

Psalm 101

1 A Psalm of David. I will sing of mercy and judgment: unto thee, O LORD, will I sing. **2** I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart. **3** I will set no wicked thing before mine eyes: I hate the work of them that turn aside; *it shall not cleave to me.* **4** A froward heart shall depart from me: I will not know a wicked *person.* **5** Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer. **6** Mine eyes *shall be* upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. **7** He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight. **8** I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD. Psalm 101:1-8 (KJV)

RESOLUTIONS FOR TRUE CHRISTIAN PIETY

OUTLINE

- (1) Balance of mercy and justice (v1)
 - a. I will testify always (v1)
- (2) Personal Holiness (v2-3)
 - a. Integrity of heart (v2)
 - b. Purity of action (v3)
- (3) Public Piety (v4-8)
 - a. Avoid the Disobedient (v4)
 - b. Cut-Off the Proud Slanderer (v5)
 - c. Encourage the Faithful (v6)
 - d. Part Company with the Deceitful (v7)
 - e. Part Company with the Evil Doers (v8)

INTRODUCTION

The Christian life is to be lived to the highest satisfaction for God's honour and glory. David delineates for us the godly life for our emulation so that we too may order our lives, families and our business for divine approval.

- (1) Balance of Mercy and Justice (v1)**
 - a. I will testify always (v1)**

1 *A Psalm of David. I will sing of mercy and judgment: unto thee, O LORD, will I sing.*

He begins with the resolve to let mercy and justice rule in his life where there may be a balance.

The word "mercy" or "*hesed*" in Hebrew means "goodness, kindness". It speaks of "kindness towards men", "*kindness extended to the lowly, needy and miserable*". It speaks "*of God: kindness, lovingkindness* in condescending to the needs of his creatures." His lovingkindness *in redemption from enemies and troubles, in preservation of life from death, in quickening of spiritual life, in redemption from sin, in keeping the covenants.* It speaks of the kindness of God that is *abundant, great in*

extend and everlasting. It speaks mercies, deeds of kindness, the historic displays of lovingkindness to Israel, shewn to Jacob, promised in the Davidic covenant, mercies to David, mercies in general.

It is grouped with other divine attributes as in this case, judgment. It speaks of *the act of deciding a case, place or court seat of judgement, process, procedure, litigation before judges, case or cause presented for judgement, sentence, decision of judgement, execution of judgement, time of judgement.* It speaks of *justice, right, rectitude* of God and of man. It speaks of *ordinance promulgated by law of king; Levitical ordinance.* It speaks of *decision of the justice in a case of law.* It speaks of *one's (legal) right, privilege, due.* It speaks of *proper, fitting, measure, oc customs and manner of priests, of nations, of a boy.*

He extols his LORD for imparting divine wisdom for earthly living, the wisdom that comes from God that comes from above.

James 3:17-18 *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. And the fruit of righteousness is sown in peace of them that make peace.*

This is the wisdom that the psalmist sought to guide his heart and direct his ways. It is the way of blessing and safety.

Illustration in the life of Christ of His encounter with the woman taken in adultery, together with the scribes and Pharisees.

1 *Jesus went unto the mount of Olives. 2* *And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. 3* *And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, 4* *They say unto him, Master, this woman was taken in adultery, in the very act. 5* *Now Moses in the law commanded us, that such should be stoned: but what sayest thou? 6* *This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. 7* *So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. 8* *And again he stooped down, and wrote on the ground. 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. 10* *When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? 11* *She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more. John 8:1-11 (KJV)*

The woman who was caught committing adultery by the scribes and Pharisees was brought to Jesus. Should she be stoned according to Mosaic Law, asked the scribes and Pharisees? Our Lord did not answer but wrote on the ground. When they pressed Him for an answer, He gave a most gracious answer, "He that is without sin

among you, let him first cast a stone at her.” Our Lord gave an opportunity for the woman to repent. She is not sentenced by our Lord immediately as advised by the scribes and Pharisees, condemned without recourse. Indeed our Lord, the Judge of judges, is gracious to her. Who are the scribes and Pharisees to condemn her when even God is gracious to give her an opportunity to repent! Truly, this woman was restored in a spirit of meekness by our Lord. The people who heard our Lord are made to realize their own sinfulness, “And they who heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last.” Praise the Lord!

(2) Personal Holiness (v2-3)
a. Integrity of heart (v2)
b. Purity of action (v3)

2 I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart. 3 I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me.

He examines his own heart and review his actions whether they are conformed to God’s holy laws. Where he has fallen short, he repents and make right with God. He will not run to mischief and evil. He checks himself because there is a holy resolve to walk with His LORD.

(3) Public Piety (v4-8)
a. Avoid the Disobedient (v4)
b. Cut-Off the Proud Slanderer (v5)
c. Encourage the Faithful (v6)
d. Part Company with the Deceitful (v7)
e. Part Company with the Evil Doers (v8)

4 A froward heart shall depart from me: I will not know a wicked person. 5 Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer. 6 Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. 7 He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight. 8 I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.

He avoids the disobedient. He chooses his company. Those who spurn God’s laws and choose to way their own way he will not follow. 1 Corinthians 15:33 “*Be not deceived: evil communications corrupt good manners.*” Proverbs 1:10-15 “*My son, if sinners entice thee, consent thou not. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: Let us swallow them up alive as the grave; and whole, as those that go down into the pit: We shall find all precious substance, we shall fill our houses with spoil: Cast in thy lot among us; let us all have one purse: My son, walk not thou in the way with them; refrain thy foot from their path.*”

The proud man he will not keep as friend. James 4:13-16 “*Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and*

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sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings: all such rejoicing is evil.” He lives his life with God’s judgment in perspective.

He will encourage the faithful, those who walk with God, he will keep as friend and will spend them with them, help and promote them. This is so important it gives to us peace of mind to have faithful friends with us.

Those who would tell lies and be deceitful and practices evil, he will not have anything to do with them. He will make sure that he does not corrupt his own house.

CONCLUSION

May the LORD help us to learn well and resolve to live with true Christian piety.