

served me.” And furthermore, if there was any other subject or citizen however unknown to or unacquainted with me, provided he bore a good character, and led an irreproachable life, he was adopted as my prime minister.

7. “He that worketh pride shall not dwell in the midst of my house: he that speaketh unjust things did not prosper before my eyes.” Having expressed his horror of those who displayed their arrogance by the pride of their eyes, he now delivers his disgust with those whose actions savored of pride; that is, with those who proudly opposed their neighbor. And as he previously reprehended those who secretly detracted their neighbor, he now censures and excludes from his company all those who have recourse to lies, in order to deceive any manner of people. “He that worketh pride,” whose actions savor of pride, who proudly insults or oppresses others, “shall not dwell in the midst of my house,” shall not be reckoned among my friends or domestics. “He that speaketh unjust things,” lies, by which he deceives others in business transactions, or in anything else, “did not prosper before my eyes;” did not please me, and therefore, got no grace for me to make him prosper.

8. “In the morning I put to death all the wicked of the land: that I might cut off all the workers of iniquity from the city of the Lord.” He concludes the Psalm by showing the amount of his zeal in purging the city of the Lord, therein dealing mercifully with the good, who had been hitherto crushed and oppressed by the wicked, and inflicting condign punishment from the latter for their oppressions. “In the mornings” speedily, quickly, before vice could have taken root; “I put to death all the wicked in the land,” all those who deserved death, and whose life could not be spared without danger to the innocent. And that was done by me and order “that I might cut off all the workers of iniquity,” to restore peace and tranquility to the inhabitants of God’s holy city, by weeding out all the disturbers therein. All the Psalm, though spoken by David in his own person, is more applicable to Christ, especially this last verse; for David did all in him lay to banish all bad members from the city of the Lord, but he did not succeed, and never could succeed herein; but Christ, in the morning of the world to come, will really and truly cut off and scatter all the workers of iniquity, and thence-forward the holy city of the heavenly Jerusalem will be what its name implies, a vision of peace.

END OF PSALM 100

You are Psalms

Some people think you never get discouraged, but the fact is, when you do, you know where to run. Your prayers are open and honest because you realize that God already knows your heart, He's just waiting to hear you spill it. And when you do, what starts out as heavy ends up becoming a song of praise. You may struggle... and often you do... but each time, you grow in your understanding of God's faithfulness. You're just a song waiting to happen.

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PSALMS (SONGS OF PRAISE)

TRUST
IN THE
LORD *and do good;*
dwell in the land and
enjoy safe pasture.
PSALM 36: 3

PSALM NUMBER: 100

The Prophet exhorteth all by his example,
to follow mercy and justice.

1. Mercy and judgment I will sing to thee, O Lord: I will sing,
2. And I will understand in the unspotted way, when thou shalt come to me. I walked in the innocence of my heart, in the midst of my house.
3. I did not set before my eyes any unjust thing: I hated the workers of iniquities.
4. The perverse heart did not cleave to me: and the malignant, that turned aside from me, I would not know.
5. The man that in private detracted his neighbor, him did I persecute. With him that had a proud eye, and an unsatiable heart, I would not eat.
6. My eyes were upon the faithful of the earth, to sit with me: the man that walked in the perfect way, he served me.
7. He that worketh pride shall not dwell in the midst of my house: he that speaketh unjust things did not prosper before my eyes.
8. In the morning I put to death all the wicked of the land: that I might cut off all the workers of iniquity from the city of the Lord.

The Psalms are songs of praise and cover a period of about 1000 years, from the time of Moses (ca. 1400 B.C.) to the Israelites' return from exile (ca. 450 B.C.). They deal with selected events of that period and provide us with the thoughts and feelings of those who went through the experiences recorded. After being made a Cardinal by Pope Clement VIII, Saint Robert Bellarmine, prepared for posterity his very own commentary on each of the Psalms. Enclosed are his interpretations on each of the Psalms.

PSALM NUMBER: 100

EXPLANATION OF THE PSALM

1. “Mercy and judgment I will sing to thee, O Lord: I will sing.” This is a sort of preface to the Psalm, in which David gives us to understand that he is about to sing of the mercy and judgment of God, for which he has many reasons; first, that all may understand that his own good works proceed from the mercy of God, and will be crowned hereafter by the judgment of God. Secondly, to admonish princes then nothing pleases God so much as mercy and judgment; and, therefore, that it behooved them to be merciful without being unjust, to be just without being cruel. Thirdly, that all men should hope in God’s mercy, while they dread his judgment; but the hope, without presuming, and to fear, without despairing. He names mercy first, for the present life is that of mercy, the future that of judgment; so that no one need be surprised if, for the present, “he makes his sun to rise upon the good and the bad, and raineth upon the just and the unjust.”

2. “And I will understand in the unspotted way, when thou shalt come to me. I walked in the innocence of my heart, in the midst of my house.” I will consider on, reflect, and think upon the perfect and unspotted way, that consists in mercy and judgment; for “all the ways of the Lord are mercy and truth.” A similar expression occurs in Psalm 40, “Blessed is he that understandeth concerning the needy and the poor;” which means, he considers the misery of the poor with a view of relieving them; thus also, “I will understand in the unspotted way” means, I will consider it attentively, with the view of walking in it. That I never will be able to do of myself, by my own strength, but by the help of your grace, “when you shall come to me;” to enlighten, teach, inflame, and move me. “I walked in the innocence of my heart, in the midst of my house.” He now commences relating his mode of life, as worthy of imitation both by his successors and by his subjects; for it is for this purpose that the king sits on an elevated seat, “that, like a candle placed on a candlestick, he may shine unto all.” He first explains his position with himself and with God; next, with others, and in the eyes of his people. “I walked in the innocence of my heart;” I led or walked the life of this world, preserving my innocence most completely; thinking of nothing, seeking nothing, delighting in nothing but what was good; most careful in keeping my heart from being polluted by sinful thoughts or desires; for I knew the heart to be the source of life and of death. Hence, his son Solomon, educated by such a father, afterwards wrote, “with all watchfulness keep thy heart, because life issueth out from it.” – “In the midst of my house.” Where there was no one to censure me; for many will conduct themselves with great gravity and decorum in the streets or marketplace, while they revel in all manner of licentiousness in their houses, or their chambers, especially in the chambers of their hearts; while David kept his innocence unstained, not only in his house, but also in his heart.

3. “I did not set before my eyes any unjust thing; I hated the workers of iniquities.” What he said of the innocence of his heart he now says of his eyes and of his hands. “I did not set before my eyes any unjust thing;” I turned away the eyes of my mind as well as of my body

from all injustice, whether in deciding between my subjects or in the distribution of honors and promotions, or in bargains and contracts; and furthermore, from all sinful objects, illicit sports, impure revels, and from all manner of objects that could possibly defile the soul. “I hated the workers of iniquity.” I not only turned away my eyes from forbidden objects, and did no manner of iniquity, but I even hated all those guilty of it; and thus, got a thorough detestation of iniquity itself.

4. “The perverse heart did not cleave to me: and the malignant, that turned aside for me, I would not know.” After telling his position in regard of himself, he now tells us how he stood in regard of others; as such was his position that the wicked would not even dare to approach him. Great must be the virtue of anyone, when others have such an opinion of his sanctity, that the wicked shrink from even appearing in his presence. Such should all princes and prelates be, who are set up by God to give good example to others. “The perverse heart did not cleave to me.” The ill disposed avoided me, “and the malignant, that hath turned aside for me, I would not know.” When the wicked would cut and fly from me, I took no trouble about them and sought not their acquaintance.

5. “The man that in private detracted his neighbor, him did I persecute. With him that had a proud eye, and an insatiable heart, I would not eat.” Another royal virtue, in which mercy and judgment are most conspicuous, is now touched upon. The kings have power to punish the wicked; and many, more through hatred of their neighbor than from a love of justice, bring charges against those they wish to injure and seek to oppress them by falsehood and calumny; and King David, in his wisdom and justice, most severely punished such unjust complainants, and thus exercised his mercy on the unjustly accused and his justice on the false accusers. “The man that in private detracted his neighbor,” when anyone falsely accused his innocent neighbor, and in private would take from him his character with me, I not only gave no ear to him, but I punished him severely. “Him did I persecute.” – “With him that had a proud eye and insatiable heart I would not eat.” David had a thorough hatred not only of detractors, but of the proud and the avaricious, and justly. For no greater misfortune can befall a people than to have the king’s ministers proud or avaricious. They abused their power in satisfying their avarice, to the great injury of those under them. The meaning, then, is: I never admitted to my table, or used the slightest familiarity with him “that had a proud eye,” one who by his looks and his bearing betrayed his pride: “and an insatiable heart,” to whose avarice and cupidity there were no bounds. That the king’s principal ministers were accustomed to sit at the same table with him may be seen in 1 Kings 20, where David, who was then general, and even Abner, who was a subaltern officer, sat at table with Saul the King.

6. “My eyes were upon the faithful of the earth, the sit with me: the man that walked in the perfect way, he served me.” Having shut out detractors, the proud, and the avaricious from his friendship and from his service, David now adds that he was wont to relent the faithful and the upright, two qualities absolutely necessary in good ministers, to be faithful to their master, and upright in everything that regarded their own and their neighbors salvation. It often happens that ministers are kept in the employment of their sovereigns, and are much regarded by them by reason of their being so faithful to them, no matter how depraved and abandoned they may be in other respects, or how much harm they may be doing to themselves and to others through their bad example: but holy David’s ministers should be not only faithful to him, but unstained and unblemished, and like himself in every respect. He, therefore, says, “my eyes were upon the faithful of the earth.” I looked about and sought for the faithful; or I looked with an eye of favor on those whom I knew to be faithful, and selected them; “to sit with me,” at my table, as so many friends and companions. “The man that walked with me in the perfect way, he