

Psalm 115:18

Authorized King James Version (KJV)

But we will bless the LORD from this time forth and for evermore. Praise the LORD.

Analysis

But we will bless the LORD from this time forth and for evermore. Praise the LORD. The psalm concludes with solemn vow of perpetual praise. After contrasting dead idols with living God, calling for trust, and promising blessing, the psalmist commits to eternal worship regardless of circumstances.

"But we will bless" (בָּרוּךְנוּ נֶבֶרֶךְ/va'anachnu nevarekh) contrasts sharply with preceding verse describing the dead who cannot praise God (v.17). The emphatic "we" stresses living believers' privilege and responsibility. While idols have mouths that cannot speak and the dead go to silence, living covenant people can and must bless God. Barak (bless) means to kneel, praise, thank. When directed toward God, it means offering worship, thanksgiving, and ascription of worth.

"The LORD" (הָיָה/Yah) uses shortened form of Yahweh, common in exclamatory praise contexts (especially "Hallelujah" = "Praise Yah"). This covenant name reminds Israel: we bless not generic deity but personal, promise-keeping God who revealed Himself through redemptive acts and faithful covenant relationship.

"From this time forth" (מֵעַתָּה/me'attah) marks decisive moment—now and continuing forward. Past failures end; present commitment begins. This phrase appears in contexts of new beginnings, decisive turns, covenantal commitments. It emphasizes immediacy: not someday, not when circumstances improve, but starting now, today, this moment.

"And for evermore" (וְלֹא-עַד-עוֹלָם/ve'ad-olam) extends commitment to eternity. Olam means forever, eternity, perpetuity. This isn't temporary enthusiasm but eternal vow. Praise continues through life, through death, into resurrection, throughout eternal ages. Revelation pictures redeemed multitudes crying: "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever" (Revelation 5:13).

"Praise the LORD" (הָלְלֵי-יְהוָה/Hallelu-Yah) concludes with liturgical exclamation—the famous "Hallelujah!" This imperative plural calls all to join praise. Psalm 115 began renouncing human glory ("Not unto us") and concludes ascribing glory to God ("Hallelujah"). Entire psalm moves from self-denial to God-exaltation, from recognizing divine sovereignty to committing eternal worship.

Historical Context

Hallel psalms (Psalms 113-118) formed central part of Jewish festival worship, particularly Passover. Jesus and disciples likely sang these psalms at Last Supper before going to Gethsemane (Matthew 26:30). Thus Jesus sang "we will bless the LORD...for evermore" hours before crucifixion, demonstrating ultimate trust and worship even facing death.

The vow "from this time forth and for evermore" parallels covenant renewal ceremonies throughout Israel's history. At Sinai, Israel vowed: "All that the LORD hath spoken we will do" (Exodus 19:8). At Shechem, Joshua challenged: "choose you this day whom ye will serve" (Joshua 24:15). After exile, Nehemiah led covenant renewal (Nehemiah 10:28-29). Each renewal marked decisive commitment to faithful worship.

Early church continued this emphasis on perpetual praise. Paul commanded: "Rejoice evermore. Pray without ceasing. In every thing give thanks" (1 Thessalonians 5:16-18). Hebrews exhorts: "let us offer the sacrifice of praise to God continually" (Hebrews 13:15). Christian worship doesn't depend on favorable circumstances but flows from recognition of God's character and redemptive grace.

The contrast between living worshipers and silent dead (v.17-18) raised theological questions about afterlife. Old Testament understanding of Sheol (place of the dead) was limited. Dead existed in shadowy, silent state without active worship. This created urgency: praise God now, while alive, with voice and strength. Later revelation (especially New Testament) clarifies: believers who die enter God's presence immediately (2 Corinthians 5:8; Philippians 1:23), continuing eternal worship begun on earth.

"Hallelujah" became Christian worship's universal exclamation. Transcending language barriers, cultures, and generations, it unites global church in common praise. Revelation uses it repeatedly in heaven's worship scenes (Revelation 19:1-6). This simple Hebrew word—"Praise the LORD"—connects Old Testament Israel, New Testament church, and eternal worship of heaven.

Related Passages

Hebrews 11:1 — Definition of faith

James 2:17 — Faith and works

Study Questions

1. What does it mean to bless (worship, praise) God 'from this time forth,' and how does this create decisive commitment?
2. How can believers maintain perpetual praise ('for evermore') during seasons of suffering, loss, or confusion?
3. What is the relationship between praising God in present circumstances and eternal worship in heaven?
4. Why does the psalm contrast living worshipers with silent dead, and how does this create urgency for present praise?

Interlinear Text

וְאֶבֶן חַנּוֹן	בָּרוּךְ הוּא	מֵעַת הַזֹּאת	מִעַת
H587	But we will bless	the LORD	H6258
H1288		H3050	from this time forth and for
			H5704
עוֹלָם עַל-לְלָה	בָּרוּךְ הוּא		
evermore	Praise	the LORD	
H5769	H1984	H3050	

Additional Cross-References

Psalms 113:2 (Blessing): Blessed be the name of the LORD from this time forth and for evermore.

Daniel 2:20 (Blessing): Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

Revelation 5:13 (Blessing): And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

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