 145:14-16.
8. Psalm 145:14-16 and Psalm 145:17-20 describe the LORD in similar ways. What additional information does Psalm 145:17-20 provide in *contrast* to Psalm 145:14-16?
9. Why does the psalmist mention his mouth in Psalm 145:21?

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## day 3

# EXAMINE – an explanation of the message to better understand the meaning of the passage.

Psalms 145 has a number of unique and outstanding characteristics. To start, each verse in the psalm begins with a successive letter of the Hebrew alphabet. This pattern aided literacy training among Hebrews and took a significant level of literary sophistication to compose. King David was no slouch in his songwriting! "This great outpouring of worship is the last psalm of David in the Psalter, and the last of the eight acrostics found there, of which no less than five bear his name. One letter of the alphabet (*nun*) is lacking from the standard Hebrew text; but most of the ancient translations and now a text from Qumran(11QPs2a) supply the missing verse, which RSV and subsequent translations include at the end of verse 13" (Derek Kidner, *Psalms 73-150*, TOTC, 117). "The role of these acrostics in Psalms (111, 112, 119 and others), Proverbs (31) and Lamentations (1, 2, 4) has been explained as an artistic device, a mnemonic tool, or a pattern which implies completeness. The subject matter of a Hebrew acrostic composition is often considered to be comprehensively covered by going from first to last, A to Z as English readers would understand. (P. C. Craigie, *Psalms 1-50*, WBC, 129). Psalm 145 covers the subject of "worship" comprehensively, from A to Z!

Psalm 145 is also the only psalm among the 150 that is given the title "A Psalm of Praise." "This is the only Psalm which is called a *Tehillah*, i.e. 'Praise' or 'Hymn,' the plural of which word, *Tehillim*, is the general name for the whole Psalter . . . In the Talmud Babli it is said, 'Everyone who recites the *Tehillah* of David thrice a day may be sure that he is a child of the world to come. And why? Not merely because the Psalm is in alphabetical order, nor only because it celebrates God's care for all creatures, but because it unites both of these qualities in itself" (J. J. Stewart Perowne, *The Book of Psalms*, 469-70). If we were to select only one psalm to teach us how to improve our praise, none better can be found than Psalm 145.

This psalm also begins the final section of the Book of Psalms (Psalms 145-150). This section is saturated with the theme of praise. "Here begins the grand doxology of the entire collection [of the Book of Psalms], for praise plays a greater part of Psalms 145-150 than in most others. The word 'praise' occurs 46 times in these six psalms" (Alan P. Ross, "Psalms," in *The Bible Knowledge Commentary: Old Testament*, 896). Psalm 145 schools us in the subject of praise like few other psalms. We would do well to learn from David's primer on praise.

The psalm is divided into seven (7) sections, each

dealing with specific descriptions of the character or work of God. He is described in these verses as King, Creator, Provider, Protector, Shepherd and Judge. These are only a few of the accolades ascribed to the LORD who is "most worthy of praise" (Psalm 145:3).

The patterns of address found in Psalm 145 are complex and intriguing. The psalmist alternates between personal proclamations (e.g. vs 1-2) and descriptions of other people's praise (e.g. vs 4 and 7). Some statements put the third person ("they") and the first person ("I") in the same verse (vs 5 and 6). Some see these first person declarations as an imperative call to worship from an excited and vibrant worship leader. Psalm 145 is often classified as "an Imperative Psalm; its main characteristic is the imperative calls to praise God, alternating with the descriptions of his majesty and goodness. In Ps 145 these summons are, however, indirect; here we have a threefold invocation (verses 1-2, 4-7, 10-12), and each call is followed by a description of the character of Yahweh and his works (verses 3, 8-9, and 13-20 respectively)" (A. A. Anderson, *The Book of Psalms*, NCC, 2:936).

Thematically, the Psalm stresses the Kingship of God. He is named as King immediately in Psalm 145:1. His works speak of His majesty (145:5). The glory of God's kingdom is spoken of by many (145:10-12). God's kingdom is so great it will last forever and impact all generations (Psalm 145:13). David, as king of Israel, is careful to praise and extol God as the ultimate King of kings. Through this lens of kingship, all other sections of the Psalm can be understood as descriptions of the responsibilities and characteristics of a good and righteous king. A good king performs good works (145:3-7). Good kings are compassionate (145:8-9), restorative and sustaining (145:14-16) and righteous, faithful shepherds (145:17-20).

Although Psalm 145 masterfully describes our divine King and imperatively calls us to personally worship Him, we cannot miss a major secondary purpose for "all this praising." Praise is not to be performed in a vacuum. The psalmist clearly states there is an intended purpose for praise that moves beyond a vertical address of God. When we praise God for who He is and what He has done in our lives, we have the opportunity to invite others into the praise of God. As we vertically extol God, we can horizontally influence others to consider His greatness. Psalm 145:11 uses four different phrases to describe how people praise God. The majestic work of God and his kingdom is praised, extolled, told and spoken. All of this communication

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has another purpose beyond the lifting up of God. God is praised (Psalm 145:11) "so that" (with the purpose that) others "may know of Your mighty acts" (Psalm 145:12). Our praise of God may be the bridge that someone else uses to move closer in faith toward Him.

Praise should be initially focused on God and addressed primarily to God. But if our words about God's greatness never fall upon the ears of others, how will they ever learn about His great works and great ways? How will future generations learn of God's mighty acts if our generation does not tell them how greatly He has worked in our own lives (Psalm 145:4-7)? Many evangelists today train disciples in the practice of "living your faith out loud." If God has done a great work in your life, would you be willing to share the joy and peace that you have received from God with a neighbor,

schoolmate or co-worker? If God has protected and provided for you in a difficult time, would you be willing to share that with someone you know who is struggling? If a friend is in need, would you be willing to pray with that person if they were willing to do so with you? If God has blessed you with a great resource (a home, a talent, a skill), would you be willing to share that gift with others at no cost to them? When they ask you why you are so generous, could you tell them of God's grace to you, that you want to share with them? If you have reason to praise God, then you have reason to proclaim Him to others.

God is a great King who is greatly to be praised! He is often most greatly praised when we share His greatness with others. Praise is often contagious if it is truly about His greatness.

## *The Messages of the Passage*

*Praise God, the King, in such a way that others may hear of His greatness and come to love Him and praise Him with you.*

### day **4** **EMBRACE** – how God spoke to you in his word.

Our desire is to not be merely hearers of the word, but doers of the word as James suggests in James 1:22. Try some of the challenges below to apply what you have learned this week.

• **Journal your answers to the following *living* questions:**

–How is God making himself known to you?

–How does God want to change you?

–How is God calling you to change your world?

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# notes **N** STUDY – the commentaries to answer the questions.

vv. 1,10-16 **King/kingdom** The overriding theme to this psalm is God as King. The psalmist sees God the King as his own "my God the King." The phrase "my God and my King" is often repeated in Psalms (Psalm 5:2; 68:24; 74:12; 84:3). "Such identification of God is characteristic of the prayer of psalms of the individual. Yahweh's depiction as king is especially evident in the psalm's central section. His royal role is also plain from the references to his glorious splendor (vv. 5, 12). Both of these roles are closely related in other psalms where divine kingship is achieved by establishing creation order (see e.g. Pss. 24; 29; 74; 93; 104)" (Craig Broyles, *Psalms*, NIBC, 506).

v. 4 **generation** Literally, "generation to generation" The word comes from a root word which means "to pile up or heap up." The idea is a collection of people gathered together by age or time. One group or collection of people to another collection of people sharing information and wisdom.

v. 4 **works** God's greatness is seen in His activity. These glorious actions are shared with others. Many synonyms for "works" in Psalm 145:4-7 speak of the numerous and diverse expressions of God's power. God is not a philosophy or a principle. He acts in history. This truth promotes meditation and worship. "Works of God which have throughout the ages aroused great wonder are spoken of as being the subject of meditation. In addition there may be enumerated God's 'awe-inspiring acts,' which have been done times without number. All these are worthy themes for the devout mind. All of this adds up to the 'greatness' (v. 6) of His being, which can never be sufficiently declared" (H.C. Leupold, *Exposition of Psalms*, 976-77).

vv. 8, 9 **compassion** "Verse 8 repeats God's self-revelation at Sinai (Exodus 34:6) almost word for word. It was one of the most quoted sayings in the Old Testament (Num. 14:18; Neh. 9:17; Ps. 86:15; 111:4; 112:4; Joel 2:15; Jon. 4:2): a rich yield from the prayer of Moses 'Show me thy glory', to which it was the answer. When Jonah quoted it back to God with disapproval, he received a reply which confirmed not only this but the truth of our verse 9, by revealing God's pity for the very cattle of Nineveh" (Kidner, 518).

v. 13 **everlasting** "One characteristic of this kingdom is especially stressed in this connection - it is 'everlasting' and it 'endures throughout all generations.' In that respect it is so utterly unlike the kingdoms of this world, of which David may have seen quite a few come and go. This verse appears in Daniel 4:3,34, indeed in words uttered by Nebuchadnezzar, but words which Daniel may have taught him" (Leupold, 979).

v. 16 **desire** God not only meets the needs of all creatures, but even the "desires" or the "delights" or "pleasures" of His creations. God is more than utilitarian. His provision promotes joy and praise (Psalm 145:7). "This complex and exuberant provision—so unlike the standardized dietary units of farming technocrats—reflects the Creator's generous joy in his world. A theme developed at length in Psalm 104, and used for our emulation and encouragement in the Sermon on the Mount (Matt. 5:45; 6:25ff)" (Kidner, 519).

v. 18 **call** "The horizon narrows from all he has made to all who call on him. With this shift to the human sphere there is introduced the possibility of choice: one may be counted among all who call on him in truth whom he saves or among the wicked whom he will destroy" (Broyles, 507).

v. 21 **mouth** If Psalm 145 is the last psalm of David, as the psalm title suggests, then these are David's final words on worship in the hymnal of Scripture. It is rather fitting that David's final words are a powerful expression of personal commitment to the praise of God for himself and a warm invitation for all to join him in God's praise. He is putting Psalm 145:10-12 to practice with his own lips. "So ends David's contribution to the Psalter, on a note of praise which is wholly his own, yet as wide as mankind and as unfading as eternity" (Kidner, 520)

### Family Time

I SHALL . . . not judge my house or my kid's summer activities by Pinterest's standards. Not measure what I've accomplished today by the loads of unfolded laundry. Say "yes" to blanket forts and see past the chaos to the memories we're building. Surprise my kids with trips to get ice cream. Not compare myself to other mothers, but find my identity in the God who trusted me with these kids in the first place. Remember that a messy house at peace is better than an immaculate house tied up in knots. Play music loudly and teach my kids the joy of wildly uncoordinated dance. Embrace the fact that in becoming a mom I traded perfect for a house full of real. Promise to love this body that bore these children—out loud, especially in front of my daughter. Give my other mother friends the gift of guilt-free friendship. Do my best to admit to my people my "unfine" moments. Say "sorry" when sorry is necessary. Never be too proud, angry or stubborn to ask for my children's forgiveness. Love their father and make sure they know it. Model kind words—to kids and grown-ups alike. Not be intimidated by the inside of my minivan—chip bags, goldfish crackers and discarded socks too shall pass. Make time to encourage new moms. Not resent that last call for kisses and cups of water but remember instead that when I blink they'll all be in college (*Mother's Creed*, Lisa-Jo Baker)

#### What Does The Bible Say

Weekly Verse: Read Psalm 145

1. What is the responsibility of one generation to the next?

2. Fill in the blanks. The Lord is \_\_\_\_\_ and \_\_\_\_\_, slow to \_\_\_\_\_ and rich in \_\_\_\_\_. (v. 8)

#### What Do You Think

1. Who in your life teaches you about God?

2. List a new thought you had about God from reading this passage.

3. How does it make you feel to know that God loves you?

#### What R U Going To Do

Next Sunday is Mother's Day. While is it a day to celebrate your mom, there are likely other women in your life you are thankful for, too! Make your mom a special card and send the other women (grandma, aunts, teachers) a special note, too! Thank you God for women who teach us!

#### Core Comp

Giving Away My Faith - I tell others about Jesus to help with God's work.

#### Memory Verse

Proverbs 1:8 - *Listen, my son, to your father's instruction and do not forsake your mother's teaching.*

### KIDPIX COUPON

I memorized my verse \_\_\_\_\_, completed *Scrolls* \_\_\_\_\_, brought Bible \_\_\_\_\_, brought a friend \_\_\_\_\_.

Series Discipleship Challenge located in KidPix Store.

Child's name \_\_\_\_\_ Grade \_\_\_\_\_ Parent's signature \_\_\_\_\_

Earn 1 token by completing the PantegoKids Bible study and another token by reciting the memory verse.

Questions: Kids@pantego.org

# 30 CORE COMPETENCIES

## 10 CORE BELIEFS

### **Trinity** *2 Corinthians 13:14*

I believe the God of the Bible is the only true God - Father, Son, and Holy Spirit.

### **Salvation By Grace** *Ephesians 2:8-9*

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.

### **Authority of the Bible** *2 Timothy 3:16-17*

I believe the Bible is the Word of God and has the right to command my belief and action.

### **Personal God** *Psalms 121:1-2*

I believe God is involved in and cares about my daily life.

### **Identity in Christ** *John 1:12*

I believe I am significant because of my position as a child of God.

### **Church** *Ephesians 4:15-16*

I believe the church is God's primary way to accomplish His purposes on earth today.

### **Humanity** *John 3:16*

I believe all people are loved by God and need Jesus Christ as their Savior.

### **Compassion** *Psalms 82:3-4*

I believe God calls all Christians to show compassion to those in need.

### **Eternity** *John 14:1-4*

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

### **Stewardship** *1 Timothy 6:17-19*

I believe that everything I am or own belongs to God.

## 10 CORE PRACTICES

### **Worship** *Psalms 95:1-7*

I worship God for who He is and what He has done for me.

### **Prayer** *Psalms 66:16-20*

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

### **Bible Study** *Hebrews 4:12*

I read the Bible to know God, the truth, and to find direction for my daily life.

### **Single-mindedness** *Matthew 6:33*

I focus on God and His priorities for my life.

### **Spiritual Gifts** *Romans 12:4-6*

I know and use my spiritual gifts to accomplish God's purposes.

### **Biblical Community** *Acts 2:44-47*

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

### **Giving Away My Time** *Colossians 3:17*

I give away my time to fulfill God's purposes.

### **Giving Away My Money**

#### *2 Corinthians 8:7*

I give away my money to fulfill God's purposes.

### **Giving Away My Faith** *Ephesians*

#### *6:19-20*

I give away my faith to fulfill God's purposes.

### **Giving Away My Life** *Romans 12:1*

I give away my life to fulfill God's purposes.

## 10 CORE VIRTUES

### **Joy** *John 15:11*

I have inner contentment and purpose in spite of my circumstances.

### **Peace** *Philippians 4:6-7*

I am free from anxiety because things are right between God, myself, and others.

### **Faithfulness** *Proverbs 3:3-4*

I have established a good name with God and with others based on my long-term loyalty to those relationships.

### **Self-Control** *Titus 2:11-13*

I have the power, through Christ, to control myself.

### **Humility** *Philippians 2:3, 4*

I choose to esteem others above myself.

### **Love** *1 John 4:10-12*

I sacrificially and unconditionally love and forgive others.

### **Patience** *Proverbs 14:29*

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

### **Kindness/Goodness** *1 Thess. 5:15*

I choose to do the right things in my relationships with others.

### **Gentleness** *Philippians 4:5*

I am thoughtful, considerate and calm in dealing with others.

### **Hope** *Hebrews 6:19-20*

I can cope with the hardships of life and with death because of the hope I have in Jesus Christ.

## About the Authors

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**Wendy Hollabaugh** (B.S.W. University of Texas at Arlington) is the Children's Minister at Pantego Bible Church. Wendy has over ten years of experience in Children's Ministry. She has a passion for leading families to connect with God and each other. She enjoys creating compelling environments where kids fall in love with God and His Truth. Wendy and her husband, Greg, are also involved in their own personal youth ministry as they are training their three teenagers, Hannah, Aaron and Noah.

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The mission of THE SCROLLS is to help you develop the beliefs, practices, and virtues of a follower of Jesus Christ called The 30 Core Competencies through your own active reading of the Bible. Send any questions or comments you may have about this lesson to Tom Bulick. His e-mail address is [tbulick@pantego.org](mailto:tbulick@pantego.org).