

Psalm 101

Living in Order to Be Ready to Worship

Tuesday, September 5, 2023 • Read Psalm 101

Questions from the Scripture text: Who wrote this Psalm (superscript)? Of what does the Psalm sing (v1)? Unto Whose praise? How will he act in this praise (v2a)? What does he desire in this praise (v2b)? How will he conduct himself with his own family (v2c)? What won't he do (v3a)? What does he hate (v3b)? What doesn't he want such wicked works to do (v3c)? What won't he indulge (v4a)? What does he refuse to know (v4b)? Whom will he silence (v5a-b)? Whom can't he stand (v5c-d)? What, whom will he give his eyes to instead (v6)? What else will he give them (v6b)? What place will the king give them (v6d)? To whom will he refuse these privileges (v7)? What will he do to whom (v8a)? Why (v8b)?

How does a king prepare for worship? Psalm 101 looks forward to the opening portion of morning public worship on the coming Lord's Day. In these eight verses of Holy Scripture, the Holy Spirit teaches us that **one way that kings (and all of us) must prepare for worship is by godly conduct in our ordinary callings.**

This is a Psalm of David, and it's written from the perspective of the king. He is the one who has the duty to silence ("destroy," v5, 8) the slanderers/wicked from the land. In particular, it is king David's responsibility to keep the city of YWHH evildoer-free.

What David wants—what we should all want—is to come to God in worship (v1) and have God come to us in the worship (v2b). And the basic point of the Psalm is that the man who wants the LORD to come to him in worship will be careful about whom and what else he lets come into his life or house. The one who wishes to act with understanding and blamelessness toward God (v2a) should do so in his own heart and household first (v2c).

First, he must live with understanding and blamelessness in his own heart. The man who wishes to stay clear of wicked desires and thoughts (v4) must avert his eyes from all that is worthless (v3a) and determinedly set himself against the works that belong to those who backslide (v3b). What we allow our eyes to land upon and our hearts to dwell upon will inevitably shape us.

Second, he must live with understanding and blamelessness in his own house. He must silence slander (v5a-b) and refuse to permit arrogance (v5c-d). It is not enough that he would be truthful and humble. He also should not be passive. He should actively maintain a culture of truthfulness and humility.

Third, he must maintain truth and righteousness in every domain where he has authority. For David, this meant the kingdom as a whole, and especially Jerusalem, the holy city. Whether a man has authority in the civil sphere or in the church, let him surround himself with the godly (v6), avoid the presence of the wicked (v7), and even remove their presence from his domain (v8).

A believer simply must learn to guard against worldly or wicked entertainment or company. Does the believer hope that the LORD will come to him in the worship? Then let the believer be careful about what he permits to come to him in the rest of his life.

What sort of entertainment might you need to stop permitting before your eyes? How are you guarding against keeping company with those who slander or are proud? What evidence is there that you are determined to worship the Lord? In what ways are you keeping your mind and heart prepared for that worship?

Sample prayer: Lord, we pray that You would help us to be devoted worshipers of Your steadfast love and justice. By Your grace, we have sought to walk in truth and humility. Forgive us our many sins, and grant that Your Spirit would sustain us now to worship You with understanding and godliness that are by faith in Christ, through whom we ask it, AMEN!

Suggested songs: ARP101 "Of Loyalty and Justice" or TPH100B "All People That on Earth Do Dwell"

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(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Psalm 101 these are God's words. The psalm of david. I will sing of mercy and justice. To you. Oh yeah. I will sing praises. Overhead wisely in a perfect way. When will you come to me? Have a walk within my house with a perfect heart. I will set nothing wicked before my eyes.

I hate The work of those who fall away. It shall not cling to me. A perverse hearts of depart from me. I will not know wickedness. Whoever secretly slanders his neighbor him. I will destroy. The one who has a haughty look and a proud heart. Him. I will not endure.

My eyes shall be on the faithful of the land, that they may dwell with me. He who walks in a perfect way. He shall serve me. He who works to see shall not dwell within my house. He who tells lies shall not continue. In my presence. Early. I will destroy all the wicked of the land.

Them that i may cut off all the evildoers. From the city of yahoo.

And then, so far, the Reading of God's inspired and inherent word. We know we were created for worship. And we should always have a view. Uh, unto worship. But we wait upon the lord. In that worship. Sometimes we wait upon the lord, simply because we exist in time, You can't have the lord's day every day of the week.

You can't have. The lord's de assembly. Every day. Of the week. And then there are The restrictions of time in our life as well. We have other things that we have to do. We have other responsibilities And so, Uh, we can't always can't just have a stated time of worship.

From when we wake up until until we go to bed. And so david's focus. Here is On the worship of god, i will sing of mercy and of justice or who are translated mercy. Is that steadfast loveward acid. To you are always saying braces. I will And the behaving wisely is, Uh, just one verb.

Actin wisdom. Act in a prudent way. Um, In a perfect way, as well. Verse 2. He looks forward to. Acting greatly wisely. Um, Blamelessly. Unto God and the worship. And so, he's Looking forward to that and he asked the question, and it's a longing question. A desiring question. Oh, when will you come to me?

And so the psalm as a whole is really a psalm on how to conduct ourselves in our ordinary life. Uh, with a view to Uh, getting to worship god and since he wants to conduct himself wisely and blamelessly towards god in the worship. Then in the meantime, when he is acting upon the world, instead of acting up on the lord, He wants to act wisely and blamelessly in his ordinarily in his ordinary life as well.

The way we act with each other, the way we act in our work, the way we act in our responsibilities should be consistent. With how we hope to act towards the lord. When we gather to him, For his worship. And so you have, Um, This desire to worship blamelessly being in verse 2, and then you have I will walk within my house among my household or my family is not just talking about a structure, he's talking about his households, or The primary place of his responsibility.

And the people, the primary people to whom he is responsible with a blameless heart with a perfect heart. And, This idea of blamelessness and his conduct. Is also

reflected not only in the worship, not only in the way he conduct himself in the house. Uh, but even in the sorts of Uh, people.

That he That he is willing to. Have serve him as you see down in verse 6, as well. He who walks in a perfect in the blameless way he shall serve me. So the first thing to take care of then, is his own heart? In her life, he knows that.

What he allows himself to observe and consider and dwell upon that. Those things are going to affect the heart with which he acts in his everyday duties and the heart with which he acts towards lord. And so he says, i will set nothing wicked but before my eyes, This is not just visually, although that certainly is true.

Uh, but This is talking about what he will allow his thoughts to rest upon and consider. And so, He refuses to. Uh, to give his thoughts. To those things that are wicked, he refuses to consider those things. Um, And then for us in a very visual society. This does have A very specific application to what we are willing.

Uh, to see, watch Um, The sort of entertainment or recreation that we are willing. Uh, to enjoy. We need to. Uh, dispose and incline, our hearts towards righteousness and against evil. He says i hate the work of those who fall away. And so, He's not going to admire someone his sinful.

Uh, just because Uh, they seem to be successful. At some point. The morality. The. Spirituality, the clinging to the lord. And refusing to worship, other gods, the clinging to the truth of, of the lord, and of his word, that is the determining factor in, whether or not he's going to admire the way someone goes about thinks.

Um, And so, there's this. Intentional conditioning of his heart care. Of his heart, that verse 3 is, describing, And in this way, he hopes by god's grace. That a perverse heart will depart from him and that he won't know wickedness. So he refuses to consider it consider, he's refuses to consider wickedness He refuses to enjoy the thought or the sight of it, he refuses even to admire The labors, the successes etc of those.

Who are wicked, or who are unbelieving. And in and and these are some of the ways so by which he's guarding his heart. Um, Hoping that by god's grace a perverse heart will depart from him and he will not become someone who knows who's an experiential. Number of friend, to Uh, wickedness.

If we are not actively engaged. In weakening the power of sin. Every way that we can in our lives, then we should not expect that god who has appointed such mortification such a attack and killing of our own sinfulness. He is appointed that to be used by him. And if we are not engaged in it, we should not expect.

That are for first heart, will depart from us. Well, one of the things then is not only what we're doing in our own thought life. Uh, but what we do about our companions, And we see that, Especially in verse 5. Whoever secretly slanders his neighbor him. I will destroy.

Now it's the same word here in verse 5 as it is in verse 8, although the the word is often used in the in a sense of silence. I think. Uh, probably It's used for the in the sense of destroying verse 8 but it might well be used in the other sense in verse 5.

That whoever secretly slanders his neighbor him. I will silence. Um, And, Maybe destroyed since it's used two times in in the same psalm, but it's one of the features of poetry that sometimes you use the same word that has multiple senses and Uh, you use it in multiple different ways.

And, and the course of the poem. Uh, but for us, the application is pretty simple. Uh, If someone turns out to be the kind of person, Who slanders others? You just stop having conversations with that person. And if you are in a conversation with someone and they do slender gossip, you just tell them.

Um, the lord, you know, i'd i don't think the lord wants me to listen. To you talk like that about somebody else. And similar, not just then with the slanderer, But the one who has a hotty look and a proud heart. Verse 5, the one who has a haughty look and a proud heart and i will not endure.

Now it's true that people who are proud and arrogant are unendurable. Uh, but that's not what it's saying. Here was what? This is, describing is the danger of keeping the company. Now not just of someone who's slanders others. But who puts on errors about themselves and is proud about themselves, because that sort of person when you Have that sort of person as your companion.

It starts to rub off on you. And you too, become proud, and arrogant, and haughty, and looking down upon others. Our flesh is prone to this all by itself. It does not need the help of being reinforced by somebody else who is unrestrained in their pride. And then they're looking down upon others.

There's some seriousness and contemptuousness disdain for others. And so, As we look to the lords to give us and help us with humility, Uh, we want to choose our companions. Well, we want to choose as companions. Those also who are humble And who are not speaking. Speaking that way, about others or thinking and acting and putting on airs, And so forth.

So he's taking care of his in her thought, life versus three and four, he is being careful about him. He will have as a companion in verse 5 and then in his sphere of responsibility. Uh, so far as he is responsible for, Uh, and able to influence others, he wants to reinforce What is good and righteous there.

Now in his case, he's a king, so he's not just head of a household. And, And there's, of course. Implications for whom he will enlist an employ in his household. But he's king over a kingdom and he's supposed to punish the wicked and reward the good. And so he he does that.

But each of us In our ordinary sphere. Of duty we have opportunity to affect others. Maybe we don't have authority over others necessarily. Uh, but we do have our daily duties and we want to Do those as righteously as possible. Fulfilling the role that has been assigned to us?

As well as possible. So there's not just inner thought life and Thinking about our companions, but then our regular duties for him. He says my eyes shall be on the faithful of the land that they may dwell with me. He who walks in a blameless way, there's that word again.

Perfect way blameless, way. He shall serve me. He who works to see each shall not dwell within my house. He who tells lies shall not continue in my presence. And so, Uh, he is. Um, Both thinking of a household, just an ordinary sense. But then for him a royal court and the kingly house he wants To enlist employ having his service.

Only those who are godly in speech and conduct. And then, in his Um in his role as a civil magisteran verse 8 early, i will destroy all the wicked of the land that i may cut off all the evildoers from the city. Of your He is the anointed king.

In the city, where the lord has made his Name to dwell and that's specific to david. Of course, David was not perfectly successful in this. Um, but we rejoice to know that our lord jesus. Uh, Has. Uh, write desires and Righteous follow through. And we, We trust in him to be our righteousness and his sacrifice to atone for our sin.

But if we are living our lives as those who are eager to worship god and we want to come Not in a way that is. Disingenuous or offensive to god? Then we need to conduct ourselves in the rest of life. As those who are Keeping clean as it were in a spiritual sense.

Um, for the worship of god. Guarding our inner thought life. Uh, guarding the type of companion. That we are willing to have and company. We're willing to keep

and then Uh, desiring to conduct ourselves righteously. In all of our spheres of duty, and especially Our spheres. Of authority. The lord help you remember?

Uh, whatever it is you're doing. School chores, play, whatever it is. That you are a worshiper. And you want, To conduct yourself in the moments of ordinary life as you will wish you had When next, you come together into the lord in his worship? Let's pray. Her father in heaven, we pray that you would help us to follow.

Your instruction in this passage and that indeed. We would. Conduct ourselves in ordinary life in the way. That we will wish we had when we gather to you and worship. And we pray oh lord that you would grant unto us to follow this principle especially And thinking about, Uh, entering eternity.

And the worship that will enter on enter upon at that time. Grant unto us to act in our days in this world. As we will wish that we had when that day comes. Help us by your spirit. We ask by faith in your son. And his name, we ask it.

Amen.