

### Matthew Henry on Psalm 9

I. David excites and engages himself to praise God for his mercies and the great things he had of late done for him and his government, v. 1, 2. Note, 1. God expects suitable returns of praise from those for whom he has done marvellous works. 2. If we would praise God acceptably, we must praise him in sincerity, with our hearts, and not only with our lips, and be lively and fervent in the duty, with our whole heart. 3. When we give thanks for some one particular mercy we should take occasion thence to remember former mercies and so to show forth all his marvellous works. 4. Holy joy is the life of thankful praise, as thankful praise is the language of holy joy: I will be glad and rejoice in thee. 5. **Whatever occurs to make us glad, our joy must pass through it, and terminate in God only: I will be glad and rejoice in thee, not in the gift so much as in the giver.** 6. **Joy and praise are properly expressed by singing psalms.** 7. When God has shown himself to be above the proud enemies of the church we must take occasion thence to give glory to him as the Most High. 8. The triumphs of the Redeemer ought to be the triumphs of the redeemed; see Rev. xii. 10; xix. 5; xv. 3, 4.

**(Personal Note....also see James 5:13)**

### Matthew Henry on Psalm 49

This psalm is a sermon, and so is the next. In most of the psalms we have the penman praying or praising; in these we have him preaching; **and it is our duty, in singing psalms, to teach and admonish ourselves and one another.** The scope and design of this discourse is to convince the men of this world of their sin and folly in setting their hearts upon the things of this world, and so to persuade them to seek the things of a better world; as also to comfort the people of God, in reference to their own troubles and the grief that arises from the prosperity of the wicked. I. In the preface he proposes to awaken worldly people out of their security (ver. 1-3) and to comfort himself and other godly people in a day of distress, ver. 4, 5. II. In the rest of the psalm, 1. He endeavours to convince sinners of their folly in doting upon the wealth of this world, by showing them (1.) That they cannot, with all their wealth, save their friends from death, ver. 6-9. (2.) They cannot save themselves from death, ver. 10. (3.) They cannot secure to themselves a happiness in this world, ver. 11, 12. Much less, (4.) Can they secure to themselves a happiness in the other world, ver. 14. 2. He endeavours to comfort himself and other good people, (1.) Against the fear of death, ver. 15. (2.) Against the fear of the prospering power of wicked people, ver. 16-20. In singing this psalm let us receive these instructions, and be wise.

**(Personal Note... also see Colossians 3:16-17; Ephesians 5:18-21)**

### Matthew Henry on Psalm 108

We may here learn how to praise God from the example of one who was master of the art. 1. We must praise God with fixedness of heart. Our heart must be employed in the duty (else we make nothing of it) and engaged to the duty (v. 1): O God! my heart is fixed, and then I will sing and give praise. Wandering straggling thoughts must be gathered in, and kept close to the business; for they must be told that here is work enough for them all. 2. We must praise God with freeness of expression: I will praise him with my glory, that is, with my tongue. Our tongue is our glory, and never more so than when it is employed in praising God. When the heart is inditing this good matter our tongue must be as the pen of a ready writer, Ps. xlv. 1. David's skill in music was his glory, it made him famous, and this should be consecrated to the praise of God; and therefore it follows, Awake my psaltery and harp. Whatever gift we excel in we must praise God with. 3. We must praise God with fervency of affection, and must stir up ourselves to do it, that it may be done in a lively manner and not carelessly (v. 2): Awake, psaltery and harp; let it not be done with a dull and sleepy tune, but let the airs be all lively. I myself will awake early to do

it, with all that is within me, and all little enough. Warm devotions honour God. 4. We must praise God publicly, as those that are not ashamed to own our obligations to him and our thankful sense of his favours, but desire that others also may be in like manner affected with the divine goodness (v. 3): I will praise thee among the people of the Jews; nay, I will sing to thee among the nations of the earth. **Whatever company we are in we must take all occasions to speak well of God; and we must not be shy of singing psalms, though our neighbours hear us, for it looks like being ashamed of our Master.** 5. We must, in our praises, magnify the mercy and truth of God in a special manner (v. 4), mercy in promising, truth in performing. The heavens are vast, but the mercy of God is more capacious; the skies are high and bright, but the truth of God is more eminent, more illustrious. We cannot see further than the heavens and clouds; whatever we see of God's mercy and truth there is still more to be seen, more reserved to be seen, in the other world. 6. Since we find ourselves so, defective in glorifying God, we must beg of him to glorify himself, to do all, to dispose all, to his own glory, to get himself honour and make himself a name (v. 5): Be thou exalted, O God! above the heavens, higher than the angels themselves can exalt thee with their praises, and let thy glory be spread over all the earth. Father, glorify thy own name. Thou hast glorified it; glorify it again. It is to be our first petition, Hallowed be thy name.

**(Personal Note... see also Matthew 10:32)**

Matthew Henry on Mark 14:12-21

7. It was closed with a hymn, v. 26. Though Christ was in the midst of his enemies, yet he did not, for fear of them, omit this sweet duty of singing psalms. Paul and Silas sang, when the prisoners heard them. This was an evangelical song, and gospel times are often spoken of in the Old Testament, as times of rejoicing, and praise is expressed by singing. This was Christ's swan-like song, which he sung just before he entered upon his agony; probably, that which is usually sung, Ps. cxiii. to cxviii.