

The Name of God in Psalms

Introduction: Since there are over 8600 Hebrew words in Strong's Lexicon any attempt at Hebrew word studies is somewhat of an overwhelming task. The goal of these studies will be to include Hebrew words that are used in the commentary notes on this website, but there will be no attempt to give as much detail as in the Greek Word Studies. The format will be similar to the Greek and will include the English word first (with synonyms), the Strong's number (all Hebrew numbers will begin with a "0" to distinguish from the Greek Strong's numbers) and the transliterated Hebrew word which will serve as the link to the definition. Note that **highlighted** words are the latest additions.

LIVING A LIFE OF PRAISE - PRAISING HIS NAME! This post is an overview of Jehovah's Name as it is mentioned in the Psalms (>100 times). Praise the LORD! (Hallelujah!) Praise, O servants of the LORD. Praise the name of the LORD. 2 Blessed be the name of the LORD from this time forth and forever. 3 From the rising of the sun unto the going down of the same the Lord's NAME is to be praised. Ps 113:1-3

CHS - This Psalm is one of pure praise, and contains but little which requires exposition; a warm heart full of admiring adoration of the Most High will best of all comprehend this sacred hymn. Its subject is the greatness and condescending goodness of the God of Israel, as exhibited in lifting up the needy from their low estate. It may fitly be sung by the church during a period of revival after it has long been minished and brought low. With this Psalm begins the Hallel, or Hallelujah of the Jews, which was sung at their solemn feasts: we will therefore call it THE COMMENCEMENT OF THE HALLEL. Dr. Edersheim tells us that the Talmud dwells upon the peculiar suitableness of the Hallel to the Passover, "since it not only recorded the goodness of God towards Israel, but especially their deliverance from Egypt, and therefore appropriately opened with Praise ye Jehovah, ye servants of Jehovah, —and no longer servants of Pharaoh."

Praise is an essential offering at all the solemn feasts of the people of God. Prayer is the myrrh, and praise is the frankincense, and both of these must be presented unto the Lord. How can we pray for mercy for the future if we do not bless God for his love in the past? The Lord hath wrought all good things for us, let us therefore adore him. All other praise is to be excluded, the entire devotion of the soul must be poured out unto Jehovah only...

If God's own servants do not praise him, who will? Ye are a people near unto him, and should be heartiest in your loving gratitude.

While they were slaves of Pharaoh, the Israelites uttered groans and sighs by reason of their hard bondage; but now that they had become servants of the Lord, they were to express themselves in songs of joy. His service is perfect freedom, and those who fully enter into it discover in that service a thousand reasons for adoration. They are sure to praise God best who serve him best; indeed, service is praise. Praise the name of the LORD: extol his revealed character, magnify every sacred attribute, exult in all his doings, and reverence the very name by which he is called. The name of Jehovah is thrice used in this verse, and may by us who understand the doctrine of the Trinity in Unity be regarded as a thinly veiled allusion to that holy mystery. Let Father, Son, and Holy Spirit, all be praised as the one, only, living, and true God. The close following of the words, "Hallelujah, Hallelu, Hallelu, "must have had a fine effect in the public services. Dr. Edersheim describes the temple service as responsive, and says, "Every first line of a Psalm was repeated by the people, while to each of the others they responded by a Hallelu Jah or Praise ye the Lord"thus—

The Levites began: Hallelujah (Praise ye the Lord).

The people repeated: Hallelu Jah.

The Levites: Praise (Hallelu), O ye servants of Jehovah.

The people responded: Hallelu Jah.

The Levites: Praise (Hallelu) the name of Jehovah.

The people responded: Hallelu Jah.

These were not vain repetitions, for the theme is one which we ought to dwell upon; it should be deeply impressed upon the soul, and perseveringly kept prominent in the life.

While praising him aloud, the people were also to bless him in the silence of their hearts, wishing glory to his name, success to his cause, and triumph to his truth. By mentioning the name, the Psalmist would teach us to bless each of the attributes of the Most High, which are as it were the letters of his name; not quarrelling with his justice or his severity, nor servilely dreading his power, but accepting him as we find him revealed in the inspired word and by his own acts, and loving him and praising him as such. We must not give the Lord a new name nor invent a new nature, for that would be the setting up of a false god. Every time we think of the God of Scripture we should bless him, and his august name should never be pronounced without joyful reverence. From this time

forth. If we have never praised him before, let us begin now. As the Passover stood at the beginning of the year it was well to commence the new year with blessing him who wrought deliverance for his people. Every solemn feast had its own happy associations, and might be regarded as a fresh starting place for adoration. Are there not reasons why the reader should make the present day the opening of a year of praise? When the Lord says, "From this time will I bless you," we ought to reply, "Blessed be the name of the Lord from this time forth." And for evermore: eternally. The Psalmist could not have intended that the divine praise should cease at a future date however remote. "For evermore" in reference to the praise of God must signify endless duration: are we wrong in believing that it bears the same meaning when it refers to gloomier themes? Can our hearts ever cease to praise the name of the Lord? Can we imagine a period in which the praises of Israel shall no more surround the throne of the Divine Majesty? Impossible. For ever, and more than "for ever," if more can be, let him be magnified.

V3 From early morn till eve the ceaseless hymn should rise unto Jehovah's throne, and from east to west over the whole round earth pure worship should be rendered unto his glory. So ought it to be; and blessed be God, we are not without faith that so it shall be. We trust that ere the world's dread evening comes, the glorious name of the Lord will be proclaimed among all nations, and all people shall call him blessed. At the first proclamation of the gospel the name of the Lord was glorious throughout the whole earth; shall it not be much more so ere the end shall be? At any rate, this is the desire of our souls. Meanwhile, let us endeavour to sanctify every day with praise to God. At early dawn let us emulate the opening flowers and the singing birds,

From the rising of the sun to the going down of the same - As John Piper said "Missions exists because worship doesn't." Our aim should be to see the name of the Lord praised always all over the earth.

VanGemeren comments on Ps 113:1-3

The "servants of the LORD," his loyal people together with the priests and the Levites, come together for the worship of the Lord (v. 1). The people of God comprise all, that is, "from the rising of the sun to the place where it sets," who know "the name" Yahweh (v. 3; cf. 50:1; Zeph 2:11b; Mal 1:11; see appendix to Ps 7: The Name of Yahweh). The worship of the Lord is not limited to the land of Canaan but is to be universal. Through the witness of faithful Jews, many proselytes joined in the praise of God in the Diaspora. With the coming of our Lord and the preaching of the gospel to the Gentiles, the true worship of God has been gradually extended to all parts of the globe.

The worship of the Lord shows reverence for His "name." The threefold repetition of the "name of the LORD" (Ps 113:1–3) calls attention to the acts and the self-revelation of the Lord, by which he declares the significance of the covenantal relationship to his people, in accordance with his promise (Ex 3:16; 6:7; Ezek 36:28; 37:23). The "name" of the Lord was to be proclaimed so that each generation might remember what he had done and how he had revealed himself (Ex 3:16).

The praise of the Lord was to be a lasting hallel ("praise"). The God who acted and revealed himself in creation and in redemption desired each generation to declare to the next generation the story of redemption so that he might have a loyal people on the earth. The emphasis on the continuity of praise is a corollary of the emphasis on the continuity of God's loyalty to his people. Thus the psalm begins with praise and focuses on God's merciful accommodation to the needs of his people (vv. 6–9). Furthermore, he is to be praised "both now and forevermore" (v. 2; cf. 121:8; 125:2; 131:3). (The Expositor's Bible Commentary, Volume 5)

Fittingly this marks the beginning of the Hallel (praise) psalms (113-118) to be sung on the great feast days, especially Passover.

Ps 115:1 Not to us, O LORD, not to us, But to Thy name give glory Because of Thy lovingkindness, because of Thy truth.

Spurgeon: The prayer is evidently tinctured with a consciousness of unworthiness; because of their past unfaithfulness they hardly dared to appeal to the covenant, and to ask blessings for themselves, but they fell back upon the honour of the Lord their God—an old style of argument which their great lawgiver, Moses, had used with such effect when he pleaded, "Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people." Joshua also used the like argument when he said, "What wilt thou do unto thy great name?" In such manner also let us pray when no other plea is available because of our sense of sin; for the Lord is always jealous of his honour, and will work for his name's sake when no other motive will move him.

We may not desire the triumph of our opinions, for our own sakes, or for the honour of a sect, but we may confidently pray for the triumph of truth, that God himself may be honoured.

PROTECTION

Ps 111:9 He has sent redemption to His people; He has ordained His covenant forever; Holy and awesome is His name. (KJV - "reverend is his name.")

Ps 5:11 But let all who take refuge in Thee be glad, Let them ever sing for joy; And mayest Thou shelter them, That those who love

Thy **NAME** may exult in Thee.¹² For it is Thou who dost bless the righteous man, O LORD, Thou dost surround him with favor as with a shield.

PSALM 9:10

Ps 9:9 The LORD also will be a stronghold for the oppressed, A stronghold in times of trouble, **10** And those who know Thy **NAME** will put their trust in Thee; For Thou, O LORD, hast not forsaken those who seek Thee.

Past mercies from God should not be quickly forgotten for they serve to encourage us to trust Him for the future. (cf Ps 78:19).

The name of God is the revelation of the Divine perfections, through His works and Word.

Knowing God is more than simply knowing facts about Him. Knowledge of Jehovah's name, true heartfelt and experimental knowledge. What is the reason for the trust in context? "Thou hast not forsaken." Experience proves this true. As Blundell says "If we wanted to get a child to trust his parent, we would speak not so much of the child's duty as of the parent's character. Hence, to awaken trust in God, we are to show the excellence and beauty of the character of God (especially as revealed in His many glorious, trustworthy Names). "

Power calls this knowledge of God "the knowledge of experience, resulting from holding communion with God... We learn by experience the delicate excellencies of a character, which we could never have seen by a momentary glance; we understand its harmonious proportions which a cursory look would never have shown us. The man that loves to hear the ocean breaking on the shore, will detect harmonies in what is monotonous to everyone beside. Now this knowledge of experience or of communion is what God's people have of Him. But you must make real effort to know His name. The mere repetition of Lord, Lord, will do but little. But to utter His name in the fulness of knowledge is to uncurtain heaven, and see its glories once. But if we will not know God as we should, then we are sure to misjudge Him. A guilty conscience makes everyone suppose that God is nothing but severe. And then you cannot trust. Look again; would you "see Him as He is"? See Him in His love, in His sacrifice for you, and then you will learn to trust Him. And this is most important, for there is DO shelter but in Him, and unless we trust Him we cannot enter that shelter. And that means death. Oh, then, may God give us to know His name"

Lyre - The ingredients of trust in God are--A clear knowledge or right apprehension of God, as revealed in His Word and works (Psa 9:10; Psa 91:14). A full assent of the understanding, and consent of the will, to those Divine revelations, as true and good, wherein the Lord proposeth Himself as an adequate object for our trust. A firm and fixed reliance of the whole soul on God. (Biblical Illustrator-Psalms)

Wiersbe - This passage teaches a great truth: The safest and strongest protection we have is the name of the Lord... The safest place in all the world is in the will of God, and the safest protection in all the world is the name of God. When you know His name, you know His nature. His names and titles reveal His nature. They tell us who He is and what He can do. For example, He is Jehovah, the God who makes covenants. He is the Lord, the sovereign king. He is Jesus, the Savior. Each name He bears is a blessing He bestows on us. Are you getting to know God? "And those who know Your name (who know God's nature) will put their trust in You" (Psalm 9:10). The better you know God, the more you will trust Him. The more you trust Him, the better you will get to know Him--an exciting and enriching experience. One of the great experiences of the Christian life is the personal relationship we enjoy with our God. To trust God is to seek Him (Isa. 55:6). Today, seek Him with a desire to know Him better. (Prayer, Praises and Promises)

C M Merry - The knowledge of God essential to trust in Him - The secret of all holy living is trust in God. The eleventh chapter of Hebrews is the great Bible proof of this. But how to obtain this faith? that is the question. For nothing is harder to a human soul. Diverse answers might be given. 1. Ask it of God, for faith is His gift. But our text tells another way. 2. Know God better. "They that know Thy name will," etc. In earthly affairs we do not confide where we do not know. And so if God be unknown by us we shall not trust Him. Abraham was called the friend of God--he knew God so well, and so he got another name--the "Father of the faithful," because he so trusted in God. Now this knowledge must not be merely theoretical, but that of the heart. Then such "will" trust in Him; they cannot help it. (Biblical Illustrator-Psalms)

C F Cook - The name of God - Know Thy name! What does that imply, but to know all that is included in the revelation of the nature and attributes of Almighty God? Every reader of Scripture is well aware of the infinite importance which it attaches to the word Name in speaking of God. It signifies not merely a designation, however expressive and full of meaning, but a manifestation of the Eternal Deity. The trust of His rational creatures in Him is commensurate with their knowledge of all that is involved in the name. The early patriarchs knew Him by the name Elohim, a marvellous name, containing implicitly the mystery hereafter to be revealed of a plurality of persons in the unity of the Divine nature. They knew Him so far, and adored Him with deep awe and absolute trust in His power, righteousness, and goodwill. That name raised them out of earthly and debasing associations, delivered them from the fetichism of idolatry, and brought them into near contact with the spiritual world; they trusted in Him according to the measure of their knowledge,

and were saved by their faith. A further disclosure of the Divine goodness and love was made by the revelation of the name Jehovah, when the Lord made all His goodness pass before Moses, and proclaimed, "Jehovah, Jehovah Elohim, merciful and gracious, long suffering, and abundant in goodness and truth." With that revelation was associated an entire system of typical institutions, preparing the way for a still more perfect discovery, at once quickening the conscience, making it sensible of the extent of human sinfulness, and indicating the conditions and principles of a future atonement. The forms of the living Word, of the living Spirit gradually disclosed themselves to the prophetic vision, never fully revealed, yet ever approaching nearer to a personal manifestation. But the Name itself in its highest sense was first suggested, then declared, by the voices which heralded the incarnation, and by the utterances of the incarnate Word. The full meaning of the words of angelic adoration, "Holy, Holy, Holy, Lord God of hosts!" flashed upon the spirit of man when the Saviour commanded the initiatory rite, the pledge and condition of a new life, to be administered "in the Name of the Father, and of the Son, and of the Holy Ghost." To the exposition of that meaning the purest and highest intellects of Christendom have devoted themselves from the beginning; and if the forms in which their exposition has been accepted by the Church are true and scriptural, can it be questioned that they involve issues of infinite importance to our souls? Can it be a matter of indifference to us whether any one of the leading propositions in such a confession is true or not? can it be a matter on which we can err in wilfulness or negligence without peril? We are responsible indeed only for so much truth as we have the means of knowing. Every man is judged "according to that he hath, not according to that he hath not"; but for so much as we have received we are, and must be, responsible. The warmth and earnestness of our devotions, of our endeavours to do God's work, will be proportionate to the sincerity and good faith with which we receive into our hearts that truth which the Eternal Father has communicated to us through the Son and by the Holy Spirit. Our salvation from evil here, and from the penalties of evil hereafter, can only be secured by the access which God the Holy Spirit opens through the Son to the Father—an access of which the conditions vary according to circumstances known only to our Judge, but of which the certain assurance is inseparably bound up with knowledge of the Name by which the Church adores the Triune Jehovah, three Persons, one God—Father, Son, and Holy Ghost. (Biblical Illustrator-Psalms)

Jerry Bridges - God is completely sovereign, infinite in wisdom, perfect in love, and therefore worthy of our trust. God's desire for us is that we learn to trust Him. Someone has expressed these three truths as they relate to us in this way: "God in His love always wills what is best for us. In His wisdom He always knows what is best, and in His sovereignty He has the power to bring it about." (Trusting God: Even When Life Hurts)

Great is Thy faithfulness, O God my Father! There is no shadow of turning with Thee; Thou changest not; Thy compassions, they fail not: As thou hast been Thou forever wilt be.

Summer and winter, and springtime and harvest, sun, moon and stars in their courses above, join with all nature in manifold witness to Thy great faithfulness, mercy and love.

Pardon for sin and a peace that endureth, thine own dear presence to cheer and to guide, strength for today and bright hope for tomorrow—blessings all mine, with ten thousand beside.

Chorus: Great is Thy faithfulness! Great is Thy faithfulness! Morning by morning new mercies I see; all I have needed Thy hand hath provided—Great is Thy faithfulness, Lord, unto me.

Despite appearances at some periods of particularly fierce persecution, we can cling to Ps 9:10, 'thou, Lord, hast not forsaken them that seek thee'. He is our high tower 'in times of trouble'.

Spurgeon - If we could but once believe the doctrine that the child of God might fall from grace and perish everlastingly, we might, indeed, shut up our Bible in despair. To what purpose would my preaching be—the preaching of a rickety gospel like that? To what purpose your faith—a faith in a God that cannot and would not carry on to the end? To what use the blood of Christ, if it were shed in vain, and did not bring the blood-bought ones securely home? To what purpose the Spirit, if he were not omnipotent enough to overcome our wandering, to arrest our sins and make us perfect, and present us faultless before the throne of God at last? That doctrine of the final perseverance of the saints is, I believe, as thoroughly bound up with the standing or falling of the gospel, as is the article of justification by faith. Give that up and I see no gospel left; I see no beauty in religion that is worthy of my acceptance, or that deserves my admiration. An unchanging God, an everlasting covenant, a sure mercy, these are the things that my soul delights in, and I know your hearts love to feed upon them. But take these away, and what have we? We have a foundation of wood, hay, straw, and stubble. We have nothing solid. We have a fort of earthworks, a mud hovel through which the thief may break and steal away our treasures. No, this foundation stands sure—"The Lord knoweth them that are his;" and he will certainly bring them all to his right hand at last in glory everlasting. (365 Days with Spurgeon Volume 1)

J C Philpot - There is a knowing of God's name. By the "name of God" are to be understood the revealed perfections of the Almighty—all that He has revealed concerning Himself in the Scriptures of truth. Every attribute, every perfection, everything that God has said of Himself, is summed up in the "name of God." But especially does the "name of God" signify the Son of His love, who is "the brightness of His glory, and the express image of His Person;" as he said to Moses, "Behold, I send an Angel before thee, to keep

thee in the way, and to bring thee into the place which I have prepared. Beware of him and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him;" that is, all my revealed perfections, all my glorious character, all my divine attributes are in him; for "in him dwelleth all the fulness of the Godhead bodily." Now, there is a knowing this name of God; that is, there is such a thing as an experimental acquaintance in the soul with the perfections of God as revealed in the Scriptures. His name is therefore known when the perfections of God are revealed in the heart and conscience by the power of the Spirit. And this is by virtue of living faith in the soul. By faith we see God. By faith we know God. When we receive into our hearts the truth as it is in Jesus, and when we believe by living faith what God has said of Himself in the word, then we know the name of God; and every manifestation of God's mercy, every token of God's favour, and every shining in of God's perfections, is a discovery in our hearts, a raising up in our souls of the knowledge of God's name. (Ears from Harvested Sheaves, or, Daily Portions)

NAME - "O Lord our Lord, how excellent is thy name in all the earth!" (Ps. 8:1a). "And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee" (Ps. 9:10). "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God" (Ps. 20:7). "Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name" (Ps. 91:14). "Bless the Lord, O my soul: and all that is within me, bless his holy name" (Ps. 103:1). "The name of the Lord is a strong tower: the righteous runneth into it, and is safe" (Prov. 18:10). "For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). The name of the Lord is a strong tower.

THEY THAT KNOW THY NAME SHALL ... TRUST - This important psalm has five stanzas and the divine title of Jehovah is used in each. In the first, vv. 1–2, Jehovah is the subject of praise. In the second, vv. 3–10, He is the object of trust. In the third, vv. 11–13, He is the preserver of His people. In the fourth, vv. 14–18, He is renowned for His judgement. In the fifth, vv. 19–20, He is recognized as supreme and sovereign.

Our promise is within the second section where Jehovah is seen to be worthy of trust, and, in verse 10 particularly, where the stress is upon His promise of unfailing security. He will not forsake those who have sought and found and put their trust in Him. It was because Job had learnt such truth that he said, 'Though he slay me, yet will I trust in him', Job 13:15.

David had known the strength of the enemy, but knew that the only true source of power against him was in God. Some have felt that part of the background to this psalm is the defeat of Goliath and, if this is so, he could rightly say, 'they shall fall and perish at thy presence', v. 3, and, 'O thou enemy, destructions are come to a perpetual end', v. 6. But in contrast to the 'end' of the enemy are the words, 'But the Lord shall endure for ever', v. 7. And, in our day, we too can rejoice in a defeated enemy and a triumphant Deliverer. But there is more, because all judgement has been committed to the Son, John 5:22. For the believer there will be the Judgement Seat of Christ, 2 Cor. 5:10, and for the unbeliever the Great White Throne, Rev. 20:11–15.

The judgement referred to in verse 8 is possibly that which will be exercised by the Lord Jesus Christ in coming millennial days. The word used here is 'the habitable earth'. In that coming day His rule and judgement will be entirely righteous. This is why, in verse 8, the judgement referred to will be ministered to the people in uprightness. All will benefit from His righteous character. In that day, He will be 'a refuge for the oppressed, a refuge in times of trouble', v. 9.

Are we not glad today that we know His name? We have put our trust in Him. And we know Him who has said, 'I will never leave thee, nor forsake thee. So that we may boldly say ... I will not fear', Heb. 13:5–6. (Day by Day: Bible Promises)

Moody - A MAN will not trust strangers. I want to get acquainted with a man before I put my confidence in him. I have known God for forty years, and I have more confidence in Him now than I ever had before; it increases every year. In the Bible, some things that were dark ten years ago are plain to-day; and some things that are dark now will be plain ten years hence. We must take things by faith. You take the existence of cities on the testimony of men that have been in those cities; and we ask men to take our testimony, who have found joy in believing.

Ps 20:1 (For the choir director. A Psalm of David.) May the LORD answer you in the day of trouble! May the **NAME** of the God of Jacob set you securely on high!

Ps 44:5 Through Thee we will push back our adversaries; Through Thy name we will trample down those who rise up against us.

Ps 54:1 Save me, O God, by Thy name, And vindicate me by Thy power.

ICB 54:1 For the director of music. With stringed instruments. A maskil of David when the Ziphites went to Saul and said, "We think David is hiding among our people." God, save me because of who you are. By your strength show that I am innocent.

Ps 54:6 Willingly I will sacrifice to Thee; I will give thanks to Thy name, O LORD, for it is good.

7 For He has delivered me from all trouble; And my eye has looked with satisfaction upon my enemies.

Ps 64:4 Let me dwell in Thy tent forever; Let me take refuge in the shelter of Thy wings. Selah. 5 For Thou hast heard my vows, O

God; Thou hast given me the inheritance of those who fear Thy name... 8 So I will sing praise to Thy name forever, That I may pay my vows day by day.

Ps 69:35 For God will save Zion and build the cities of Judah, That they may dwell there and possess it. 36 And the descendants of His servants will inherit it, And those who love His name will dwell in it.

Ps 79:9 Help us, O God of our salvation, for the glory of Thy name; And deliver us, and forgive our sins, for Thy name's sake.

Ps 80:18 Then we shall not turn back from Thee; Revive us, and we will call upon Thy name.

Ps 83:17 Let them be ashamed and dismayed forever; And let them be humiliated and perish,

18 That they may know that Thou alone, whose name is the LORD, Art the Most High over all the earth.

Ps 91:14 "Because he has loved Me, therefore I will deliver him; I will set him securely on high, because he has known My name.

Ps 106:8 Nevertheless He saved them for the sake of His name, That He might make His power known.

Ps 106:47 Save us, O LORD our God, And gather us from among the nations, To give thanks to Thy holy name, And glory in Thy praise.

Ps 116:4 Then I called upon the name of the LORD: "O LORD, I beseech Thee, save my life!"

Ps 116:13 I shall lift up the cup of salvation, And call upon the name of the LORD.

Ps 116:17 To Thee I shall offer a sacrifice of thanksgiving, And call upon the name of the LORD.

Psalm 143:11 For the sake of Your name, O LORD, revive me. In Your righteousness bring my soul out of trouble.

Ps 124:8 Our help is in the name of the LORD, Who made heaven and earth.

Comment: Hebrew = "ezer" from which we get "eben -ezer" ~ stone of help. Lxx translates "help" with "boetheia" (Heb 4:16 cp Acts 27:17)

Ps 135:1 Praise the LORD! Praise the name of the LORD; Praise HIM, O servants of the LORD,

3 Praise the LORD, for the LORD is good; Sing praises to His name, for it is lovely.

Lovely (05273)(**na'iym**) means pleasant and so pertaining to being acceptable and favorable

(2Sa 1:23; Ps 133:1; 135:3; Ps 147:1; Pr 22:18; Song 1:16). Beautiful referring to the lovely and attractive appearance of an object (Pr 24:4)

Ps 135:13 Thy name, O LORD, is everlasting, Thy remembrance, O LORD, throughout all generations.

Ps 138:2 I will bow down toward Thy holy temple, And give thanks to Thy name for Thy lovingkindness and Thy truth; For Thou hast magnified Thy word according to all Thy name (KJV - magnified thy word above all thy name).

Lxx = Thou hast magnified Thy holy Name above Your Word.

ESV = you have exalted above all things your name and your word.

PRAISE

Ps 103:1 (A Psalm of David.) Bless the LORD, O my soul; And all that is within me, bless His holy name.

Ps 105:1 Oh give thanks to the LORD, call upon His name; Make known His deeds among the peoples.

Ps 105:3 Glory in His holy name; Let the heart of those who seek the LORD be glad.

Ps 72:17 May his name endure forever; May his name increase as long as the sun shines; And let men bless themselves by him; Let all nations call him blessed. 18 Blessed be the LORD God, the God of Israel, Who alone works wonders. 19 And blessed be His glorious name forever; And may the whole earth be filled with His glory. Amen, and Amen.

Ps 7:17 I will give thanks to the LORD according to His righteousness, And will sing praise to the **NAME** of the LORD Most High.

Ps 8:1 O LORD, our Lord, How majestic is Thy name in all the earth, Who hast displayed Thy splendor above the heavens! 9 O LORD, our Lord, How majestic is Thy **NAME** in all the earth!

Ps 29:2 Ascribe to the LORD the glory due to His **NAME** ; Worship the LORD in holy array.

Ascribe (03051) (yahab) conveys the idea of presenting or setting object or person somewhere. The basic idea is expressed by "give!" All the OT uses are in the imperative, a command. The most theologically important meaning is used in the command to "give" (KJV) or "ascribe" glory to the name of the Lord (Dt 2:3; Ps 29:1-2; Ps 96:7-8; 1Chr 16:28-29).

The Lxx in Ps 96:8 and Ps 29:2 is the verb **phero** which means "to bring, present, bear" whether a burden or a gift. These psalms demand everyone to acknowledge the Lord Yahweh as the great king and offer such ascription of glory and greatness as is commensurate with his majesty. The last Scriptural use of phero is instructive, John recording that "he kings of the earth **shall bring** (phero) their glory into it (the New Jerusalem)." (Rev 21:24) Dear reader, may we all bring and bow now while today is still called today, so that we may bring and bow in that coming glorious day when we see Him face to face. Amen

Ps 96:8 Ascribe to the LORD the glory of His name; Bring an offering, and come into His courts.

YLT - Ascribe to Jehovah the honour of His name, Bow yourselves to Jehovah, In the beauty of holiness.

The greatest beauty of all is the beauty of holiness or beautiful garments of holiness & these garments are the only acceptable attire for real worship (Ps24:2).

Glory ("heaviness")

Worship literally "bow down." One way we worship practically is to submit our wills to His perfect will and His perfect purpose for our lives. Worship the Lord, bow before him with devout homage and sacred awe

Ps 18:48 He delivers me from my enemies; Surely Thou dost lift me above those who rise up against me; Thou dost rescue me from the violent man. 49 Therefore I will give thanks to Thee among the nations, O LORD, And I will sing praises to Thy **NAME** .

Ps 20:7 Some boast in chariots, and some in horses; But we will boast in the **NAME** of the LORD, our God.

Ps 33:21 For our heart rejoices in Him, Because we trust in His holy **NAME** .

Ps 34:3 O magnify the LORD with me, And let us exalt His **NAME** together.

Ps 44:8 In God we have boasted all day long, And we will give thanks to Thy **NAME** forever. Selah.

Ps 44:20 If we had forgotten the **NAME** of our God, Or extended our hands to a strange god;

21 Would not God find this out? For He knows the secrets of the heart.

Ps 48:10 As is Thy **NAME** , O God, So is Thy praise to the ends of the earth; Thy right hand is full of righteousness.

ICB - 10 God, your name is known everywhere. Everywhere on earth people praise you. Your right hand is full of goodness.

Ps 52:9 I will give Thee thanks forever, because Thou hast done it, And I will wait on Thy **NAME**, for it is good, in the presence of Thy godly ones.

SING

Ps 92:1 (A Psalm, a Song for the Sabbath day.) It is good to give thanks to the LORD, And to sing praises to Thy name, O Most High; 2 To declare Thy lovingkindness in the morning, And Thy faithfulness by night,

Ps 9:2 I will be glad and exult in Thee; I will sing praise to Thy **NAME** , O Most High.

Ps 30:4 Sing praise to the LORD, you His godly ones, And give thanks to His holy name.

Ps 20:5 We will sing for joy over your victory, And in the **NAME** of our God we will set up our banners. May the LORD fulfill all your petitions.

Ps 66:2 Sing the glory of His **NAME**; Make His praise glorious. 3 Say to God, "How awesome are Thy works! Because of the greatness of Thy power Thine enemies will give feigned obedience to Thee. 4 "All the earth will worship Thee, And will sing praises to Thee; They will sing praises to Thy **NAME**." Selah.

Ps 68:4 Sing to God, sing praises to His **NAME**; Lift up a song for Him who rides through the deserts, Whose **NAME** is the LORD (Jah/Yah), and exult before Him.

Morris - This is the only place in the Bible where God is called **JAH**. The name is probably a contraction of the more common name

Jehovah, or Yahweh, usually rendered as "LORD," both meaning essentially the self-existent one. JAH never had a beginning. He rides on the "heavens," the vast spaces of the cosmos which He created.

NIV - 4 Sing to God, sing praise to his **NAME** , extol him who rides on the clouds -- his **NAME** is the LORD-- and rejoice before him.

Ps 69:30 I will praise the **NAME** of God with song, And shall magnify Him with thanksgiving... 4 Sing to God, sing praises to His **NAME** ; Lift up a song for Him who rides through the deserts, Whose name is the LORD, and exult before Him.

Ps 74:21 Let not the oppressed return dishonored; Let the afflicted and needy praise Thy name.

Ps 76:1 (For the choir director; on stringed instruments. A Psalm of Asaph, a Song.) God is known in Judah; His name is great in Israel.

Ps 86:9 All nations whom Thou hast made shall come and worship before Thee, O Lord; And they shall glorify Thy name.

Ps 89:11 Teach me Thy way, O LORD; I will walk in Thy truth; Unite my heart to fear Thy name.

12 I will give thanks to Thee, O Lord my God, with all my heart, And will glorify Thy name forever.

Ps 89:12 The north and the south, Thou hast created them; Tabor and Hermon shout for joy at Thy name.

Ps 89:15 How blessed are the people who know the joyful sound! O LORD, they walk in the light of Thy countenance. 16 In Thy name they rejoice all the day, And by Thy righteousness they are exalted.

Ps 89:23 "But I shall crush his adversaries before him, And strike those who hate him.

24 "And My faithfulness and My lovingkindness will be with him, And in My name his horn will be exalted.

Ps 97:12 Be glad in the LORD, you righteous ones; And give thanks to His holy name.

Ps 99:3 Let them praise Thy great and awesome name; Holy is He.

Ps 100:4 Enter His gates with thanksgiving, And His courts with praise. Give thanks to Him; bless His name.

Ps 102:12 But Thou, O LORD, dost abide forever; And Thy name to all generations.

Ps 102:15 So the nations will fear the name of the LORD, And all the kings of the earth Thy glory.

Ps 118:26 Blessed is the one who comes in the name of the LORD; We have blessed you from the house of the LORD.

Henry Morris - This blessing was voiced by the people when Christ entered Jerusalem (Matthew 21:9). When the leaders rebuked the people's praises (Luke 19:37-39), Jesus said to the Jews as a nation: "38 "Behold, your house is being left to you desolate! For I say to you, from now on you shall not see Me until you say, 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!'"

" (Matthew 23:38,39).

Ps 119:55 O LORD, I remember Thy name in the night, And keep Thy law.

Ps 119:132 Turn to me and be gracious to me, After Thy manner with those who love Thy name.

Ps 122:4 To which the tribes go up, even the tribes of the LORD-- An ordinance for Israel-- To give thanks to the name of the LORD.

Psalm 145:1 A Psalm of Praise, of David. I will extol You, my God, O King, And I will bless Your name forever and ever.

Psalm 145:2 Every day I will bless You, And I will praise Your name forever and ever.

Psalm 145:21 My mouth will speak the praise of the LORD, And all flesh will bless His holy name forever and ever.

Psalm 148:5 Let them praise the name of the LORD, For He commanded and they were created.

Psalm 148:13 Let them praise the name of the LORD, For His name alone is exalted; His glory is above earth and heaven.

Psalm 149:3 Let them praise His name with dancing; Let them sing praises to Him with timbrel and lyre.

PROCLAMATION

Ps 22:22 I will tell of Thy **NAME** to my brethren; In the midst of the assembly I will praise Thee.

Ps 45:17 I will cause Thy **NAME** to be remembered in all generations; Therefore the peoples will give Thee thanks forever and ever.

ICB - I will make your name famous from now on. People will praise you forever and ever.

Ps 75:1 (For the choir director; set to Al-tashheth. A Psalm of Asaph, a Song.) We give thanks to Thee, O God, we give thanks, For Thy name is near (ICB - "You are near!"); Men declare Thy wondrous works.

Ps 102:21 That men may tell of the name of the LORD in Zion, And His praise in Jerusalem;

Ps 96:2 Sing to the LORD, bless His name; Proclaim good tidings of His salvation from day to day.

Septuagint of "proclaim good tidings" is euaggelizo (eu = good, well + aggéllo = proclaim, tell) which means to announce good news, to declare or bring glad tidings. This word could refer to declaration of any kind of good news, but refers especially to the glad tidings of the coming King and kingdom of God and of salvation obtained through the Lamb of God. Thus it means to "evangelize" especially to preach the gospel. It was at the time that the first Christians were "scattered abroad, and went about preaching the Word" after the martyrdom of Stephen (he being one of the seven), that the verb euaggelízo, to publish the good tidings or good news, was used by Luke in Acts 8:4, 12, 25, 35, 40.