

PSALM 101

DESCRIPTIVE TITLE

A King's Resolve to have a pure House and Court and Royal City.

ANALYSIS

Stanza I., vers. 1-2a, The Theme of Song Announced and Applied to the Conduct becoming, and based upon Jehovah's Presence. Stanza II., vers. 2b-4, Personal Blamelessness Outlined. Stanzas III. and IV., vers. 5-8, The Blamelessness Demanded of Others to secure a City Worthy of Jehovah.

(Lm.) By David—Psalm.

- 1 *Of kindness and justice fain would I sing  
to thee O Jehovah would I sweep the strings.*<sup>1</sup>
- 2 *I would act circumspectly in a blameless way—  
When comest thou unto me?  
I will behave in the blamelessness<sup>2</sup> of my heart—  
in the midst of my house:*
- 3 *I will not set before mine eyes—  
a thing that is vile:<sup>3</sup>  
The doing of swerving deeds I hate—  
it shall not cleave to me;*
- 4 *A crooked heart shall depart from me—  
wrong will I not approve.*
- 5 *He that slandereth in secret his friend—  
him will I exterminate:  
The lofty of eyes and arrogant of heart—  
him will I not suffer.*
- 6 *Mine eyes are on the faithful of the land—  
to dwell<sup>4</sup> with me,  
He that walketh in a blameless way—  
he shall minister unto me.*
- 7 *There shall not dwell<sup>5</sup> in the midst of my house—  
a doer of deceit:*

1. Or: "harp," or "play."

2. Or: "singleness," "devotion," (ml.) "wholeness."

3. Ml.: "an affair of Belial (The abandoned one)."

4. Or: "to sit" (as assessors in judging).

5. Or: "sit down" (as a guest).

## STUDIES IN PSALMS

A speaker of falsehoods shall not be established—  
before mine eyes,

- 8 Morning by morning will I exterminate—  
all the lawless of the land,  
To cut off out of the city of Jehovah—  
all the workers of iniquity.<sup>6</sup>

(Nm.)

## PARAPHRASE

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I will sing about Your lovingkindness and Your justice,  
Lord. I will sing Your praises!

2 I will try to walk a blameless path, but how I need Your  
help; especially in my own home, where I long to act as I should.

3 Help me to refuse the low and vulgar things; help me to  
abhor all crooked deals of every kind, to have no part in them.

4 I will reject all selfishness and stay away from every evil.

5 I will not tolerate any slander of my neighbors; I will not  
permit conceit and pride.

6 I will make the godly of the land my heroes, and invite  
them to my home. Those who are truly good shall be my  
examples.

7 But I will not allow those who deceive and lie to stay in  
my house.

8 My daily task will be to ferret out criminals and free the  
city of God from their grip.

## EXPOSITION

This psalm, it will be noticed, is attributed *To David*; and there seems to be no good reason why this assignment should not be trusted. The lofty moral tone which breathes through it, is in every way worthy of the Son of Jesse in his young and noble days, when he came to the throne of Israel, and particularly when he brought the Sacred Ark up to Jerusalem. The *kindness* and *justice* of Jehovah's own character, when reflected by a King and his Court, would call forth just such resolute purity and nobleness of conduct as are sketched through the psalm. We can almost feel the hand of Jehovah upon his servant David; and can easily believe that by this time the trembling fear

6. Or: "mischief" ("naughtiness"—Dr.).

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caused by the visitation upon Uzza is being mellowed by patience into a longing desire that Jehovah would without further delay come and dwell in the city of his choice. He thinks of the scrupulous conduct which would become himself in welcoming so Holy a Guest; and then suddenly prays for that supporting Presence which could alone enable him to reach his ideal: *When comest thou unto me?* The language vibrates between fear and hope. Hope becoming the stronger feeling, the psalmist arises to the occasion and promises the personal conduct which he knows will alone please: *I will behave in the blamelessness of my heart.* And first in his *house*—his home! in himself. His ideals should be lofty; his deeds unswerving; his mind straight; his approbation reserved for that only which was right. From himself he passes to those he must have about him. He had suffered enough from *slanderers* in the court of Saul to think of trusting them now, even though they might fawn upon him. The *conceited*, the *assuming*—these he knew he could not endure. He would keep his eyes open and draw to himself the right men from among *the faithful of the land*. Whether as *assessors* on the seats of justice or as *guests* in his home he would call to himself the men who would create the desirable atmosphere, guard him from his weaknesses, gladly help on his plans: especially the men who would tell him the truth. Probably with the early morning tribunals in mind, and in the full consciousness of his autocratic power, he almost alarms us by declaring that *morning by morning he will exterminate all the lawless of the land*. We may sufficiently reassure ourselves, not to draw hasty inferences in favour of indiscriminate autocracy, by noting well that the sphere of this King's action is *the city of Jehovah*: Jehovah's own representative, acting in Jehovah's presence in Jehovah's city. These are not conditions that can be reproduced anywhere, any day, by any one. In point of fact: If we have here speaking, either David personally, or any of David's Sons, then we have speaking a type of the Messiah: who shall one day autocratically govern in that Final Theocracy of which we have been recently reading. At the same time we do well to remind ourselves that Government, when most Divine, is least arbitrary; and that this whole psalm, forcible as it truly is against evil-doers, is dominated by the word with which it begins; and that the Theocracy which Divine *justice* regulates Divine *Kindness* founds.

STUDIES IN PSALMS  
QUESTIONS FOR DISCUSSION

1. We are again considering that "man after God's own heart." What period in David's life does this cover?
2. This little outline will help:
  - I The King 1-4
    1. His personal desire 1, 2;
    2. His relative determination 3, 4
  - II The Kingdom 5-8
    1. The citizens must be worthy 5, 6
    2. The center must be clean 7, 8 (Scroggie)Relate this to David and then to yourself.
3. When God is God in our own home we will be able to make Him God in every other place. Read verses 3, 4 and relate to your own home as David did to his home.

PSALM 102

DESCRIPTIVE TITLE

The Prayer of a Humbled One brings a  
Threefold Answer of Peace.

ANALYSIS

Stanza I., vers. 1-11, A Humbled One's Complaint. Stanza II., vers. 12-17, The FIRST CONCLUSION, Adapting the psalm to the Close of the Captivity in Babylon. Stanza III., vers. 18-22, The SECOND CONCLUSION, Adapting the psalm to a Future Generation. Stanza IV., vers. 23-28, The Original Conclusion now placed at the Close of the Composite Psalm.

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(Lm.) Prayer—By the Humbled One when he fainteth and  
before Jehovah poureth out his Soliloquy.<sup>1</sup>

- 1 Jehovah! oh hear my prayer,  
and let my cry for help unto thee come in.
- 2 Do not hide thy face from me,  
in the day of my distress incline thine ear unto me;  
in the day I keep calling haste thee answer me;
- 3 For vanished in<sup>2</sup> smoke are my days,  
and my bones like a hearth are burned through.<sup>3</sup>

1. Or: "murmuring," "complaint."

2. Some cod. (w. Aram., Sep., Vul.): "like"—Gn.

3. So Dr., Del.