Ps 111:1 Praise ye the LORD. I will praise the LORD with my whole heart, in the assembly of the upright, and in the congregation.

2 The works of the LORD are great, sought out of all them that have pleasure therein.

3 His work is honourable and glorious: and his righteousness endureth for ever.

4 He hath made his wonderful works to be remembered: the LORD is **gracious** and full of **compassion**.

5 He hath given meat unto them that fear him: he will ever be mindful of his covenant.

6 He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment; all his commandments are sure.

8 They stand fast for ever and ever, and are done in truth and uprightness.

9 He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name.

10 The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.

1. Know how to Worship God
   1. To obey God is the beginning of worship

Ro 10:17 So then faith cometh by hearing, and hearing by the word of God.

James 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. 22 But be ye doers of the word, and not hearers only, deceiving your own selves.

* + 1. Obedience is the beginning of Worshipping God
    2. Obedience is from knowledge to knowing to doing to being fruitful.
       1. To know God through the knowledge of His son is life

John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

* + - 1. To know The Son of God as Lord and praise the Lord with your whole heart, without division and distraction.
      2. To praise God is the beginning of worshipping God
      3. To fear God is the beginning of wisdom.
      4. To love God is the beginning to be like Him.

1. Know how to Testify for God
   1. To talk of Jesus Christ as Lord is the beginning of Testifying
      1. The works of the LORD are great
         1. Creation to new Creation to a new creature to full stature in Christ.
      2. The works of God must be sought out,
         1. His works are with wisdom,

Eph 1:8 Wherein he hath abounded toward us in all wisdom and prudence;

Human wisdom is not going to deliver men from God's judgments in this world

Jas 3:13 ¶ Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

1Cor. 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 31 That, according as it is written, He that glorieth, let him glory in the Lord.

James 3:14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. 15 This wisdom descendeth not from above, but is earthly, sensual, devilish. 16 For where envying and strife is, there is confusion and every evil work. 17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. 18 And the fruit of righteousness is sown in peace of them that make peace.

Ro 11:33 ¶ O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

Eph 3:8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; 9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

Ps 111:3 His work is honourable and glorious: and his righteousness endureth for ever.

Ps 145:7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

* + - 1. His works are Glorious,
         1. Excellent in working

Isa 28:29 This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working.

Wisdom is he that hath a Heavy hand (not a heavy heart) not heavy laden.

To produce conviction in their conscience

John 8:9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

Ps 40:5 Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.

Mt 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. 24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. 28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: 29 For he taught them as one having authority, and not as the scribes

Ps 145:1 <<David's Psalm of praise.>> I will extol thee, my God, O king; and I will bless thy name for ever and ever. 2 Every day will I bless thee; and I will praise thy name for ever and ever. 3 Great is the LORD, and greatly to be praised; and his greatness is **unsearchable**. {and his...:his greatness there is no searching it all out}

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

* + - * 1. His works are His Love manifesting

Heb 10:24 And let us consider one another to provoke unto love and to good works:

Joh 13:35 By this shall all men know that ye are my disciples, if ye have love one to another.

Joh 8:31 ¶ Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

1Jo 2:5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

1John 3:16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

1Jo 4:17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

1. Know how to Live for God

To have the spoken Word of God in you is the beginning of life.

John 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

1. Know how to be delivered by God

To be washed in the Word of God is the beginning of deliverance.

John 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Know how to keep the commandments of God

To love God is the beginning of keeping His commandments

Know how to Fear and Reverence God

Ps 111:1 Praise ye the LORD. I will praise the LORD with my whole heart, in the assembly of the upright, and in the congregation.

1. Uniting in praise, wisdom, peace, faith, righteousness and love.

2 The works of the LORD are great, sought out of all them that have pleasure therein.

1. The works of the LORD are great.
   1. In design, in size, in number, in excellence
   2. All the works of the Lord are great.
      1. Even the little things of God are great.
      2. Even the wrath of God is great

Ps 111:3 His work is honourable and glorious: and his righteousness endureth for ever.

Php 2:12 ¶ Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. 13 For it is God which worketh in you both to will and to do of his good pleasure.

**Ps 111:4** He hath made his wonderful works to be remembered: the LORD is gracious and full of compassion.

1Pe 1:9 Receiving the end of your faith, even the salvation of your souls.

1Pe 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

2Pe 1:9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

2Pe 2:9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

Ps 111:5 He hath given meat unto them that fear him: he will ever be mindful of his covenant. (feed upon his word) fed the finest

Ps 81:16 He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.

Mt 11:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

Mt 11:2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

Mt 11:7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

1. John was steady and uniform in his testimony
2. Convinced of the truth, he continued to believe and proclaim it.
3. All man, a preacher man, a prophet, my messenger, none greater till now.

6 He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment; all his commandments are sure.

8 They stand fast for ever and ever, and are done in truth and uprightness.

9 He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name.

10 The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.

Ps 111:10 The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.

* The fear of the Lord is the beginning of wisdom
* a good understanding have all they that do his commandments
* his praise endureth for ever.

The temper of a Man of prayer and praise is God fearing

Temper and conduct become consistent, steady, constant, reliable

The greatest folly is to pretend to be in love, in prayer, in fear of God

It is not sufficient to study true religion less than science

More concerned with the things of the world than eternity

Throw away an relationship, estate for a small piece of money

Run into the Lord’s drawn sword trying to flee from our prickles

Prefer a pebble over a crown, darkness rather than light,

one morsel of food for your birthright

1. "I will praise the Lord." And shows how it should be done.

2. Not hypocritically; not with the lips only, but "with the heart."

3. "With the whole heart."

4. Secretly, but also "in the assembly of the upright,"

1. Both in the assembly, where these good and upright men are.

2. also in a mixed multitude.

his praise.

First. His works of power, in the creation and conservation of the world, or the favours shown to the Church: "And these works of the Lord are great." 1. Great, not only for variety and beauty, but also in base creatures his wisdom is admirable, and to be admired. 2. Great; for it was great to take to himself a people out of another people, to make a covenant with them, and to reveal his promises, and give them a law, to settle among them a policy for Church and state. 3. Fools and impious men, indeed, but little consider these works; they think not of their Author: but in the eyes of all wise men "they are sought out," &c.

Secondly. His works of wisdom, in governing the creatures he has created, and in guiding and collecting his Church. 1. It is honourable; and much more so its Author. 2. And glorious; far above the works of princes. 3. And righteous: "He is a righteous God, and his righteousness endureth for ever." For he never departs from the exact rule of justice.

Which record must be kept:-

"He hath made his wonderful works," &c. As in the Jewish hosts.

Thirdly. His works of mercy. They proceed from mere mercy: "For the Lord is gracious," &c. 1. "Gracious," in doing these works. 2. "Full of compassion," as a father towards his children.

Of these the prophet gives several instances:-

1. "He hath given meat," &c. He nourished his people for forty years in the wilderness, giving them meat from heaven.

2. "He will ever be mindful," &c. Notwithstanding their provocations.

3. "He hath showed his people," &c. As in the turning of Jordan backwards, overthrowing Jericho, staying the sun and moon, &c.

1. "That he might give them," &c. By the expulsion of the Canaanites: "The works of the Lord are great,"

He now uses an acclamation: "The works of his hands are,"

1. Verity. Making good his promise to Abraham.

2. Judgment. Executed on idolaters and profane persons.

shows all the world that,-

1. "All his commandments are sure." That his laws, especially his moral laws, are of everlasting obligation on all.

2. That these commands "stand fast for ever;" for they are established in truth, equity, justice, and reason.

The prophet next speaks of a mercy far exceeding all the rest, the work of human redemption by Christ. This may be thus expounded, and better than in reference to the redemption of Israel out of Egypt.

1. "He sent redemption," &c. A Redeemer so long promised.

2. "He hath commanded his covenant," &c. Which is still extant.

III. The prophet, having enumerated many of God's works of power, wisdom, and mercy, concludes the Psalm with three acclamations.

"Holy and reverend," &c. Either in his service, or whenever he is signified.

1. Holy-unpolluted by hypocrisy. The command is, "Be ye holy, for I am holy."

2. Reverend-not rashly or negligently performed. terrible; and it is a fearful thing to fall into the hands of the living God.

1. This fear "is the beginning of wisdom." For these men begin to be wise; "to eschew evil, and do good."

2. This fear, if it be right, will be practical: "For a good understanding,"

"His praise endureth for ever."

**Verse 5.** *He hath given meat unto them that fear him.* Or *spoil,* as some read it, for the Lord's people both in coming out of Egypt and at other times have been enriched from their enemies. Not only in the wilderness with manna, but everywhere else by his providence he has supplied the necessities of his believing people. Somewhere or other they have had food convenient for them, and that in times of great scarcity. As for spiritual meat, that has been plentifully furnished them in Christ Jesus; they have been fed with the finest of the wheat, and made to feast on royal dainties. His word is as nourishing to the soul as bread to the body, and there is such an abundance of it that no heir of heaven shall ever be famished. Truly the fear of the Lord is wisdom, since it secures to a man the supply of all that he needs for soul and body. He will ever be mindful of his covenant. He could not let his people lack meat because he was in covenant with them, and they can never want in the future, for he will continue to act upon the terms of that covenant. No promise of the Lord shall fall to the ground, nor will any part of the great compact of eternal love be revoked or allowed to sink into oblivion. The covenant of grace is the plan of the great work which the Lord works out for his people, and it will never be departed from: the Lord has set his hand and seal to it, his glory and honour are involved in it, yea, his very name hangs upon it, and he will not even in the least jot or tittle cease to be mindful of it. Of this the feeding of his people is the pledge: he would not so continually supply their needs if he meant after all to destroy them. Upon this most blessed earnest let us settle our minds; let us rest in the faithfulness of the Lord, and praise him with all our hearts every time that we eat bread or feed upon his word.

**Verse 6.** *He hath shewed his people the power of his works.* They have seen what he is able to do and what force he is prepared to put forth on their behalf. This power Israel saw in physical works, and we in spiritual wonders, for we behold the matchless energy of the Holy Ghost and feel it in our own souls. In times of dire distress the Lord has put forth such energy of grace that we have been astonished at his power; and this was part of his intent in bringing us into such conditions that he might reveal to us the arm of his strength. Could we ever have known it so well if we had not been in pressing need of his help? We may well turn this verse into a prayer and ask to see more and more the power of the Lord at work among us in these latter days. O Lord, let us now see how mightily thou canst work in the saving of sinners and in preserving and delivering thine own people. That he may give them the heritage of the heathen. He put forth all his power to drive out the Canaanites and bring in his people. Even thus may it please his infinite wisdom to give to his church the heathen for her inheritance in the name of Jesus. Nothing but great power can effect this, but it will surely be accomplished in due season.

**Verse 7.** *The works of his hands are verity and judgment.* Truth and justice are conspicuous in all that Jehovah does. Nothing like artifice or crooked policy can ever be seen in his proceedings; he acts faithfully and righteously towards his people, and with justice and impartiality to all mankind. This also should lead us to praise him, since it is of the utmost advantage to us to live under a sovereign whose laws, decrees, acts, and deeds are the essence of truth and justice. All his commandments are sure. All that he has appointed or decreed shall surely stand, and his precepts which he has proclaimed shall be found worthy of our obedience, for surely they are founded in justice and are meant for our lasting good. He is no fickle despot, commanding one thing one day and another another, but his commands remain absolutely unaltered, their necessity equally unquestionable, their excellence permanently proven, and their reward eternally secure. Take the word commandments to relate either to his decrees or his precepts, and we have in each case an important sense; but it seems more in accordance with the connection to take the first sense and consider the words to refer to the ordinances, appointments, or decrees of the great King.

Whatever the mighty Lord decrees,  
Shall stand for ever sure.  
The settled purpose of his heart  
To ages shall endure.

**Verse 8.** *They stand fast for ever and ever.* That is to say, his purposes, commands, and courses of action. The Lord is not swayed by transient motives, or moved by the circumstances of the hour; immutable principles rule in the courts of Jehovah, and he pursues his eternal purposes without the shadow of a turning. Our works are too often as wood, hay, and stubble, but his doings are as gold, silver, and precious stones. We take up a purpose for a while and then exchange it for another, but he is of one mind, and none can turn him: he acts in eternity and for eternity, and hence what he works abides for ever. Much of this lasting character arises out of the fact which is next mentioned, namely, that they are done in truth and uprightness. Nothing stands but that which is upright. Falsehood soon vanishes, for it is a mere show, but truth has salt in it which preserves it from decay. God always acts according to the glorious principles of truth and integrity, and hence there is no need of alteration or revocation; his works will endure till the end of time.

**Verse 9.** *He sent redemption unto his people.* When they were in Egypt he sent not only a deliverer, but an actual deliverance; not only a redeemer, but complete redemption. He has done the like spiritually for all his people, having first by blood purchased them out of the hand of the enemy, and then by power rescued them from the bondage of their sins. Redemption we can sing of as an accomplished act: it has been wrought for us, sent to us, and enjoyed by us, and we are in very deed the Lord's redeemed. He hath commanded his covenant for ever. His divine decree has made the covenant of his grace a settled and eternal institution: redemption by blood proves that the covenant cannot be altered, for it ratifies and establishes it beyond all recall. This, too, is reason for the loudest praise. Redemption is a fit theme for the heartiest music, and when it is seen to be connected with gracious engagements from which the Lord's truth cannot swerve, it becomes a subject fitted to arouse the soul to an ecstasy of gratitude. Redemption and the covenant are enough to make the tongue of the dumb sing. Holy and reverend is his name. Well may he say this. The whole name or character of God is worthy of profoundest awe, for it is perfect and complete, whole or holy. It ought not to be spoken without solemn thought, and never heard without profound homage. His name is to be trembled at, it is something terrible; even those who know him best rejoice with trembling before him. How good men can endure to be called "reverend" we know not. Being unable to discover any reason why our fellow men should reverence *us*, we half suspect that in other men there is not very much which can entitle them to be called reverend, very reverend, right reverend, and so on. It may seem a trifling matter, but for that very reason we would urge that the foolish custom should be allowed to fall into disuse.

**Verse 10.** *The fear of the LORD is the beginning of wisdom.* It is its first principle, but it is also its head and chief attainment. The word "beginning" in Scripture sometimes means the chief; and true religion is at once the first element of wisdom, and its chief fruit. To know God so as to walk aright before him is the greatest of all the applied sciences. Holy reverence of God leads us to praise him, and this is the point which the psalm drives at, for it is a wise act on the part of a creature towards his Creator. A good understanding have all they that do his commandments. Obedience to God proves that our judgment is sound. Why should he not be obeyed? Does not reason itself claim obedience for the Lord of all? Only a man void of understanding will ever justify rebellion against the holy God. Practical godliness is the test of wisdom. Men may know and be very orthodox, they may talk and be very eloquent, they may speculate and be very profound; but the best proof of their intelligence must be found in their actually doing the will of the Lord. The former part of the psalm taught us the doctrine of God's nature and character, by describing his works: the second part supplies the practical lesson by drawing the inference that to worship and obey him is the dictate of true wisdom. We joyfully own that it is so. His praise endureth for ever. The praises of God will never cease, because his works will always excite adoration, and it will always be the wisdom of men to extol their glorious Lord. Some regard this sentence as referring to those who fear the Lord—their praise shall endure for ever: and, indeed, it is true that those who lead obedient lives shall obtain honour of the Lord, and commendations which will abide for ever. A word of approbation from the mouth of God will be a mede of honour which will outshine all the decorations which kings and emperors can bestow. Lord, help us to study thy works, and henceforth to breathe out hallelujahs as long as we live.

EXPLANATORY NOTES AND QUAINT SAYINGS

**Whole Psalm.** This is the first alphabetical psalm which is regular throughout. The four former alphabetical psalms, namely, 9 and 10, 34 and 37, are irregular and defective in many particulars, for the rectification of which neither Hebrew MS editions nor ancient versions afford sanction and authority. It is singular that not only are Psalms 111 and 112 perfectly regular, but, furthermore, that not one various reading of note or importance occurs in either of these psalms.—John Noble Coleman.

**Whole Psalm.** The following translation is given to enable the reader to realize the alphabetical character of the psalm. It is taken from *The Psalms Chronologically Arranged. By Four Friends.*

*A*ll my heart shall praise Jehovah, 1

*B*efore the congregation of the righteous; *D*eeds of goodness are the deeds of Jehovah, 2

*E*arnestly desired of all them that have pleasure therein; *F*or his righteousness endureth for ever, 3

*G*lorious and honourable is his work; *H*e hath made his wonderful works to be remembered, 4

*I*n Jehovah is compassion and goodness; *J*ehovah hath given meat to them that fear him, 5

*K*eeping his covenant for ever, *L*earning his people the power of his works, 6

*M*aking them to possess the heritage of the heathen; *N*ought save truth and equity are the works of his hands, 7

*O*rdered and sure are his commands, *P*lanted fast for ever and ever, 8

*R*ighteous and true are his testimonies; *S*alvation hath he sent unto his people, 9

*T*heir covenant hath he made fast for ever; *U*pright and holy is His name, 10

*V*erily, the fear of the Lord is the beginning of wisdom, *Y*ea, a good understanding have all they that do thereafter;

*Z*ealously shall he be praised for ever.

**Whole Psalm.** The general opinion of interpreters is, that this and some of the following psalms were usually sung at the eating of the Paschal lamb, of which custom mention is also made, Mt 26, that Christ and the disciples sang a hymn before they went out into the garden.—*Solomon Gesner.*

**Whole Psalm.** The two psalms, Psalm 111 and Psalm 112, resemble one another in construction, alphabetical arrangement, and general tone and manner. They are connected in this way: Psalm 111 sets forth the greatness, mercy, and righteousness of God: Psalm 112 the reflection of these attributes in the greatness, Ps 112:2, mercy, Ps 112:5, and righteousness, Ps 112:4,9, of his chosen. The correspondence of purpose in the two psalms is important to the right appreciation of some difficulties connected with the latter psalm.—*Speaker's Commentary.*

**Whole Psalm.** The scope of this Psalm is to stir up all to praise God, and that for so many reasons as there are verses in the psalm. The exhortation is in the first words, *"Praise ye the Lord."* The reasons follow in order. The psalm is composed so after the order of the Hebrew alphabet, as every sentence or half verse begins with a several letter of the A B C in order, and all the psalm is of praise only. Whence we learn in general,

1. Sometimes it is expedient to set all other things apart, and employ ourselves expressly to proclaim the praises of the Lord only; for so is done in this psalm.

2. The praises of the Lord are able to fill all the letters and words composed of letters, in all their possible junctures of composition; for so much doth the going through all the letters of the A B C point out unto us, he is Alpha and Omega, and all the middle letters of the A B C of praise.

3. The praises of the Lord are worthy to be kept in memory: for that this psalm may be the better remembered, it is composed after the manner of the A B C, and so it insinuated thus much to us.—*David Dickson.*

**Verse 1.** *Praise ye the LORD*, etc. The exhortation is immediately succeeded by the expression of a firm resolve; the psalmist having commenced by urging the duty of gratitude upon others—*"Praise ye* *the LORD, "*forthwith announces his determination to act upon his own advice—*"I will praise the LORD with my whole heart."* Such a conjunction of ideas is fraught with several most important lessons.

1. It teaches us, very emphatically, that our preaching, if it is to carry weight and conviction, must be backed and exemplified by our conduct; that we need never expect to persuade others by arguments which are too weak to influence ourselves.

2. Another inference is similarly suggested—that our own decision should be given without reference to the result of our appeal. The psalmist did not wait to ascertain whether those whom he addressed would attend to his exhortation, but, before he could receive a reply, declared unhesitatingly the course he would himself adopt.—*W.T. Maudson, in a Sermon on Thanksgiving,* 1855.

**Verse 1.** *With my whole heart.* That is, earnestly, and with a sincere affection; meaning also, that he would do it privately, and, as it were, within himself, as by the next words he notes that he will do it openly.—*Thomas Wilcocks.*

**Verse 1.** *With my whole heart.* We see the stress here laid upon a whole heart, and the want of which is the great canker of all vital godliness. Men are ever attempting to unite what the word of God has declared to be incapable of union—the love of the world and of God—to give half their heart to the world, and the other half to God. Just see the energy, the entireness of every thought and feeling and effort which a man throws into a work in which he is deeply interested; the very phrase we use to describe such an one is, that "he gives his whole mind to it." Attempt to persuade him to divert his energies and divide his time with some other pursuit, and he would wonder at the folly and the ignorance that could suggest such a method of success. "Just take a hint from Satan, "says some one; "see how he plies his powers on the individual, as if there were but that one, and as if he had nothing else to do but to ruin that one soul." It was a holy resolution of the Psalmist that he would praise God; and a wise one to add, *"with thy whole heart."* And we have the result of this determination in the following verses of the psalm.—*Barton Bouchier.*

**Verse 1.** Two words are used, *assembly* and *congregation.* The former implies a more private meeting of worshippers, the latter the more public. The former may apply to the family circle of those who were celebrating the passover, the latter to the public worship connected with the feast.—*W. Wilson.*

**Verse 2.** *The works of the LORD are great.* Their greatness is known from comparison with the works and powers of men, which, verily, die and perish quickly. We should, therefore, admire, fear, confide, obey.—*Martin Geier.*

**Verse 2.** *The works of the LORD are great,* etc. Their greatness is equally manifest when we turn from the *immensity* to the *variety* of his works...How great are the works of him who gives to every plant its leaf and flower and fruit; to every animal its faculties and functions; to every man his understanding, affections, and will. What an accumulative idea of the magnitude of his works do we gather from the innumerable multitudes and endless diversities of being called into existence by his powers.—*Samuel Summers,* 1837.

**Verse 2.** *The works of the LORD are great.* The workman who never makes a small article, an inferior article, but makes all his articles both great and valuable, deserves much praise; and any one that will study God's works, which we think so little of by reason of their being so constantly before us, cannot fail to behold God's infinite power and wisdom in every one of them, even though he cannot comprehend them.—*Robert Bellarmine.*

**Verse 2.** *Great.* The word lwdg (gadol) *great*, has in the Hebrew so extensive a range of meaning, that in the English there is no single substitute expressive enough to take its place. It denotes greatness and augmentation of various kinds. In this passage *the* *works of Jehovah* are described as greatly "*magnified* *or* *augmented*" in their influences and effects on the minds of men who behold them. The *greatness* ascribed to these works, is a greatness in number, in character, in dignity, in beauty, in variety, in riches.—*Benjamin Weiss.*

**Verse 2, 4.** *Great...sought out. Remembered.* The works of Jehovah surpass the reach of human discovery, but are yet searched and explored with delight by all the members of his church; for, if they are too great to be understood, they are also too great to be forgotten.—*Edward Garrard Marsh.*

**Verse 2.** *Sought out.* To see God in his creatures, and to love him and converse with him, was the employment of man in his upright state. This is so far from ceasing to be our duty, that it is the work of Christ, by faith, to bring us back to it; and therefore the most holy men are the most excellent students of God's works; and none but the holy can rightly study or know them. Your studies of physics and other sciences are not worth a rush, if it be not God by them that you seek after. To see and admire, to reverence and adore, to love and delight in God appearing to us in his works, and purposely to peruse them for the knowledge of God; this is the true and only philosophy, and the contrary is mere foolery, and so called again and again by God himself.—*Richard Baxter,* 1615-1691.

**Verse 2.** It does not follow, that because the study of nature is now of itself an insufficient guide to the knowledge of the Creator and the enjoyment of eternal felicity, such studies are either to be thrown aside, or considered as of no importance in a religious point of view. To overlook the astonishing scene of the universe, or to view it with indifference, is virtually to "disregard the works of Jehovah, and to refuse to consider the operations of his hands." It is a violation of Christian duty, and implies a reflection on the character of the Deity, for any one to imagine that he has nothing to do with God considered as manifested in the immensity of his works; for his word is pointed and explicit in directing the mind to such contemplations. "Hearken unto this, stand still, and consider the wonderful works of God." "Lift up thine eye on high, and behold who hath created these orbs." "Remember that thou magnify his works which men behold." "Great and marvellous are thy works, Lord God Almighty! Thy saints shall speak of the glory of thy kingdom and talk of thy power, to make known to the sons of men the mighty operations and the glorious majesty of thy kingdom."—*Thomas Dick (1772) in "The Sidereal Heavens."*

**Verse 2.** *Sought out of all them that have pleasure therein.* This is a true characteristic of the upright and pious. The works of God are said to be *"sought out of them, "*when they regard them, call them to mind, and carefully, taking them one by one, investigate them; and at the same time explain them to others, and recount them: all which is included in the verb vrd; for that verb, properly is *trivit* (to rub, beat, or bray) hence by thrashing and grinding he has investigated perfectly, and has rubbed out the kernel of it for the use and profit of another: whence it is used for *concionari,* etc.—*Hermann Venema.*

**Verse 2.** *Sought out, ...have pleasure therein.* Philosophy seeks truth, Theology finds it, but Religion possesses it. Human things must be known to be loved, but divine things must be loved to be known.—*Blaise Pascal,* 1623-1662.

**Verse 2-4.** Sought out... The LORD is gracious and full of compassion. This is the grand discovery of all the searching, and therein lies the glory that is the conclusion of all. As in searching into any experiments in nature, there is an infinite pleasure that accompanies such a study to them that are addicted thereunto; so to him that hath pleasure in the works of God, and is addicted to spy out his kindness in them, there is nothing so pleasant as the discovery of new circumstances of mercy that render his work *glorious and* *honourable*. Get, therefore, skill in his dealings with thee, and study thy friend's carriage to thee. It is the end why he raised thee up, and admitted thee into friendship with him, to show his art of love and friendship to thee; to show, in a word, how well he could love thee.—*Thomas Goodwin.*

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**Verse 3.** *His work is honourable and glorious.* The first thing that we notice is, that whereas the preceding verse spoke of the Lord's "*works*" in the plural number, this speaks of his *"work"* in the singular number; it would seem as if the psalmist, from the contemplation of the works of the Lord in general, was, as it were, irresistibly drawn away to the study of one work in particular; his mind and whole attention, so to speak, absorbed in that one work: a work so preeminently glorious and divine, that it eclipses, at least in his eyes, all the other works, although he has just said of them that they are great, and sought out of all them that have pleasure therein. *"The works of the Lord are great. His work is honourable* *and glorious."* My next remark is, that the words used in the original are different, and as the former more strictly signifies makings, or things made, so the word in this verse more properly imports a doing or a thing done, and this, perhaps, is not without its significance. It leads me to the inference, that from the contemplation of the great works of creation, God's makings, wonderful, and interesting, and useful as they are, the spiritual mind of God's servant rapidly passes to some greater deed which the Lord hath done, some more marvellous act which he has accomplished, and which he designates as an honourable and a glorious deed. Now, since I consider that he spoke before of Christ, as the visible and immediate agent in creation, without whom was not anything made that was made, can we hesitate long as to this greater work, the rather as to it is immediately subjoined the suggestive sentence, *And his* *righteousness endureth for ever.* Is not this doing, the making an end of sin, and the bringing in of an everlasting righteousness? Is it not the great mystery, in which, as in creation, though the Eternal Father is the Fountain source, the Original Contriver, He, the coeternal Son, is the Doer, the Worker? Is it not, in short, *salvation,* the all absorbing subject of God's people's wonder, love, and praise?—*James H. Vidal, in "Jesus, God and Man,"* 1863.

**Verse 4.** *He hath made his wonderful works to be remembered.* The memorials of the Divine benefits are always valued greatly by a grateful heart, as making present with us the things which transpired ages before: such under the Old Testament was the sacrament of the paschal Lamb; but now the sacred Supper under the New Testament. Therefore, whatever recalls the Divine works to the *memory*, e.g. the ministry of the church, also the Sacred Scriptures, are worthy of the highest reverence.—*Martin Geier.*

**Verse 4.** The sweet spices of divine works must be beaten to powder by meditation, and then laid up in the cabinet of our memories. Therefore, says the psalmist here, *God hath made his wonderful* *works to be remembered*; he gives us the jewels of deliverance, not (because of the commonness of them) to wear them on our shoes, as the Romans did their pearls; much less to tread them under our feet; but rather to tie them as a chain about our necks. The impression of God's marvellous acts upon us must not be like that which the stone makes in the water, raising circles, beating one wave on another, and for a time making a noise, but soon after it sinks down, and the water returneth to its former smoothness; and so we, while judgment is fresh, are apt to publish it from man to man, but soon after we let it sink into the depth of oblivion, and we return to our old sins.—*Abraham Wright.*

**Verse 4.** *Made his wonderful works to be remembered.* The most amazing perverseness in man is proven by the fact that he does not remember what God has so arranged that it would seem impossible that it should be forgotten.—*William S. Plumer.*

**Verse 4.**

For wonderful indeed are all his works,  
Pleasant to know and worthiest to be all  
Had in remembrance always with delight.  
—*John Milton.*

**Verse 5.** The first hemistich is the consequence of what is stated in the second, *i.e., because* God remembered his covenant, *therefore* he gave food to them who fear him.—*George Phillips.*

**Verse 5.** *He hath given meat,* etc. The *meat* here mentioned is supposed to respect the paschal lamb, when they were to remember the works of God.—*Thomas Manton.*

**Verse 5.** *Meat.* Literally, *booty* or *spoil*:the spoil (Ex 12:36) brought by Israel out of Egypt, as God had engaged by *covenant* to Abraham, Ge 15:14, *They shall come out with* *great substance*(Kimchi). Rather the *manna* and *quails*, which to the hungry people were like a booty thrown in their way. The word is used for *"meat"* in general, in Pr 31:15; Mal 3:10.—*A. R. Fausset.*

**Verse 5.** *He hath given meat.* I rather choose to render it *portion,* in which sense it is taken in Pr 30:8 31:15; as if he should say, that God has given his people all that was needful, and that, considered as a portion, it was large and liberal; for we know that the people of Israel were enriched, not in consequence of their own industry, but by the blessing of God, who, like the father of a family, bestows upon his household everything necessary for their subsistence. In the following clause of the verse, he assigns as the reason for his care and kindness his desire of effectually demonstrating that his covenant was not null and void.—*John Calvin.*

**Verse 5.** *He will ever be mindful of his covenant.* This clause would seem to be introduced parenthetically—a passing thought, a happy thought, presenting itself spontaneously to the psalmist's mind, and immediately expressed with his lips. It will be observed it is in the future tense, while all the other clauses are in the past—*"He* *hath made his wonderful works to be remembered"*; *"He* *hath given meat unto them that fear him"*; *"He will* *ever be mindful of his covenant"*; not *he hath ever been.* Dwelling on these past favours of God to Israel, it is his joy to think that they were but partial fulfilments of a covenant promise, which still remained, and in its highest sense should remain for ever; and that covenant itself the memorial or type of the better, the spiritual covenant, the gospel. So out of the abundance of the heart his mouth speaketh, and he celebrates God's promised truth to Israel as the memorial and pledge of his eternal faithfulness to the New Testament Israel, his blood ransomed church.—*James H. Vidal.*

**Verse 6.** *He hath shewed his people,* etc. The Prophet indicates the unbelief of the Jews, who murmured against God in the desert, as if he could not enable them to enter into the promised land, and possess it, because the cities were walled, and the inhabitants strong, and giants dwelt in it. *He shewed,* he says, *i.e.,* he placed before their eyes, *the power of His works,* when he gave the lands of the heathen to be inhabited by his own people.—*Wolfgang Musculus.*

**Verse 6.** *He hath shewed his people the power of his works.* So he hath showed his works of power to his people in Gospel times, as the miracles of Christ, his resurrection from the dead, redemption by him, and the work of grace on the hearts of men in all ages.—*John Gill.*

**Verse 6.** *He hath shewed his people,* etc. To them it is given to see, but not to others who are delivered up to a judicial blindness. *Call unto me, and I will answer thee, and show thee great and mighty* *things, which thou knowest not.* Jer 33:3.—*John Trapp.*

**Verse 6.** *To give them the heritage of the heathen.* The heathen themselves are bequeathed to God's people, and they must take possession of this inheritance to draw them to themselves.]—*Richter, in Zange's Commentary.*

**Verse 7.** The works of God expound his word, in his works his word is often made visible. That's an excellent expression, *The works* *of his hands are verity and judgment.* *The acts of God are* *verity,* that is, God acts his own truths. As the works of our hands ought to be the verity and judgments of God, (every action of a Christian ought to be one of Christ's truths), so it is with God himself; the works of his hands are his own verity and judgments. When we cannot find the meaning of God in his word, we may find it in his works: his works are a comment, an infallible comment upon his word.—*Joseph Caryl.*

**Verses 7-8.** God is known to be faithful and just both in his works and in his word, insomuch that the most beautiful harmony is apparent between the things he has spoken and those he has done. This wonderfully confirms the hope and faith of the godly.—*Mollerus.*

**Verse 8.** *They stand fast for ever and ever.* Mykwmo, *semuchim,* they are *propped up, buttressed for ever.* They can never fail; for God's power supports his works, and his providence preserves the record of what he has done.—*Adam Clarke.*

**Verse 8.** *They stand fast,* are established, *for ever and ever,* etc. This verse seems to have reference to the works of God mentioned in the former. His doings were not the demand of an occasion, they were in unison with a great and extensive purpose, with respect to the people of Israel and the Messiah. Not one jot or tittle shall pass from the law of his mouth, till all be fulfilled.—*W. Wilson.*

**Verse 8.** *They are done in truth.* It is impossible that any better way should be directed, than that which the Lord useth in the disposal of all things here below, for all the works of the Lord are done in truth. As the word of God is a word of truth, so all his works are works of truth; for his works are nothing else but the making good of his word, and they are answerable to a threefold word of his. First, to his word of *prophecy.* Whatsoever changes God makes in the world, they hit some word of prophecy. Secondly, the works of God are answerable to his word of *threatening.* God threatens before he smites, and he never smote any man with a rod or sword, but according to his threatening. Thirdly, the works of God are answerable to his word of *promise.* All mercies are promised, and every work of mercy is the fulfilling of some promise. Now seeing all the works of God are reducible, either to prophecies, threatenings, or promises; they *"are done in truth";* and what can be better done than that which is done in truth? The Jewish doctors observe, that the word *emeth* here used for truth, consists of *aleph,* the first letter of the alphabet, *mem,* the middle letter thereof, and *tau,* the last; to shew, that as God is *alpha* and *omega,* so the truth of God is the all in all of our comfort. Grace and truth by Christ is the sum of all the good news in the world.—*Abraham Wright.*

**Verse 8.** *Are done.* Ps 111:7-8 contains a precious meaning for the soul whose rest is in the finished work of Christ. Jehovah has commanded, giving it in trust to Jesus to make sure, in perfect obedience, the word of truth and holiness. The commandment therefore has been *"done."* It has been done *in truth and uprightness* by him whose meat it was to do it; who willingly received it with a knowledge of its end, and in whose accomplishment of it the believing sinner finds his assurance of eternal peace. Joh 12:50. Jesus held the law within his heart, to keep it there for ever. As the fulfiller in truth of the commandment, he has become its end for righteousness to every believer in his name.—*Arthur Pridham.*

**Verse 9.** *He sent redemption to his people.* Once out of Egypt, ever out of Satan's thraldom.—*John Trapp.*

**Verse 9.** *Sent redemption...commanded his covenant.* The deliverance was the more thankworthy, as being upon a covenant account: for thus every mercy is a token of the Lord's favour to his favourite: it is this which makes common mercies to become special mercies. Carnal men, so that they enjoy mercies, they mind not which way they come in, so as they can but have them; but a child of God knows that everything that comes through the Redeemer's hands and by his covenant is the better for it, and tastes the sweeter by far.—*William Cooper, in the Morning Exercises.*

**Verse 10** (*first clause*). In this passage *fear* is not to be understood as referring to the first or elementary principles of piety, as in 1Jo 4:18, but is comprehensive of all true godliness, or the worship of God.—*John Calvin.*

**Verse 10.** *The fear of the LORD is the beginning of wisdom,* etc. The text shows us the first step to true wisdom, and the test of common sense. It is so frequently repeated, that it may pass for a Scripture maxim, and we may be sure it is of singular importance. Job starts the question, "Where shall wisdom be found? and where is the place of understanding?" He searches nature through, in quest of it, but cannot find it: he cannot purchase it with the gold of Ophir, and its price is above rubies. At length he recollects the primitive instruction of God to man, and there he finds it: *To man he said, Behold, the* *fear of the Lord, that is wisdom; and to depart from evil is* *understanding.* Job 28:28. Solomon, the wisest of men, begins his Proverbs with this maxim, *The fear of the LORD is the* *beginning of knowledge,* Pr 1:7. And he repeats it again: *The fear of the LORD is the beginning of wisdom; and the knowledge* *of the holy,* (the knowledge of those that may be called *saints* with a sneer), *is understanding,* Pr 9:10. *"The fear of* *the LORD"* in Scripture signifies not only that pious passion or filial reverence of our adorable Father who is in heaven, but it is frequently put for the whole of practical religion; hence it is explained in the last part of the verse by *doing his commandments.* The fear of the Lord, in this latitude, implies all the graces and all the virtues of Christianity; in short, all that holiness of heart and life which is necessary to the enjoyment of everlasting happiness. So that the sense of the text is this: To practise religion and virtue, to take that way which leads to everlasting happiness, is *wisdom,* true wisdom, the *beginning* of wisdom, the first step towards it: unless you begin here you can never attain it; all your wisdom without this does not deserve the name; it is madness and nonsense. *To do* *his commandments* is the best test of a *good understanding*: a *good* sound *understanding* have *all they* that do this, *all* of them without exception: however weak some of them may be in other things, they are wise in the most important respect; but without this, however cunning they are in other things, they have lost their understandings; they contradict common sense; they are beside themselves. In short, to pursue everlasting happiness as the end, in the way of holiness as the mean, this is *"wisdom, "*this is common sense, and there can be none without this.—*Samuel Davies*, A.M. (1724-1761), *President of Princeton* *College, New Jersey.*

**Verse 10.** *The fear of the LORD is the beginning of wisdom.* Now, then, I demand of the worldling what is the most high and deep point of wisdom? Is it to get an opulent fortune, to be *so wise as* *fifty thousand pounds?* Behold, *godliness is great gain,* saith Paul, and the Christian only rich, quoth the renowned catechist *Clement* of Alexandria. Is it to live joyfully, (or to use the gallant's phrase) jovially? Behold, there is joyful gladness for such as are true hearted, Ps 97:11. A wicked man in his mad merry humour for a while may be *Pomponius Laetus,* but a good man only is *Hilarius;* only he which is faithful in heart is joyful in heart. Is it to get honour? *the praise of God's fear* (saith our text) *endures for ever.* Many worthies of the world are most unhappy, because they be commended where they be not, and tormented where they be; hell rings of their pains, earth of their praise; but *blessed* *is the man that feareth the Lord* (Ps 112:1), for his commendation is both here lasting, and hereafter everlasting; in this world he is renowned among men, in the next he shall be rewarded amongst saints and angels in the kingdom of glory.—*John Boys.*

**Verse 10.** *The fear of the LORD is the beginning of wisdom.* It is not only the beginning of wisdom, but the middle and the end. It is indeed the Alpha and Omega, the essence, the body and the soul, the sum and substance. He that hath the fear of God is truly wise...It is surely wisdom to love that which is most lovable, and to occupy our hearts with that which is most worthy of our attachment, and the most capable of satisfying us.—*From the French of Daniel de Superville,* 1700.

**Verse 10** (first clause). Fear is not all then; no, for it is but the beginning. God will have us begin, but not end there. We have begun with *qui timet Eum,* *who fears him;* we must end with *et operatar justitiam,* *and does justice,* and then comes *acceptus est Illi,* and not before. For neither fear, if it be fear alone; nor faith, if it be faith alone, is accepted of Him. If it be true fear, if such as God will accept, it is not *timor piger,* "a dull lazy fear"; his fear that feared his lord and *went and digged his talent* *into the ground,* and did nothing with it. Away with his fear and him *into outer darkness.*—*Lancelot Andrewes.*

**Verse 10.** Can it then be said that the nonreligious world is without wisdom? Has it no Aristotle, no Socrates, no Tacitus, no Goethe, no Gibbon? Let us understand what wisdom is. It is not any mere amount of knowledge that constitutes wisdom. Appropriate knowledge is essential to wisdom. A man who has not the knowledge appropriate to his position, who does not know himself in his relation to God and to his fellowmen, who is misinformed as to his duties, his dangers, his necessities, though he may have written innumerable works of a most exalted character, yet is he to be set down as a man without wisdom. What is it to you that your servant is acquainted with mathematics, if he is ignorant of your will, and of the way to do it? The genius of a Voltaire, a Spinoza, a Byron, only makes their folly the more striking. As though a man floating rapidly onwards to the falls of Niagara, should occupy himself in drawing a very admirable picture of the scenery. Men who are exceedingly great in the world's estimation have made the most signal blunders with regard to the most important things; and it is only because these things are not considered important by the world, that the reputation of these men remains. If you have learned to estimate things in some measure as God estimates them, to desire what he offers, to relinquish what he forbids, and to recognize the duties that he has appointed you, you are in the path of wisdom, and the great men we have been speaking about are far behind you—far from the narrow gate which you have entered. He only is wise, who can call Christ the wisdom of God.—*George Bowen.*

**Verse 10.** *The beginning of wisdom.* That is, the principle whence it springs, and the fountain from which it flows.—*William Walford.*

**Verse 10.** As there are degrees of wisdom, so of the fear of the Lord; but there is no degree of this fear so inferior or low, but it is a beginning, at least, of wisdom; and there is no degree of wisdom so high or perfect, but it hath its root in, or beginning, from this fear.—*Joseph Caryl.*

**Verse 10.** *Beginning of wisdom.* The word translated *beginning* is of uncertain sense. It may signify the *first* in *time* only, and so the rudiments, first foundation, or groundwork, and so though the most necessary, yet the most imperfect part of the work. And if it should thus be understood here and in other places, the sense would be no more but this, that there were no true *wisdom,* which had not its foundation in piety and fear of God. But the word signifies the *first* in *dignity* as well as in order or time, and is frequently used for the chief or principal of any kind...And thus it is to be understood here, that *the fear of the Lord* (which signifies all piety) *is the principal or chief of wisdom,* as *sapientia prima* in Horace is the *principal* or most excellent wisdom; according to that of Job 28:28: *Unto man he said,* *Behold, the fear of the Lord, that is wisdom; and to depart from* *evil is understanding,* *that,* by way of eminence, the most excellent *wisdom* and understanding.—*Henry Hammond.*

**Verse 10.** *A good understanding have all they that do his* *commandments.* They which *do* the commandments have a good understanding; not they which speak of the commandments, nor they which write of the commandments, nor they which preach of the commandments, but they which do the commandments, have a good understanding. The rest have a false understanding, a vain understanding, an understanding like that of the scribes and pharisees, which was enough to condemn them, but not to save them.—*Henry Smith.*

**Verse 10.** *A good understanding have all they that do,* etc. So much a man knoweth in true account, as he doth; hence understanding is here ascribed to the will; so Job 28:28. Some render it good success.—*John Trapp.*

**Verse 10** (last clause). The praise of it endures for ever; or as other translations, *his praise;* referring it either to God, or else to the man who fears God. Some divines ascribe this praise to God alone, because *tehilla* properly signifieth only that kind of praise which is due to God; and so they make this clause to contain both a precept and a promise. *Precept,* exhorting us to praise God with all our heart, both in the secret assemblies of the faithful and in the public congregation. And lest any man in executing this office should be discouraged, the prophet addeth a promise, *"God's praise* *doth endure for ever";* as if he should have said, "The Lord is King, be the people never so impatient; the Lord is God, albeit the Gentiles furiously rage together, and the Jews imagine a vain thing; the kings of the earth stand up, and the rulers combine themselves against him, "Ps 99:1 18:31 2:1. He that dwelleth in heaven hath all his enemies in derision, and makes them all his footstool; his power is for ever, and so consequently his praise shall endure for ever; in the militant church, unto the world's end; in the triumphant, world without end. Most interpreters have referred this unto the good man who fears the Lord, yet diversely. S. Augustine expounds it thus, *"his* *praise, "*that is, his praising of the Lord, *"shall endure for* *ever, "*because he shall be one of them of whom it is said (Ps 84:4) *Blessed are they that dwell in thy house: they will be* *still praising thee.* Others understand by *"his praise"* the commendation of the good man, both in the life present and in that which is to come, for his righteousness shall be had in an everlasting remembrance. Ps 112:6—*John Boys.*

**Verse 10** (second clause). Where the fear of the Lord rules in the heart, there will be a constant conscientious care to keep his commandments: not to talk them, but to do them; and such *have a* *good understanding,* *i.e.,* First, They are well understood, their obedience is graciously accepted as a plain indication of their mind, that they do indeed fear God. Secondly, They understand well.

1. It is a sign they do understand well: the most obedient are accepted as the most intelligent. They are wise that make God's law their rule, and are in everything ruled by it.

2. It is the way to understand better. *"A good* *understanding are they to all that do them";* *i.e.,* the fear of the Lord, and the laws of God give men a good understanding, and are able to make them wise unto salvation.—*Condensed from Matthew Henry.*

HINTS TO THE VILLAGE PREACHER

**Verse 1.** *Praise ye the Lord;* there is an exhortation. *"I will* *praise the Lord; "*there is a vow. It shall be *"with my whole* *heart";* there is experimental godliness. It shall be *"in the* *assembly of the upright";* there is a relative position occupied along with the family of God.—*Joseph Irons.*

**Verse 1.** *With my whole heart.* This includes spirituality, simplicity, and earnestness.—*Joseph Irons.*

**Verse 1.**

1. Who are the upright?

2. What are they doing? Praising God.

3. What shall I do if I am favoured to stand among them? "I will praise the Lord."

**Verse 1.** Where I love to be, and what I love to do.

**Verse 2.** The Christian philosopher.

1. His sphere: "The works of the Lord."  
2. His work: "Sought out."  
3. His qualification: "Pleasure therein."  
4. His conclusion: "Praise, "as in Ps 111:1.

**Verses 2-9.** The psalmist furnishes us with matter for praise from the works of God.

1. The greatness of his works and the glory of them.  
2. The righteousness of them.  
3. The goodness of them.  
4. The power of them.  
5. The conformity of them to his word of promise.  
6. The perpetuity of them.—*Matthew Henry.*

**Verse 3** (last clause). As an essential attribute, as revealed in providence, as vindicated in redemption, as demonstrated in punishment, as appropriated by believers.

**Verse 4.** The compassion of the Lord as seen in aiding the memories of his people.

**Verses 4-5.** God's marvels ought not to be nine day wonders.

1. *It is God's design that his wonders should be* *remembered,* therefore,

(a) He made them great.  
(b) He wrought them for an undeserving people.  
(c) He wrought them at memorable times.  
(d) He put them on record.  
(e) He instituted memorials.  
(f) He bade them tell their children.  
(g) He so dealt with them as to refresh their memories.

2. It is our wisdom to remember the Lord's wonders.

a. To assure us of his compassion: "The Lord is gracious."  
b. To make us consider his bounty: "he hath given meat."  
c. To certify us of his faithfulness: "he will ever be mindful of his covenant."  
d. To arouse our praise: "Praise ye the Lord."

**Verse 5.** There is,

1. Encouragement from the past: "He hath given meat," etc.  
2. Confidence for the future: "He will ever be mindful," etc.—*G. R.*

**Verse 6.** The power of God an encouragement for the evangelization of the heathen.

**Verse 9.** *Redemption.* Praise our Triune Jehovah for his redemption. Write it down where you may read it. Affix it where you may see it. Engrave it on your heart that you may understand it. It is a word big with importance. In it is enfolded your destinies and those of the Church, to all future ages. There are heights in it you never can have scaled, and depths you never can have fathomed. You have never taken the wings of the morning, and gained the utmost parts of earth, to measure the length and breadth of it. Wear it as a seal on your arm, as a signet on your right hand, for Jesus is the author of it. O! prize it as a precious stone, more precious than rubies...Let it express your best hopes while living, and dwell on your trembling lips in the moment of dissolution; for it shall form the chorus of the song of the redeemed throughout eternity.—*Isaac Saunders,* 1818.

**Verse 9.** *He hath commanded his covenant for ever.* As he covenanted, so he looketh that his covenants should be respected, which are as binding to us, as his covenant is to him; and, through grace, his covenant is as binding to him, as those are to us.—*John Trapp.*

**Verse 9.** *Holy and reverend,* or, *terrible, is his name.* *"Holy* *is his name, "*and therefore *"terrible"* to those who, under all the means of grace, continue unholy.—*George Horne.*

**Verse 9.** *Holy and reverend is his name.* Which therefore we should not presume on a sudden to blurt out. The Jews would not pronounce it. The Grecians (as Suidas observeth), when they would swear by their Jupiter, forbare to mention him. This should act as a check to the profaneness common amongst us. Let those that would have their *name reverend,* labour to be *holy* as God is holy.—*John Trapp.*

**Verse 9.** *Redemption.* Conceived, arranged, executed, and applied by God. By price and by power. From sin and death. That we may be free, the Lord's own, the Lord's glory.

**Verse 9.** Redemption.

1. Its author: "He sent."  
2. Its objects: "Unto his people."  
3. The pledge it gives us: "He hath commanded his covenant, "etc.  
4. The praise it creates in us.

**Verse 9.** *Holy and reverend.*

1. The holiness of God the object of our reverence.

2. Such reverence has much useful influence over us.

3. It should always accompany our faith in redemption and covenant.

**Verse 10.**

1. The beginner in Christ's school is a God fearing man.  
   2. The God fearing man’s degree: "a good understanding, "   
   3. The Master Teacher receives the praise.
   1. The God fearing student endures through praising God
   2. The God fearing student enjoys praising God
   3. The God fearing student employs God fearing students through praising God

**Verse 10.**

1. The beginning of wisdom: "The fear of the Lord"—God is feared. God is Reverenced, God is understood; God is obeyed, God is worshipped at all times.

2. Its continuance: "a good understanding have all they that do his commandments"—when the fear of the Lord in the heart is developed in the life.

Weakness is not a time to give up, it is the time to apply to your life the truth, the understanding of the Word that you do have.

3. Wisdom has no end, praising God for ever: "his praise,

God is praised when His holiness is in your spirit.

God is praised when His holiness is in your whole heart.

God is praised when His holiness is your life forever.

Joe 2:11 And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?

12 Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning:

13 And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

14 Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the LORD your God?

15 Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

17 Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? {rule over: or, use a byword against}

18 Then will the LORD be jealous for his land, and pity his people.

19 Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

20 But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things. {hath...: Heb. hath magnified to do}

21 Fear not, O land; be glad and rejoice: for the LORD will do great things. {will...: Heb. hath magnified to do}

22 Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. {the former rain moderately: or, a teacher of righteousness} {moderately: Heb. according to righteousness}

24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpiller, and the palmerworm, my great army which I sent among you.

26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

27 And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed.