

11/18/67

"O give thanks unto the Lord; for he is good; for his mercy endureth for ever"
(1 Chr. 16:34).

This verse is found also in Ps. 106:1;
107:1; 118:1, 29; 136:1. Cf. also Gen. 33:11, and 2 Chr.
5:3; 1:3; 20:21; Exod. 3:11.

"O give thanks" - יְהִי, hiphil, pret 3 pl. or
impera. pl. masc. from יָהַי, "to be, to cast",
the idea being that, "with the hand thrown
out, projected," one is in this way "to point
out with extended hand" (Gen., p. 378) the
blessings of the Lord so that praise may be
given to Him.

"Unto the Lord" - לְהֹלֵד. K + D (Bent., Vol. I,
pp. 467, 468) points out that the name Jehovah
"was not an unmeaning sound, but a real
expression of the divine nature, and still
more from the unmistakable connection
between the explanation given by God here",
referring to Ex. 6:3 ff., "and Gen. xvii.1. "How
he was about to reveal Himself to Israel as
JEHOVAH, as the absolute Being working with
unbounded freedom in the performance of
His promises" (*Ibid.*, italics mine).

THERE IS A SENSE IN WHICH THE NAME, JETHOVAH,
BINDS TOGETHER IN AN UNCHANGING CHARACTER ALL
OF THE REVELATIONS OF GOD FROM GEN. 17 TO EX. 6.
IT IS A WONDERFUL NAME!

The Exodus passage makes it clear that
God is both unchanging in His nature
AND unchanging in His ability and intention
to keep His promises.

(See the excellent discussion of Jehovah
in K + D, Bent., Vol I, pp. 73-76.) It was formed

All believers,
not just some,
are to respond.
But only
believers
or nothing can
we make progress.
This is
the gift all
can give.

not to men
men may
be used,
but ultimately
all savings
are himself
to God.

from the imperfect of the Heb. verb, to be, and was a condensation of, "I am that I am" (Ex. 3:14, 15). Basically it points to a God who is:

JER. 10:10-16

ISA. 37:14-20

PSA. 136:4-6 ff.
DAN. 4:30-35

DEUT. 7:6-9

EX. 6:6-8

- (1) Living.
- (2) "moving, pervading history, and manifesting Himself in the world" (K + D, Pent., Vol. I, p. 75). He delights to reveal Himself.
- (3) Absolutely independent in all that He has done. He has unlimited freedom.
- (4) Absolutely consistent with Himself and every promise He has ever made.
- (5) By hist. ref. (not the etymology of the name), His movements in hist. have been concerned primarily with one thing: SALVATION.

(The significance of His name can be extended when relating it, as it is in the Word of God, to ELOHIM, etc.)

"For he is good" - יְהוָה. "Well-doing is His delight... He has only the sincerest good intention in what He does" (Del. on Psa. 25:9, Vol. I, p. 343).

Cf. Psa. 34:8, "O taste and see..." As a good God He supplies our needs, brings joy, happiness ("blessed") into the lives of His own who trust Him.

Cf. Psa. 13:1 - God is nothing but good to Israel. "Good" seems to be a synonym for kind. Cf. Psa. 31:19.

"For his mercy" - יְתָנוּ "The primary idea seems to be that of eager and earnest desire, ardor, zeal, but which one is actuated" (Gesenius, p. 331) to show kindness. It seems to be

The word
this is κατός
This word
preserves me
as needed;
merely "shows
wants to see
memory of
the help of God

The Lxx trans.
TON as ἔχεις
in 135 pass.
(Hildegard,
p. 111).

a recognition of the ~~same~~^{real} quality of the good things God does for us.

BUT THE EXPRESSION REALLY CONCENTRATES ATTENTION ON GOD HIMSELF, EVEN MORE THAN ON HIS BLESSINGS.

"Since man ceases not to be sinful, it is a great blessing that Jehovah ceases not to be merciful" (Spurgeon, Volume 1 of David, Vol. 2, p. 364).

"For ever" - אָזִין, or, to eternity. The goodness and mercy of God never change, are never diminished, will never end. "God is not wasted by lasting" (Thomas Manton in Spurgeon, Vol. 3, p. 215).

This last phrase is repeated 4x in Psa 118 because we need to have it repeated.
On Psa 131
it is listed 26x.