

He that Walketh in a Perfect Way, He shall Serve Me

Psalm 101

Psalm 101:1 I will sing of mercy and judgment: unto thee, O LORD, will I sing.

DAVID begins his Psalm by making a vow that he will openly, and with great joy, praise God's *mercy* and God's *judgment*. Collectively these two qualities of the Lord were instrumental in forming David's character; and absent either of them, David would never have come to truly know, or gain the level of trust and confidence in God, that his life vividly demonstrated.

(The Treasury of David, Ps. 101:1) "I will sing of mercy and judgment." He [David] would extol both the love and the severity, the sweets and the bitter, which the Lord had mingled in his experience; he would admire the justice and the goodness of the Lord. Such a song would fitly lead up to godly resolutions as to his own conduct, for that which we admire in our superiors we naturally endeavour to imitate. Mercy and judgment

would temper the administration of David, because he had adoringly perceived them in the dispensations of his God. Everything in God's dealings with us may fittingly become the theme of song, and we have not viewed it aright until we feel we can sing about it. We ought as much to bless the Lord for the judgment with which he chastens our sin, as for the mercy with which he forgives it; there is as much love in the blows of his hand as in the kisses of his mouth. Upon a retrospect of their lives instructed saints scarcely know which to be most grateful for—the comforts which have cheered them, or the afflictions which have purged them. (END QUOTE)

When David's life was in need of mercy and forgiveness, the Lord generously forgave him,¹ but when judgment was needed to uphold divine justice, because of David's sin against Uriah,² judgment was executed upon him. What this teaches us is this, that a man must equally respect, and share affection for both the Lord's

1 Ps. 32:5 *I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.*

2 II Sam. 12:13 *And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.*

2 II Sam. 12:10–11 *Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.¹¹ Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun.*

II Sam. 12:14 *Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.*

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mercy,³ and His judgment.⁴ Neither are superior to the other, and both are heavenly qualities defining the Lord and His holy nature. To also choose to embrace and believe in, solely God's mercy, reveals that a man has no real love for divine law. In that every sinner would welcome God's mercy, if they did not have to yield to God's sovereignty, obey God's will for their life, and be held accountable for all their sins, even so much as confessing them. For this reason mercy is not exhibited to all, simply because divine mercy by itself, would not affect sufficient change in man's sinful character, and would never produce any real fear of God in the sinners eyes⁵. Consequently divine mercy is not a "give away," without someone coming to know the truth of who they really are, and then repenting for it. It is also noteworthy that the Lord does not simply execute judgment because it is necessary, but that He loves, both divine righteousness, justice, and His judgment, equally as much as He rejoices in showing mercy to those who seek Him for it.⁶ (ADD MORE) Another

psalm, Psalm 33, reveals the great love that God possesses for righteousness, and judgment. (Ps. 33:5) *He [God] loveth righteousness and judgment: the earth is full of the goodness of the LORD.*

(Matthew Poole's Commentary, Ps. 33:5) Judgment, i.e. just judgment, by a figure called (hen-DIGH-uh-diss) *hendiadis*, as Jeremiah 22:3.⁷ Or justice relates to the sentence, and judgment to the execution of it. He not only doth justice to all men, as was implied, Psalm 33:4,⁸ but, which is more, he loves it, and delights in it. (END QUOTE)

It is God's holiness and His love for fairness that demands His justice is executed both in heaven and upon the earth. True righteousness also cannot exist in any government, without judgment either to enforce good behavior, or discourage bad behavior. By this we can see that the Lord never purposed that His mercy be given, to either provide for, or allow any increase in lawlessness. This is what God's nemesis, the devil, incites, (I John 3:8, John 8:44, II

3 Lam. 3:22–23 *It is of the LORD's mercies that we are not consumed, because his compassions fail not. ²³They are new every morning: great is thy faithfulness.*

Ps. 103:8 *The LORD is merciful and gracious, slow to anger, and plenteous in mercy.*

Mic. 6:8 *He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?*

Ps. 52:8 *But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.*

4 Ps. 33:5 *He loveth righteousness and judgment: the earth is full of the goodness of the LORD.*

Ps. 19:9 *The fear of the LORD is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.*

Ps. 119:75 *I know, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me.*

Isa. 61:8 *For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.*

5 Eccl. 8:11 *Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.*

Isa. 26:9–10 *With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness. ¹⁰Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord.*

Rom. 2:4–5 *Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? ⁵But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;*

6 Luke 18:13 *And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.*

7 Jer. 22:3 *Thus saith the LORD; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.*

8 Ps. 33:4 *For the word of the LORD is right; and all his works are done in truth.*

Thess. 2:9–10)⁹ and surely not what divine mercy is purposed to lead to.

It is important then to remember this valuable spiritual truth, that the Lord loveth both righteousness and judgment, lest, we are misled to believe, that they will play no role in governing men's lives, and ultimately determines their future. (Rom. 11:22) *Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.*

(Benson Commentary, Rom. 11:22) *Behold, therefore—In this dispensation; the goodness and severity of God—Consider them maturely, and lay them deeply to heart: on them which fell—The unbelieving Jews, who took offence at the mean appearance of Jesus, and so fell into unbelief, and were cut off for it; severity—Or the exercise of strict justice; for God laid righteousness to the line, and judgment to the plummet, and dealt with them according to their sins, after many ages of astonishing patience and long-suffering exercised toward them. Observe, reader, God is most severe toward those who have been most distinguished by advantages on the one hand, and the abuse of them on the other.*

Divine patience, and privileges abused, turn to the greatest wrath. The word *αποτομία*, here rendered *severity*, literally means, *a cutting off*; the effect being put for severity, the cause. *But toward thee—*Who art called to faith in Christ, without any merit in thyself; *goodness—*Benignity and gentleness, as *χρηστοτης* signifies; *if thou continue in his goodness—*That is, walk worthy of this privilege, into which thou art brought by God's goodness: or, if thou be careful to maintain thine interest in God's favour by continuing to depend upon, and comply with the design of his free grace, and endeavouring to please him continually: *otherwise thou also shalt be cut off—*From communion with God and his people. (END QUOTE)

Psalm 101:2 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.

To seek the wisdom of God, is what every man is instructed to do,¹⁰ but to actually implement and act upon the divine wisdom given to us, is the real demonstration that we possess it.¹¹ Ultimately neither wisdom and/or knowledge alone, unapplied, will do anything to either secure salvation, or bring God's favor upon a

⁹ I John 3:8 *He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.*

John 8:44 *Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.*

II Thess. 2:9–10 *Even him, whose coming is after the working of Satan with all power and signs and lying wonders,¹⁰ And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.*

10 Prov. 4:5 *Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.*

Prov. 4:7 *Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.*

Prov. 23:23 *Buy the truth, and sell it not; also wisdom, and instruction, and understanding.*

Prov. 8:33 *Hear instruction, and be wise, and refuse it not.*

Jas. 1:5 *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.*

Prov. 2:2–5 *So that thou incline thine ear unto wisdom, and apply thine heart to understanding;³ Yea, if thou criest after knowledge, and liftest up thy voice for understanding;⁴ If thou seekest her as silver, and searchest for her as for hid treasures;⁵ Then shalt thou understand the fear of the Lord, and find the knowledge of God.*

11 Luke 11:28 *But he said, Yea rather, blessed are they that hear the word of God, and keep it.*

Matt. 7:24 *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:*

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.*

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man's life. (Rom. 2:13)¹² Because of this, though David had been imparted with the heavenly gift of spiritual wisdom,¹³ he did not put it in a box, and either fail to, or refuse to, implement it into his life. Just because also David being reckoned as a man after God's own heart, (I Sam. 13:14)¹⁴ this would have meant absolutely nothing, if he had not sought to fully obey, and entirely comply with divine law. In fact, God's choice of David was because the Lord foresaw and spiritually knew, that David would obey everything the Lord would instruct him to do.¹⁵ (Acts 13:22) *And when he had removed him[-Saul], he raised up unto them David to be their king; to whom also he gave their testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.*

Returning to verse 2 in Psalm 101 we notice in David words, the repetition of the word "I." What this reveals is that David had taken upon himself the full personal

responsibility for God's calling, thus he spiritually vowed to God, to rise up to it.¹⁶ *I will behave myself wisely in a perfect way, and I will walk within my house with a perfect heart.*

(Barnes' Notes on the Bible, Ps. 101:2) *In a perfect way*—In accordance with the perfect rules of right. I will make these my guide. I will "aim" to be perfect; I will have before me a perfect standard. ...

With a perfect heart—Always aiming to do exactly that which is right: in my general conduct; in the rules by which I live; in my treatment of all under my charge and in my employ. The great principles of "right," in everything—in the smallest matters—shall guide and govern me. (END QUOTE)

It is a great flaw in any true believer's character, to not seek to walk perfectly before the Lord. And though an absolute perfect walk before God, in our present earthly state is virtually impossible, because of sin's influence in our life,¹⁷ still the pursuit

¹² Rom. 2:13 (For not the hearers of the law are just before God, but the doers of the law shall be justified. 13 I Sam. 18:30 Then the princes of the Philistines went forth: and it came to pass, after they went forth, that David behaved himself more wisely than all the servants of Saul; so that his name was much set by.

¹³ I Kgs. 2:1–4 Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, ²I go the way of all the earth: be thou strong therefore, and shew thyself a man; ³And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: ⁴That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.

¹⁴ I Sam. 13:14 But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee.

¹⁵ I Kgs. 15:5 Because David did that which was right in the eyes of the LORD, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

¹⁶ I Sam. 13:14 But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee.

II Sam. 7:8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel:

Acts 13:22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave their testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

¹⁷ Eccl. 7:20 For there is not a just man upon earth, that doeth good, and sinneth not.

Rom. 7:18–19 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. ¹⁹For the good that I would I do not: but the evil which I would not, that I do.

Ps. 143:2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

of God's *perfect way* should be the believer's only standard for righteous living. Consequently David vows with a sincere and genuine heart towards God, that both his behavior, and his heart would be totally devoted to obeying divine will. *I will behave myself wisely in a perfect way, and I will walk within my house with a perfect heart.* One of the reasons also that David vowed to conduct his life in such a godly manner, is because he internally knew that God would *come*, visit him, and take an account, of his life. *O when wilt thou come unto me?*

(Barnes' Notes on the Bible, Psalm 101:2) *O when wilt thou come unto me?*—Perhaps this would be better rendered, "When thou dost come unto me;" that is, When then dost visit me and my dwelling, thou shalt find that these are the principles which regulate and govern me in my house. The idea is that God would come to visit his habitation, and inspect his conduct; and that whenever this should occur, however often it might be, or

however unexpectedly he might come, he should "always" find these principles governing him in his family. A man should so live that "whenever" God comes into his dwelling, or when anyone comes, or however narrow and searching may be the inspection, these principles shall be found to regulate his conduct. (END QUOTE)

Ultimately no man will apply himself to walk perfectly in God's ways, unless he truly knows, and is spiritually aware of the fact, that God will, in every respect, inspect everything in his life.¹⁸ Again, King David was fully aware that it was not enough to be accounted as a man *after God's own heart*,¹⁹ if his spiritual walk, and earthly behavior failed to meet God's standards for his life. Like also the apostle Paul, who would later have God's grace generously bestowed upon his life,²⁰ David did not abuse the grace and mercy shown him, but rather greatly labored to live up to God's will for his life.²¹

18 Ps. 44:21 *Shall not God search this out? for he knoweth the secrets of the heart.*

Ps. 139:1-4 *O lord, thou hast searched me, and known me. ²Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. ³Thou compassest my path and my lying down, and art acquainted with all my ways. ⁴For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether.*

Heb. 4:13 *Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.*

Luke 8:17 *For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.*

Matt. 10:26 *Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.*

I Cor. 14:25 *And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.*

I Sam. 16:7 *But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.*

Ps. 94:9 *He that planted the ear, shall he not hear? he that formed the eye, shall he not see?*

Acts 1:24 *And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,*

I Chrn. 28:9 *And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.*

19 I Sam. 13:14 *But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee.*

Acts 13:22 *And when he had removed him, he raised up unto them David to be their king; to whom also he gave their testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.*

20 I Cor. 15:8 *And last of all he was seen of me also, as of one born out of due time.*

21 I Cor. 15:10 *But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.*

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If any sinner foolishly presumes, that the pursuit of walking perfectly before the Lord is spiritually unreasonable, then they should remember that all that God does is perfect, including the complete redemption of the sinner, *perfected for ever, them that are sanctified.*²²

Many other translations of Psalm 101:2 reveal David's determination, resolve, and inward spiritual commitment, to live a life of blamelessness and integrity.

(NIV) *I will be careful to lead a blameless life—when will you come to me? I will conduct the affairs of my house with a blameless heart.*

(NASB) *I will carefully attend to the blameless way. When will You come to me? I will walk within my house in the integrity of my heart.*

(Amplified Bible) *I will behave wisely and follow the way of integrity. When will You come to me? I will walk in my house in integrity and with a blameless heart.*

(Holman Christian Standard Bible) *I will pay attention to the way of integrity. When will You come to me? I will live with a heart of integrity in my house.*

(NET Bible) *I will walk in the way of integrity. When will you come to me? I will conduct my business with integrity in the midst of my palace.*

To walk in true personal integrity means that one either cannot, or will not, make any allowance for personal sin in the life.

Predetermined, or later excuses, in a truly godly man, cannot exist. To do this would only reveal, that a man has left an opening to come up short of divine will.

Psalm 101:3 I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me.

In all who are inherently spiritually righteous, there will exist in them, an extreme distaste for any and all, who *turn aside* from divine will. For no believer can truly honor the Lord, if he holds any respect for, and maintains fellowships with, those whose lives bring dishonor to God, by rejecting, and refusing to submit to, His rule. David's heart, *I hate the work of them that turn aside*, ultimately reveals his depth of loyalty to the Lord. For it is impossible to not love God's right way, and not deeply despise, those who sinfully refuse to walk in it. This sin, David vowed to the Lord, he would never commit.

(Pulpit Commentary, Ps. 101:3) I will set no wicked thing before mine eyes; or, *no base thing* (Revised Version); "no villainous thing" (Cheyne, Kay); comp. Deuteronomy 15:9.²³ I will set before me nothing of this kind, "as an object either of imitation or of attainment." I hate the work of them that turn aside; literally, *the doing of acts that swerve*; i.e. "that depart from the right way." It shall not cleave to me. If such a thing "seized on him unawares, he would shake it off as a thing accursed" (Kay); comp. Deuteronomy 13:17.²⁴ (END QUOTE)

Practically it is not until a man seriously determines that sin shall no longer maintain any control over him, that he has any realistic chance of being freed from it.

²² Heb. 10:14 For by one offering he hath perfected for ever them that are sanctified.

²³ Deut. 15:9 Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee.

²⁴ Deut. 13:17 And there shall cleave nought of the cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;

(Rom. 6:16, Rom. 6:12, Rom. 6:6)²⁵ Simply because indifference to sin, reveals a general acceptance of, sin.

Psalm 101:4 *A froward heart shall depart from me: I will not know a wicked person.*

It is not enough for us to claim to hate sin in our own heart (v. 3), if we still remain in some relationship with it, and any who continue to practice it. Ultimately every true Christian's heavenly call, includes, both a separation and disassociation from those who do evil. To walk with transgressors, and maintain close company with, them, is sin itself. (II John 1:11) *For he that biddeth him God speed is partaker of his evil deeds.*

(Pulpit Commentary, II John 1:11) To give countenance and sanction to false doctrine is to share in the responsibility for all the harm which such false doctrine does. (END QUOTE)

The Hebrew word for *froward* and/or in other translations, *perverse*, is #6141 (ik-KAYSH) *iqqesh*. *Strong's* defines the word as "crooked, froward, perverse."

The Topical Lexicon states in respect to the word, "Deuteronomy 32:5 introduces the word during Moses' song of witness against Israel: 'They are not His children, because of their blemish—a perverse and crooked generation. Here the term brands covenant disloyalty as a twisting of God's righteous ways. It functions as a theological barometer: when Israel departs

from orthodoxy, she becomes 'perverse,' forfeiting covenant privileges.

"Divine Reciprocity—In 2 Samuel 22:27 (paralleled in Psalm 18:26²⁶) David sings, 'To the pure You show Yourself pure, but to the crooked You show Yourself shrewd.' God responds equivalently to human character; perversity begets divine resistance. The word therefore underscores a principle of moral reciprocity: those who twist God's ways experience God's ways as perplexing and severe.

"Personal Integrity in the Psalms—Psalm 101:4 places *iqqesh* on David's domestic agenda: 'A perverse heart shall depart from me; I will know nothing of evil.' Royal leadership demands intolerance of moral distortion. The term sets a standard for governance—both public and private—that refuses partnership with bent motives.

"Wisdom Literature: Straight vs. Crooked—Proverbs employs the word seven times, framing a persistent antithesis:

- Pathology of sin: 'whose paths are crooked and whose ways are devious' (Proverbs 2:15²⁷).

- Purity of speech: 'All the words of my mouth are righteous; none are crooked or perverse' (Proverbs 8:8²⁸).

- Divine delight: 'Those with perverse hearts are detestable to the Lord, but the

25 Rom. 6:16 *Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?*

Rom. 6:12 *Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Rom. 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.*

26 Ps. 18:26 *With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.*

27 Prov. 2:15 *Whose ways are crooked, and they froward in their paths:*

28 Prov. 8:8 *All the words of my mouth are in righteousness; there is nothing froward or perverse in them.*

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blameless in their ways are His delight' (Proverbs 11:20²⁹).

“• Social integrity: ‘Better a poor man who walks in integrity than a rich man whose ways are perverse’ (Proverbs 28:6³⁰).

“In each text, *שָׁדָד* magnifies the wisdom motif of straightness versus crookedness. The righteous align with God’s moral geometry; the perverse bend it to self-service, inviting ruin (Proverbs 22:5³¹). ...

“Ministry Significance—1. Diagnostics: The word equips pastors to identify spiritual deviations masked by cultural acceptance.

“2. Preaching: It sharpens calls to repentance by exposing sin not merely as failure but as willful distortion of God’s design.

“3. Counseling: Proverbs 11:20³² provides assurance that God ‘delights’ in the blameless even when cultural pressures favor crooked shortcuts.

“4. Leadership: Psalm 101:4³³ offers a template for church governance that expels perverse influence and cultivates transparent integrity.” (END QUOTE)

How a man lives, will directly affect God’s dealings with him. (Ps. 18:26) *With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.*

(Pulpit Commentary, Ps. 18:26) *With the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward; rather,*

thou wilt show thyself adverse. ... The reason is well explained in the ‘Speaker’s Commentary’: “In dealing with the good, God shows his approval by manifesting attributes similar or identical in essence; in dealing with the wicked, he exhibits attributes which are correlative - in just proportion to their acts,” but not identical. (END QUOTE)

Though men can debate if they are of the truth, whether they are actually of it, or not, they cannot debate, how God has chosen to deal with them in their lives. Since the Lord deals differently, with the *pure* and *froward*, than He does with the meek and humble, how a man truly lives, will always be evident, in the fruit he bears.³⁴

(Pulpit Commentary, Matt. 7:16) Their appearance and their claims are no proof of their true character. It may seem difficult to recognize this, yet there is a sure way of doing so, by their life. (END QUOTE)

Psalm 101:5 Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer.

David points out two distinct sins, that he would not suffer, nor allow into his house, those who *slandereth* and any who were *proud*. David’s words here are unmistakable, and they reveal a level of strong determination, that David will maintain his own godly character, by cutting off all who *slandereth*, and David not allow in his court, those *proud of heart*. (Barnes’ Notes on the Bible, Ps. 101:5) *Whoso privily slandereth his neighbour*—literally, “One who speaks

29 Prov. 11:20 *They that are of a froward heart are abomination to the Lord: but such as are upright in their way are his delight.*

30 Prov. 28:6 *Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.*

31 Prov. 22:5 *Thorns and snares are in the way of the froward: he that doth keep his soul shall be far from them.*

32 Prov. 11:20 *They that are of a froward heart are abomination to the LORD: but such as are upright in their way are his delight.*

33 Ps. 101:4 *A froward heart shall depart from me: I will not know a wicked person.*

34 Matt. 7:16 *Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?*

concerning his neighbor in secret." If a man has any good to say of another, he will be likely to say it openly; if he has any evil to say, it will be likely to be said in secret. Hence, to speak in secret of anyone comes to mean the same thing as to slander him.

Him will I cut off—That is, I will cut him off from me; I will not employ him. He would not have one in his house, or in his service, who did injustice to the character of others; who stabbed their reputation in the dark. This was alike indicative of the personal character of the author of the psalm, and of his purpose as the head of a family. It is hardly necessary to say that no one should employ another who is in the habit of slandering his neighbor.

Him that hath an high look—That is proud—as a proud man commonly carries his head high.

And a proud heart—The Hebrew word here rendered "proud" commonly means wide, broad, large, as of the sea, or of an extended country, Job 11:9; Exodus 3:8.³⁵ It is applied also to the law of God as comprehensive, and without limit, Psalm 119:96.³⁶ Then it comes to mean swelled up—made large—infated Proverbs 28:25;³⁷ and hence, proud and arrogant.

Will not I suffer—I will not tolerate such a person near me. No one can have peace in his house who has such a class of servants or domestics; no one should countenance such persons. Humility is the very foundation of all virtue. (END QUOTE)

(Cambridge Bible for Schools and Colleges, Ps. 101:5) He will not tolerate falsehood and pride and injustice around him, but will seek

to fill his court with faithful ministers. (END QUOTE)

Psalm 101:6 *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.*

In contrast to the forward and perverse, and those who slander and are proud, we are now informed of the kind of godly persons David sought, in his court, those also who would be allowed to dwell with him. They included the *faithful of the land, that they may dwell with me: he that walketh in a perfect way*. Ultimately it would be only these quality of men, that would be allowed to dwell with God's appointed King. Teaching us, that in both David's earthly kingdom, and the Lord's heavenly kingdom, unfaithfulness has no place. (I Cor. 4:2)³⁸ It is also not enough if a man thinks himself either faithful and/or good, according to his own standards, since most men only believe about themselves, what they tell themselves. (Prov. 20:6) *Most men will proclaim every one his own goodness: but a faithful man who can find?*

(NIV) *Many claim to have unfailing love, but a faithful person who can find?*

(Berean Standard Bible) *Many a man proclaims his loving devotion, but who can find a trustworthy man?*

(NASB) *Many a person proclaims his own loyalty, But who can find a trustworthy person?*

³⁵ Job 11:9 *The measure thereof is longer than the earth, and broader than the sea.*

Exod. 3:8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

³⁶ Ps. 119:96 *I have seen an end of all perfection: but thy commandment is exceeding broad.*

³⁷ Prov. 28:25 *He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat.*

³⁸ I Cor. 4:2 *Moreover it is required in stewards, that a man be found faithful.*

He that Walketh in a Perfect Way, He shall Serve Me

(Good News Translation) *Everyone talks about how loyal and faithful he is, but just try to find someone who really is!*

(*Ellicott's Commentary for English Readers*, Ps. 20:6) *Most men will proclaim every one his own goodness.*—Will be full of his benevolent intentions, “but a faithful man,” who carries out these promises, “who can find?” (END QUOTE)

(*Keil and Delitzsch Biblical Commentary on the Old Testament*, Ps. 20:6) *As צִיר אֱמוּנִים*, Proverbs 13:17,³⁹ signifies a messenger in whom there is confidence, and *עֵד אֱמוּנִים*, Proverbs 14:5,⁴⁰ a witness who is altogether truthful, so *אִישׁ אֱמוּנִים* is a man who remains true to himself, and maintains fidelity toward others. Such an one it is not easy to find; but patrons who make promises and awaken expectations, finally to leave in the lurch him who depends on them—of such there are many. (END QUOTE)

He that walketh in a perfect way, he shall serve me. Here we have the apex of not only what David looked for in individuals to serve Him, but also what David knew was necessary quality in himself to remain in service to God. Ultimately what a man demands of himself, he likewise will demand of his servants. This is also why no church or religious organization will rise above, those who lead it.

(*Gill's Exposition of the Entire Bible*, Ps. 101:6) *Mine eyes shall be upon the faithful of the land,*.... To look them out, bring them to court, and promote them to places of honour and trust; such an one was David himself, and such there were in the land of Israel, though but few, and of which he complains, Psalm 12:1. Christ's eyes are upon faithful persons, on faithful ministers of the word, who preach the Gospel faithfully, administer the ordinances truly, are faithful to the souls of men in watching over them, reproving and exhorting them; his eyes are upon them to

keep and preserve them, and to honour and reward them with a crown of life that fadeth not away; and his eyes are also on faithful members of churches, such who truly believe in him, who hold fast the faithful word, and keep close to his worship and ordinances; his eyes are upon them, to show favour to them, to bestow blessings upon them, and to protect and defend them, and preserve them from perishing:

that they may dwell with me; or, “sit with me” (p); at his table, or at the council board, or in judgment, and assist him in the affairs of government: so such as are faithful shall dwell with Christ both here and hereafter; they dwell in him and with him by faith, and have communion with him; they dwell in his house below, and shall dwell with him above for evermore:

he that walketh in a perfect way; in God's way, in the way he has prescribed and directed, to what is perfect; in a way agreeable to his word, in all his commandments and ordinances, in Christ, the way, the truth, and the life:

and in the way of perfect men (q), as it may be rendered; in the way that such walk; and though he does not walk perfectly, or without sin, yet sincerely and uprightly:

he shall serve me; be taken into my service, be employed by me, as a prime minister, a counsellor, a secretary of state, or in other lesser places under David. But, as it refers to Christ, it signifies that such an one shall be a servant of his, which is no small honour; for, where he is, there shall his servant be, John 12:26 [*If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.*]. (END QUOTE)

To ultimately sit with Christ in heaven, demands that we serve Him, and follow Him when He leads us. If this is actually done, then Jesus' promise is, where He

³⁹ Prov. 13:17 *A wicked messenger falleth into mischief: but a faithful ambassador is health.*

⁴⁰ Prov. 14:5 *A faithful witness will not lie: but a false witness will utter lies.*

[Christ] is, *there shall my servant be also*. What an inspiring revelation this is, that true servants of the Lord Jesus, shall abide, live, and make their abode, with the Lord Jesus Christ. And though many may walk the streets of heaven, it is possible that only a relatively few, will be honored by God, to dwell in close proximity with God's Son. Ultimately to be accounted as a true servant of Christ on earth, will assure us, of dwelling with Him in heaven—a privilege of immeasurable price.

Psalm 101:7 *He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.*

In contrast to the previous servants of Christ, who will be accounted worthy to dwell with their Master, are those who shall be excluded, from His presence. They are, those who *work deceit* and tell *lies*.

(Benson Commentary, Ps. 101:7) *He that worketh deceit*—That uses any frauds or subtle artifice to deceive, abuse, or wrong any of my people; *shall not dwell within my house*—Though he may insinuate himself into my family, yet, as soon as he is discovered, he shall be turned out of it. *He that telleth lies*—Either to defend and excuse the guilty, or to betray the innocent; *shall not tarry in my sight*—I will certainly and immediately banish him from my presence. (END QUOTE)

(Barnes' Notes on the Bible, Ps. 101:7) Shall not dwell within my house - Shall neither be employed in my service, nor be admitted as a guest and companion. I will not, in any

way, patronise or countenance such a person. (END QUOTE)

(Pulpit Commentary, Ps. 101:7) He that worketh deceit shall not dwell within my house. It is the duty of a king to see, not only that his own ways are blameless, but that his entire household is well ordered, and consists of righteous persons (comp. Job 1:5⁴¹). "Deceit" here means "wickedness" generally. *He that telleth lies shall not tarry in my sight*; literally, shall not be established; i.e. shall not keep his position in my court, but be banished from it. (END QUOTE)

Psalm 101:8 *I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord.*

It is impossible for goodness and righteousness to truly grow, and develop to their fullness, if wickedness, sin and deception, have any place in an individual or a congregations' heart. Thus, we observe David's personal vigilance to rise early in the morning, and remove from the land, all those *wicked* and who are defined, by the lives they live, as *wicked doers*. Understandably, it is impossible to truly promote good, and have it grow, if evil has any place in a person's, or a nation's heart. Consequently, to remove evil, is just as paramount to inspire righteousness as merely prompting good behavior. Understandably, good and evil cannot coexist, and as because of this, one will always rule either a person's or a nation's heart, at the expense of the other. Thus, King David knew that for righteousness to prevail, wickedness had to be destroyed.

⁴¹ Job 1:5 *And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.*