

God's saving work in the world produces a kingdom (a monarchy, not a democracy; with authority/submission, not equality; enforced laws from God, not legislation by men). The kingdom of God is very unAmerican! Psa 101 challenges many of our cultural assumptions about religion/politics.

In the person of David [psalm title], advanced to the throne of Israel, we hear King Messiah declaring how he intended to walk and govern his household the church, and also describing the qualifications which he should require in his ministers and servants (George Horne, in loc.).

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 The righteous King rules in the fear of God.  
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=> David/Israel in type, anticipation, Christ/Church in realization, fulfillment. This is a revelation of the LJC too little known even among Christians today.

- I. The Righteous King's God (1). Prayer: "O LORD," unique ineffable name. Restated: "I will sing [praises] to You about Your mercy and justice," two traits of God's rule admired/aspired to by the king. Note: theology informs virtue; doctrine directs practice. We become like what we worship. Knowledge of the Holy promotes our sanctification. This king would be/rule as God for a revelation of His glory. 1) "Mercy" = "steadfast [loyal] love," "an unflinching kind of love, kindness, or goodness; often used of God's love that is related to faithfulness to his covenant" (LBSL). An exemplary king keeps his promises to bless his people. 2) "Judgment/justice" = ruling righteously, pro-good, anti-evil, with proper consequences for each. God alone the source of both.
- II. The Righteous King's Help (2a). Resolution (to wisdom) and repose (on God's enabling). "I will be careful to live a blameless life—when will you come to help me?" (NLT). This is the true humility: to aspire above all to please God and to depend on Him alone for the grace to do it. Application to parents (home), presidents (state), and presbyters (church) today! The world is a mess from leader-failure in all three. None but godly Christians are really fit, equipped for governing. "It is required of such superiors, according to that power they receive from God . . . to love, pray for, and bless their inferiors; . . . and by grave, wise, holy, and exemplary carriage, to procure glory to God, honor to themselves, and so to preserve that authority which God hath put upon them" (WLC #129). "A bishop them must be blameless" (1 Tim 3.2); likewise a parent and a president. And how except by God's help? And how can we expect His help except by earnest, hopeful prayer?
- III. The Righteous King's Rule (2b-8). From here on, the ethical particulars.
  - A. His own personal integrity (2b-3a). "I will live in purity of heart, in my house" (NJB). Private purity the best test. "A saint abroad, a devil at home" sadly so far too often. Is your spouse/parent/child impressed with your consistent piety at home? "I will not set before my eyes anything sordid" (NJB), "morally objectionable." David

may mean idols, but today, what filth! "I have made a covenant with my eyes; why then should I think upon a maiden?" (Job 31.1).

- B. His contempt and repudiation of wicked people (3b-5). Not evil in the abstract, but as it is seen in people (note personal language). Sins include religious apostasy (3b), moral perversity (4a), wickedness (4b), secret slander (5a), and arrogance/pride (5b). It is naive and unscriptural to imagine some way to despise sin without despising sinners in some sense (cf. Psa 5.5, 6; 7.11 [cf. Jn 3.36]; 139.21, 22; 2 Chron 19.2). He is intolerant of their vices (it shall not cleave/cling to me, I will not know them, I will cut him off, I will not suffer/endure, etc.). The alternative is to partner with them, but the righteous King cannot do this. "All the service of unholy persons towards this God is utterly lost and cast away, because it is inconsistent with his own holiness to accept of it" (Owen's Works, 3.569).

It is the black character of wicked people that they are haters of God . . . and therefore it is not for those that love God to take delight in them or contract an intimacy with them (Matthew Henry). The peace a godly man seeks is not to have a league of friendship with sinners. Though we are to be at peace with their persons, yet we are to have war with their sins. We are to have peace with their persons as they are made in God's image, but to have war with their sins as they have made themselves in the devil's image (Thomas Watson).

- C. His approval and appointment of righteous people (6). Wicked/righteous distinction: "the faithful of the land, he that walketh in a perfect way" → with uprightness, integrity, like the King Himself. These only shall "dwell with" and "serve" the King. How could it be otherwise with the righteous King, governing the kingdom of God? Some have perverted grace as a license to sin, making holiness optional for Christians (cf. Heb 12.14). Evangelical holiness is
  - 1) An internal change or renovation of our souls, our minds, wills, and affections, by grace; 2) an universal compliance with the will of God in all duties of obedience and abstinence from sin, out of a principle of faith and love; 3) a designation of all the actions of life unto the glory of God by Jesus Christ, according to the gospel (Owen's Works, 3.568).
- D. His expulsion of all the wicked people (7, 8). It is the righteous King's purpose to purify His kingdom by righteous judgment, and this finally comes to rejection and punishment of impenitents. Forbearance only temporary toward them (Gen 6.3; Deut 32.35; Rom 2.4; Rev 11.15-18; 19.13-16)—King Jesus on the Last Day!

APPLICATION: The righteous King Jesus rules in the fear of God, so we should

- 1) Join Him in trusting and praising God's mercy and justice (conversion).
- 2) Like Him, depend on God's help to lead blameless lives (sanctification).
- 3) Serve Him "acceptably with reverence and godly fear: for our God is a consuming fire" (Heb 12.28, 29; Christian service). Ω