

Part 2 – His Righteousness Endureth Forever

In part 1 we learned the subject/title of this great **Psalm 111** is “***Praise for Yehovah’s Works***”. And it’s the first (of three) so called ‘Hallelujah’ Psalms because it (like Psalm 112 and 113) begins with “Praise Ye the Lord” (i.e. Hallelujah). Further, this Psalm 111 **is also an acrostic Psalm**, which is simply a type of ‘poem’ in the Bible where the initial letters of each successive line, or stanza, spell out a word, phrase, or pattern. While some Psalms are ‘irregular’ (Ps 9,10, 25, 34) this Psalm is perfect, and complete, because it has 22 lines (in the Hebrew), each line beginning with successive letters of the Hebrew Alphabet (which the *Companion Bible* shows). So, this Psalm 111 stresses praise for Yehovah *because of* His wonderful ‘works’. And so, quite befittingly, this Psalm began with the phrase “praise ye the Lord” which, in the Hebrew is “*Hallelujah*” (one of the few Hebrew words most Christians know). And this was simply a call to celebrate all that the Lord (YHVH) has done for us. And then the Psalmist promised to praise (revere and worship) the Lord (YHVH) with his ‘*whole heart*’. And we learned this meant he was dedicated to loving, *and obeying*, our Heavenly Father (*from the heart*) as the *top* priority in his life.

And the Psalmist also promised to praise (revere and worship) our Heavenly Father in the ‘assembly of the upright’ (private meetings of the upright ones) and in the ‘congregation’ (larger meetings). And, we also learned that, back in those days (when this Psalm was written) their form of worship *depended on* blood sacrifices (and other rituals and ordinances) to find forgiveness *and* to have their prayers heard (via the Aaronic priesthood). So, their form of worship truly *did* center upon worshiping at a building (the Temple). But, for us today, *it’s not that way anymore* (John 4:23-24) because Jesus Christ has *already* come to fulfill all the blood sacrifices *once and for all times* (Mth 5:17; Col 2:14; Eph 2:15; Heb 10:10, etc.). So, while it’s nice to be able to praise (revere and worship) our Heavenly Father in a Church (if you can find one that actually teaches God’s Word and not the ‘traditions of man’), Jesus taught us our Heavenly Father truly wants us to worship *wherever we are*. Therefore, studying the Bible (for ourself) each day, striving to obey Him (from the heart) and, taking the opportunities to share God’s Word with others, are all parts of how we *truly* worship (and praise) our Heavenly Father (with our ‘whole heart’) today. As Jesus said, when we let our ‘light’ shine (through our good works) that truly does glorify (and please) our Heavenly Father.

And then we began to see the Psalmist speak of the ‘works of the Lord’, which is the *subject* of this great ‘Hallelujah’ Psalm. And he spoke of how ‘great’ (wonderful) they are *to those who* take pleasure in getting to know (and serve) our Heavenly Father. And the reason for this is because, when we learn to obey our Heavenly Father (from the heart) He then begins to *bless* us. And this includes protecting us (even from wicked people), guiding us, teaching us and giving us true (godly) wisdom (and peace of mind) that is *more precious than all* the wealth in the world. And that’s why those who are not rebellious to God take *great* pleasure in His works (and Word) *and*

seek Him out as though they were looking for ‘hidden treasure’ (Matt 6:19-21; 12:35; 2 Cor 4:6-8). And, in this next study, we’ll be given the ‘details’ of *how wonderful* His works *really* are...

Psalm 111

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

So, the Psalmist begins to explain the *reasons* we have to praise our Heavenly Father, i.e. *why* His works are so wonderful. Now, this word ‘work’ is actually a *different* Hebrew word than was used in verse 2 (which was #4639 and meant *an action*). Here the word ‘**work**’ means *an act* or *work* (#6467), so it is *very* similar in meaning, just not the *exact* same word. And then the word ‘**honourable**’ means *grandeur*, i.e. *an imposing form and appearance* (#1935) while the word ‘**glorious**’ means *magnificence*, i.e. *ornament* or *splendor* (#1926). And then the word ‘**righteousness**’ means *rightness, rectitude, justice, virtue* and even (figuratively) *prosperity* (#6666). And it comes from a prim root that means *to be* (or *make*) *right* (in a moral or forensic sense) (#6663). And the word ‘**endureth**’ is a prim root that means *to stand*, in various relations (literal and figurative, intransitive and transitive) (#5975) while the words ‘**for ever**’ means a (peremptory) *terminus*, i.e. (by implication) *duration*, in the sense of *advance or perpetuity* (#5703). Verse 8 explains this further when stating His works *stand fast for ever and ever, and are done in truth and uprightness*.

So, the works (and acts, i.e. actions) of our Heavenly Father (YHVH) are very honourable (grandeur) and glorious (magnificent, even majestic) because they are always done in righteousness, i.e. **our Heavenly Father always does what’s right**. This is why Deut 32:4 says that *He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he*. That’s why Ps 96:6 also declared that *honour and majesty are before him* [i.e. in His presence]: *strength and beauty are in his sanctuary*. In other words, everything our Heavenly Father does is right and just, for He is not a respecter of persons (Deut 1:17, Acts 10:34, Rom 2:11, 1 Pt 1:17, John 12:46-48, Col 3:24-25). He does not allow *anyone* to coerce Him or corrupt His judgments, or actions. This means that each individual gets what they have coming to them. But, at the same time, **if** we *sincerely* repent (and are *serious* about changing our sinful ways) then He is *incredibly* merciful to forgive our sins *and* graciously blesses our sincere efforts to try and obey Him. As He explained in Ezek 18, and 33, He doesn’t punish us for other people’s sins (not even our ancestors) so long as we don’t sin as they did. As Peter pointed out (in Acts 10:35), *in every nation he that feareth him, and worketh righteousness, is accepted with him*. And that’s because He judges us according to our own works (actions) and not according to what others do or say about us (1 Peter 1:17, Col 3:24-25).

And this is one of the main reasons *why* our Heavenly Father’s ‘works’ (and actions) are *so* very honorable and glorious, i.e. *because* they are perfectly righteous! And this is in *stark* contrast to the ‘works’ (actions) of mankind, which are as filthy rags compared to His righteousness (Isa

64:6). We often look to our rulers to be righteous but, more often than not, they are *incredibly* corrupt no matter what they claim to be. And that's because it takes a lot of faith (and courage) in our Heavenly Father to be a righteous ruler. King Hezekiah found this out very well. For he inherited a *very* corrupt kingdom and yet, tried *very* hard to turn things around. But, that did not come without opposition. As Psalms 119 reveals, he often feared for his life. Why? Because there were *many* corrupt leaders (not only in politics, but also in businesses) who wanted him to judge in ways that would *personally benefit them*. This 'buddy' system is truly how governments all around the world run today but, it's not how our Heavenly Father works! Again, that's one of the *main* things that *separate* our Heavenly Father from all other 'gods' (PS 82), be it rulers on earth or the fallen angels (such as Satan) in heaven (Rev 12:7-10). For, while mankind can be righteous *for a while* (such as king David) they'll *always* fall short eventually. But our Heavenly Father's righteousness lasts *forever*!

Yet, even in a physically way, our Heavenly Fathers 'works' (and actions) are *high above* all nations (Ps 113:4). And we have *many* examples of this in the Bible, one of which is the powerful way He freed Israel from Egyptian bondage. The mighty plagues He smote Egypt with truly are 'far above' what anyone had ever seen before. And, in the future, He will again show His mighty works (via the two witnesses, Rev 11) to prove to those on earth they *cannot* rebel against Him without *dire* consequences. And He will *also* teach the rebels they can *never* win when fighting against Him. And that's because our Heavenly Father has *full* control of His creation; and He often uses His creation to fight (and punish) those who are disobedient to Him. So, even though the rulers of the world often fight (rebel) against Him (as Psalm 2 spoke about), they truly don't stand a chance. As He pointed out in Isaiah 40, our Heavenly Father does not need anyone to be His counselor, for He's the one who created this world and the heavens above (Isa 40:12-14). Again, that means He can punish (and chastise) those who rebel against Him with the 'forces of nature' *which they cannot control*. And, as Isa 40:15 says, the Lord (YHVH) regards the nations as a *tiny drop* in a bucket, and as a *small speck* of dust in a balance! And moving the islands is no hard feat for Him *because* He has the power (which no one else does) to move them *at His will*. While mankind has developed ways to *manipulate* His nature, they still cannot *control* it. Again, that's *why* His works (spiritually and physically) are so 'far above' all others (on earth *and* in heaven, Eph 1:21-22; Col 1:16-17, 2:15, etc.).

And the fact that our Heavenly Father is *more* (perfectly) righteous, and *more* (totally) powerful, than *anyone* on earth (or in heaven) is *why* we can trust in Him. As James 1:17 points out, there is *no variableness or 'shadow of turning'* with our Heavenly Father. His emotions do not cause Him to pervert judgment or do the wrong thing, *ever*. So, He's the *only* one we can *always* trust in IF we remain firm in our faith (in Him, via Jesus Christ) *and continue to* sincerely strive to hear *and obey* Him. And that's *why* trusting in our Heavenly Father is a spiritual 'safe place' for us (refuge, rock, defense, fortress) when we're having troubles (Ps 9:9, 46:1, 57:1, 62:7, 91:2, 94:27, etc.). As Ps 46:1 so well says, He is *our refuge and strength, a very present help in*

trouble. And Isa 26:3-4 also rightly proclaims that: *Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the LORD for ever: for in the LORD JEHOVAH is **everlasting** strength...*

Psalm 111

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

Now, the words ‘wonderful works’ here are a *different* Hebrew word than used in verse 2 (#4639, action) and verse 3 (#6467, work or act). The Hebrew word for ‘**wonderful works**’ here is a prim root that means *to separate*, i.e. *distinguish* (literally or figuratively); by implication, *to be* (or, *make*) *great, difficult* and *wonderful* (#6381). So, the implication is that, because His works are so great, so difficult, and so wonderful – i.e. *so far above all* other’s works – they are *easily distinguished* from anyone else’s ‘works’. Said another way, the Lord’s (Yehovah, #3068) works separate Him from all others who claim to be ‘god’ or who rule (govern) on earth. While many politicians campaign about all the wonderful things they have (or will) do, our Heavenly Father is actually a ‘doer’ of many great, difficult and wonderful works! And that is *why* (and *how*) He causes His ‘wonderful works’ to be ‘**remembered**’, which means *a memento, recollection* and, by implication, commemoration (#2143).

Again, we could look back to the mighty way He freed Israel from Egyptian bondage. Or the mighty way He caused them to inherit the Promise Land. Or the *many* mighty ways He fought for Israel when they were in the Promise Land (2 Sam 5:17-25, 2 Kings 19:32-37, 2 Chron 13:7-20, 2 Chron 14:9-15, 2 Chron 20:12-30, 2 Chron 32:16-22, Judg 4:4-24, Judges 5:18-23, Judg 7:15-25, Josh 6:12-21, 10:1-14, 1 Sam 7:7-13, 2 Kings 6:6-23, 2 Kings 7:3-11, 2 Kings 19:32-37, 2 Chron 13:7-20, 2 Chron 14:9-15, 2 Chron 20:12-30, 2 Chron 32:16-22). Yet, we can also look at the world around us. For the very fact that He *made* the world (heaven and earth) is truly a wonderful work indeed! And, as Rom 1:20 tells us, we can learn a lot about our Heavenly Father (and His plan of salvation) from the world around us. That’s why Jesus so often gave us parables that explained what happened in the first earth age [<https://t.me/BibleStudyTruth/1288>], how we can have an intimate relationship with Him [<https://t.me/BibleStudyTruth/992>], and what it’ll be like when Jesus Christ returns [<https://t.me/BibleStudyDownload/286>]. From the parable of the sower (Mth 13), to the parable of the vineyard (John 15), to many other parables about the ‘kingdom of God’ (Mth 13-25), our Heavenly Father does make His many wonderful works to be remembered *and* He also (thankfully) warns us of *what is coming* too.

Yet, we shouldn’t overlook the fact that this verse 4 (here in Psalm 111) says that *the LORD* is *gracious and full of compassion*. This too is connected to His ‘wonderful works’. The word ‘**Lord**’ here is God’s sacred (and covenantal) name **Yehovah** [<https://t.me/BibleStudyTruth/946>] which means (the) *self-Existent* or *Eternal* (#3068). So, His name *reveals* that our Heavenly

Father (Yehovah) is the *only* one who has *always* existed and *always* will, which is why He is *eternal* (Rev 1:8, 4:9, 11:17, 16:5, 22:13). And, two defining characteristics of His (which separate, i.e. distinguish, Him far apart from anyone else) are that He is gracious *and* full of compassion. The word ‘**gracious**’ here does indeed mean *gracious* (#2587), but the prim root it comes from helps us to understand what that means: *to bend or stoop in kindness to an inferior; to favor, bestow*; and even *to implore* (i.e. move to favor by petition) (#2603). So, begin gracious is bestowing (giving) favor (kindness) to those who are *inferior to you* (which we are all *greatly* inferior to God Almighty). Yet, this prim root can also mean *to implore*. And so it is that, through our Savior (and High Priest) Jesus Christ, He does help us with our weaknesses (when we’re sincerely trying to obey Him). And even though we don’t always know what to pray for, the Holy Spirit *still* makes intercession for us (Rom 8:26-27), which is why Paul wrote that *all things work together for good to them that love God, to them who are the called according to his purpose* (Rom 8:28)!

And so, our Heavenly Father (via Jesus Christ) also has great *compassion* on us, which is what the word ‘**compassionate**’ here means (#7349). As Ps 103:13-14 pointed out, *like as a father pitieth his children, so the LORD pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust*. Our Heavenly Father remembers we are weak, *because* we’re in a flesh body (Mth 26:41). And that’s why, so long as we are *sincerely* repentant, and *earnestly* striving to obey Him (from the heart), He’s always compassionate, and gracious, to forgive us our sins (Ps 103:11-12, 17-18) and help us, **when** we ‘fear’ (and revere) and obey Him (from the heart). As our Heavenly Father Himself testified (to Moses, Ex 34:6-7), *He is merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation*. So, as long as we don’t sin rebelliously (as the Israelites did), He’ll always forgive us and bless our earnest efforts to obey Him. But, as He also pointed out, He will continue to punish us for our sins, for as long as it continues. But the point is: mercy, grace, longsuffering, and being abundant in goodness and truth (which is what cleanses our sins, Prov 16:6) *are a part of* our Heavenly Father’s Holy (and righteous) *characteristics*. And that’s why His righteousness *endureth forever* (Ps 111:3)!

And truly, that is also why our Heavenly Father has preserved His Word, in writing, throughout thousands of years. And we are so fortunate to have His Word to study, even having the tools (like the *Strong’s Concordance*) to take the translated words back to their original meaning, so we can learn what His Word *really* says (<https://t.me/BibleStudyAudios/39> - with the help of the Holy Spirit). For that too is another way our Heavenly Father has *made his wonderful works to be remembered*! And that’s why it’s so important for us to share what we learn (in our studies of God’s Word) with others, as the opportunities arise [<https://t.me/BibleStudyDownload/264>] as Paul advises us to do in Eph 5:15-16 and Col 4:5-6. And this also includes using our God given

gifts, as Jesus tells us to do, in the parable of the ‘talents’ (Mth 25:14-30). And, of course, this is also why the Holy Spirit will speak through some of His servants during the ‘great tribulation’, as the study on **Proclaiming** [<https://t.me/BibleStudyDownload/262>] explains. The purpose is so that the ‘wonderful works’ of the Lord (YHVH) – i.e. the Gospel of Jesus Christ – can be *preached in all the world for a witness unto all nations*. For that’s something that **must** happen (to give people a chance to repent) *before* the ‘end shall come’ (Matt 24:14; Mark 13:10), which means *before* Jesus Christ returns to pour out God’s ‘cup of wrath’. So, just as God’s ‘wonderful works’ were proclaimed by His servants on that Pentecost day, when the Holy Spirit was first given (Acts 2) *so will it be again*. And the purpose is the same: to ‘remind’ the world of the many ‘wonderful works’ of the Lord (YHVH), especially through His Son, Jesus Christ! And the fact that He will have the Gospel published to all nations (calling people to repent before Jesus returns) truly does prove *how* incredibly gracious, and compassionate, our Heavenly Father is...

8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

*12 **For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.***

13 And who is he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;

*15 But **sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear**:*

16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

1 Peter 3:8-17

We'll pick this up in part 3...

AMEN.