

The Psalms: Infallible Inspiration For Living
Psalm 101
Inspiration for Integrity

I Will Walk with Integrity

A Psalm Of David.

1 I will sing of steadfast love and justice; to you, O LORD, I will make music. 2 I will ponder the way that is blameless. Oh when will you come to me? I will walk with integrity of heart within my house; 3 I will not set before my eyes anything that is worthless. I hate the work of those who fall away; it shall not cling to me. 4 A perverse heart shall be far from me; I will know nothing of evil. 5 Whoever slanders his neighbor secretly I will destroy. Whoever has a haughty look and an arrogant heart I will not endure. 6 I will look with favor on the faithful in the land, that they may dwell with me; he who walks in the way that is blameless shall minister to me. 7 No one who practices deceit shall dwell in my house; no one who utters lies shall continue before my eyes. 8 Morning by morning I will destroy all the wicked in the land, cutting off all the evildoers from the city of the LORD. (Psalm 101)

Introduction: Before we get into the text, I want to make sure we don't miss what the superscription before the psalm communicates.

I Will Walk with Integrity

A Psalm Of David.

"Speaking to the Lord, King David said he was determined to maintain purity in his empire by removing wickedness from himself, his court, and his capital. When justice prevailed, the Lord would be pleased to dwell in their midst. So in a sense this psalm is a charter by which David ruled under God."¹

Let's work backward through that superscription.

First, although we know David wrote it, we don't know when. Barnes notes, "The time when it was composed cannot be ascertained with any certainty or probability."²

Next, what does it mean to "... **Walk with Integrity**"? Well, let me give you my overarching definition of a life of integrity; I believe Psalm 101 points directly to it.

Integrity is the quality of life characterized by God's HOLINESS in every domain of living.

Because my definition of integrity essentially summarizes Psalm 101, we'll dig deeper as we go through the text. But before we get started, I want to make sure that, in general, you

¹ Ross, A. P. (1985). [Psalms](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, p. 866). Victor Books.

² Barnes, A. (1870–1872). [Notes on the Old Testament: Psalms](#) (Vol. 3, p. 58). Blackie & Son.

get what I'm saying, and not saying, in the two big ideas of my definition. The standard in my definition is not man-made religious holiness, but the moral and ethical character of God that the New Testament makes clear as God's standard for humanity. Second, by definition, integrity cannot be compartmentalized. Integrity is holiness in every domain of living (my heart and motives, my private life, public life, work life, church life, etc.).

Lastly, notice that the title is a commitment to do something, rather than a statement that it was done. "**I Will Walk ...**" tells us this is a statement of intention, not a declaration of accomplishment.

If you know the story of David, then you know most of his life is certainly categorized as a man of deep integrity. However, you also know David's life includes extreme examples of a total lack of integrity! From the time his lack of honesty led to some innocent priests being killed, to what went down with Bathsheba, to the handling of the rape of one of his daughters, to how he passively allowed his son Absalom to undermine his throne and throw the entire kingdom into disarray. There is no doubt that David was "a man after God's own heart" (1 Samuel 13:14, Acts 13:22), but not in the perfection of his execution of that genuine desire. David's failure to execute his own desire for integrity has highly practical applications for us, but his failures also carry huge messianic implications. But before we run down that road, let's walk through the text and see what it says at the base level.

Proposition: In Psalm 101, David makes six commitments that define a life of Biblical integrity.

The first commitment is in verse one.

(1) A commitment to CELEBRATE love and justice. (101:1)

- A. 1 I will sing of steadfast love and justice; to you, O LORD, I will make music. (101:1)**
- B.** Song is the most impactful form of human expression. Talking about what you feel or think is like cooking ground beef and putting it on a plate, perfectly arranged with individual sections of sliced tomatoes, cheese, garlic, herbs, and pasta beside a small dish of olive oil and some salt and pepper shakers. It's certainly edible and even enjoyable. However, singing is like taking all those same ingredients and slow-cooking them into a perfect sauce, then tossing it with the pasta and sprinkling it with freshly ground Parmesan cheese! When we add musical instrumentation to singing, we add a perfectly paired wine, freshly cooked bread, silverware, tables, chairs, décor, and ambiance to the meal!
- C.** With that in mind, David was a poet, musician, and singer, so when he says he will sing and make music about something, he means it's so deeply meaningful to him that he wants others to understand just how meaningful it is! David wants to express it in the most emotionally sincere and emotionally accurate way he

knows how. In this case, the emotion is celebration, and the subject is love and justice! Love and justice are what he wants his life to sincerely celebrate; they are what he wants his life to say to God!

- D. The love and justice David is speaking of, that he wants to not just sing about but be about, are the love and justice that inherently define the character and nature of God,

1. **8 Anyone who does not love does not know God, because God is love. ... 16 So we have come to know and to believe the love that God has for us. God is love, and whoever abides in love abides in God, and God abides in him. (1 John 4:8, 16)**
2. **4 “The Rock, his work is perfect, for all his ways are justice. A God of faithfulness and without iniquity, just and upright is he. (Deuteronomy 32:4)**

- E. The key here is to understand that when David says he’s going to celebrate love and justice, he’s saying this is what his life will be about and, consequently, not be about the things that are not love and justice. By celebrating love and justice, it becomes clear that he does not celebrate what isn’t. It’s what Paul was getting at when he wrote,

Note: 4 Love is patient and kind; love does not envy or boast; it is not arrogant 5 or rude. It does not insist on its own way; it is not irritable or resentful; 6 it does not rejoice at wrongdoing, but rejoices with the truth. (1 Corinthians 13:4-6)

- F. Limburg notes, “The word *hesed* means God’s unconditional love toward humans, the sort of love the New Testament calls *agape* (1 Corinthians 13) and George Matheson’s hymn describes as the “love that will not let me go” (for *hesed*, see on Psalm 136). ... The prophets speak a good deal about “doing justice,” which involves taking up the cause of the widow, the orphan, and the poor (Isa. 1:10–17, see v. 17; 1:21–26, see vv. 21 and 23; Amos 5:21–24; Micah 6:6–8). The prophet Isaiah sang an unforgettable song about justice, or more exactly, the lack of it in the city where he lived (Isa. 5:1–7, see v. 7). This is a song for the king to sing. The king begins by announcing that the song will be about those twin themes that are pillars of biblical religion: steadfast love and justice.”³

The second commitment David made that defines a life of Biblical integrity is in the first part of verse two.

- (2) A commitment to be a lifelong STUDENT of how to live with integrity. (101:2a)**

³ Limburg, J. (2000). [*Psalms*](#) (P. D. Miller & D. L. Bartlett, Eds.; p. 340). Westminster John Knox Press.

- A. **2 I will ponder the way that is blameless. Oh when will you come to me? (101:2a)**
- B. To ponder is to think deeply about something so you can truly understand it. Specifically, the thing David says he's committed to deeply understanding here is the way of life that is "blameless," that is, the way of life and living that leaves no rational way to accuse him of wrongdoing, wrong motives, or sin of any kind; of being immoral or unethical; of being anything but a man without fault. He doesn't want to understand blameless for knowledge's sake but for action's sake—so he can truly live that way!
- C. But in pondering it, David must have also realized its impossibility, and perhaps this is why the next statement is a question of when God will come to him! David knew that, at the end of the day, he couldn't keep this commitment, and he needed God's rescue. David knew the problem wasn't a lack of desire to walk in total integrity but a lack of ability.
- D. But thank God He has come!
 - 1. **6 Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me." (John 14:6)**
 - 2. **21 And you, who once were alienated and hostile in mind, doing evil deeds, 22 he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him, 23 if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven, and of which I, Paul, became a minister. (Colossians 1:21-23)**
- E. What we cannot do in our effort, He has done with His! However, this doesn't excuse us from living in that effort, because if we are in Christ, then His life will be what our life is becoming, which is why verse 23 follows verse 22 in Colossians 1! But given our human tendency to fail, we should thank God that He has taken it upon Himself to make us blameless and lead us down the path of blameless living!

The third commitment David made, which defines a life of Biblical integrity, is in the second part of verse two.

(3) A commitment to live above reproach with his FAMILY. (101:2b)

- A. **"... I will walk with integrity of heart within my house;" (101:2b)**

- B.** “*In my house* here refers to the domestic scene as the first place where he will display (walk) a heart of integrity (*blameless heart*).”⁴
- C.** David miserably failed at this commitment. David had his servants bring Bathsheba, the wife of one of his most loyal warriors, to his bedroom, where he then had sex with her. Later, David refused even to consider justice when his son Amnon raped his step-sister Tamar (one of David’s daughters). To make matters worse, after David clearly communicated that Amnon wouldn’t face justice, Tamar’s blood brother, Absalom, took matters into his own hands and killed Amnon. However, instead of empathizing with Absalom and facing the reality that his refusal to enact justice fueled Absalom’s response, he disowned Absalom! Years later, David again did nothing as he watched his son Absalom play a clear long game to undermine David’s throne, which eventually led to a coup that caused massive chaos within the kingdom and, ironically, Absalom’s death! David’s lack of integrity in his household caused all of this. Perhaps that is why David grieved so deeply at Absalom’s death (2 Samuel 18:33). At the end of the day, David knew he caused all this chaos. I also believe his response to Absalom’s death and the actions and words of his life after that point us to a man who was still committed to the struggle of living in glad submission to God; of loving, trusting, and obeying God in everything! In all of David’s greatness and testimonies of godliness, the Bible makes it clear David wasn’t the Messiah, but a man like us, a man in need of the Savior!
- D.** Fast forward to modern times. It’s unbelievable how many pastors and local church leaders you find out live and preach one way with the church and then live a totally different life with their family. They preach love, justice, and holiness to the church all while ignoring their own sexually immoral lives; while they belittle their children and spouse at home; while they excuse unethical behavior and decisions in their own life and family, and the list sadly goes on. They teach the church to be abundant, joyful givers who view tithing to the local church as the starting point of New Testament giving, while living and teaching their family to live materialistic, money-driven lives.
- E.** I’m not criticizing pastors and church leaders for falling short of the glory of God and needing God’s grace because if I were, I would be the biggest hypocrite on the planet. I’m criticizing pastors and church leaders whose efforts behind the closed doors of their homes are clearly committed to anything but God, all while forcing their children to have to smile in front of everybody on Sunday as they witness the hypocrisy of their mom or dad at church! While they hear their parents tell everybody else to love and follow Jesus, their kids know that their parents make no effort at all to do it!

⁴ Motyer, J. A. (1994). [The Psalms](#). In D. A. Carson, R. T. France, J. A. Motyer, & G. J. Wenham (Eds.), *New Bible commentary: 21st century edition* (4th ed., pp. 550–551). Inter-Varsity Press.

The fourth commitment that David made that defines a life of Biblical integrity is in the first part of verses three and four.

(4) A commitment to refuse to entertain, rationalize, or normalize SIN in his life. (101:3-4)

- A. 3 I will not set before my eyes anything that is worthless. I hate the work of those who fall away; it shall not cling to me. 4 A perverse heart shall be far from me; I will know nothing of evil. (101:3-4)
- B. Some debate verse four. Is David speaking about not letting people into his life who have a corrupt heart or live in sin, or is he speaking of the excuses we all make that allow sin into our lives? Because David later speaks of who will and won't be let into his sphere of influence, I think the point he is making here aligns with the point he makes in verse three. David is focused on his own life at this point.
- C. David is saying he won't let sin be something that it isn't, first and foremost, by refusing to give it an audience in his mind. He's not going to call sin something else. Calling cow manure by another name doesn't change what it is! Therefore, David is saying he's not going to feed his mind with the propaganda of Satan that waters down the moral and ethical character that God not only made us to live in but also demands we live in!
- D. When a person feeds their brain pornography, they are entertaining themselves with immorality. They are infusing moral rot into their conscience. It's impossible to rationalize looking at porn when Jesus made it abundantly clear that lusting after someone you're not married to is committing adultery (Matthew 5:27-28), and therefore finding some way of normalizing it as something healthy is just totally Biblically irrational. Yet, more and more Christians are telling themselves it's not a big deal.
- E. David's failures don't change the fact that David was dead right in what he committed to. **Integrity is the quality of life characterized by GOD'S HOLINESS in EVERY domain of living.** If I'm entertaining what I consider to be softer versions of sin because I found a way to make it less damaging, I can't simultaneously say I'm committed to integrity. A life of integrity is the opposite of a life that entertains, rationalizes, and normalizes what God clearly calls sin.
- F. "*Eyes*. The organ of desire, what is wanted and aimed at. ... *Vile*, possibly combining 'worthless' and 'destructive', *i.e.* unworthy aims which, being achieved, destroy. *Deeds of faithless men*. Maybe more lit. 'activity involving declension'."⁵

⁵ Motyer, J. A. (1994). [The Psalms](#). In D. A. Carson, R. T. France, J. A. Motyer, & G. J. Wenham (Eds.), *New Bible commentary: 21st century edition* (4th ed., p. 551). Inter-Varsity Press.

- G. Worthless, "... is literally, 'things of Belial' (worthless and wicked)." ⁶
- H. "... A wicked plan or purpose is thus represented as having a tendency to fasten itself on a man, or to "*stick to him*"—as pitch, or wax, or a *burn* does."⁷
- I. "Perverse" (*'iqqēš*) means "crooked, twisted"⁸
- J. "David was not in fact blameless in his private life (vv. 2a–5). He did set vile things—adultery, murder—before his eyes; he failed to distance himself from his perverse son, or silence his slanders. So his public life (vv. 6–8) fell to pieces as well, and he nearly lost his kingdom, as 2 Samuel tells us at length."⁹

The fifth commitment that David made that defines a life of Biblical integrity is in verses 5 through the first part of verse 6 and verse 8.

- (5) **A commitment to RELIABLY honor those with integrity and punish those who lack it. (101:5-6a, 8)**
 - A. **5 Whoever slanders his neighbor secretly I will destroy. Whoever has a haughty look and an arrogant heart I will not endure. 6 I will look with favor on the faithful in the land, that they may dwell with me; ... 8 Morning by morning I will destroy all the wicked in the land, cutting off all the evildoers from the city of the LORD. (101:5-6a, 8)**
 - B. Slander is saying untrue things about someone that, in so doing, causes people to lose respect or trust in that person. David had been on the receiving end of that from Saul for years. All kinds of lies had been spread about him during those years.
 - C. A person with a "haughty look" or an "arrogant heart" believes they deserve special treatment. Because they see themselves as more valuable to society and more important than those around them, they believe others owe them both affirmation and service. They see themselves as deserving of service and entitled to opportunities others do not have.
 - D. Biblically, nobody should ever imagine the God of justice would ever do anything but punish slander. The most prominent example is in Numbers 16. A group of leaders in Israel began to accuse Moses of leading for his own glory, that Moses

⁶ Ross, A. P. (1985). [Psalms](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, p. 866). Victor Books.

⁷ Barnes, A. (1870–1872). [Notes on the Old Testament: Psalms](#) (Vol. 3, p. 60). Blackie & Son.

⁸ Ross, A. P. (1985). [Psalms](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, p. 866). Victor Books.

⁹ Wilcock, M. (2001). [The Message of Psalms: Songs for the People of God](#) (J. A. Motyer, Ed.; Vol. 2, p. 111). InterVarsity Press.

wasn't actually trying to be faithful to God and shepherd the people but simply build an empire for himself. The results were shocking! God opened up the earth and caused it to swallow up the men and their families, then shut back on them again! No one should ever wonder how God responds to slander!

- E. Late next May (2027), we'll study this passage in depth, but today I want you to see the integrity of Christ's leadership in it. He refused to let the haughtiness of the Pharisees go without rebuke!

Note: **36** When one of the Pharisees invited Jesus to have dinner with him, he went to the Pharisee's house and reclined at the table. **37** A woman in that town who lived a sinful life learned that Jesus was eating at the Pharisee's house, so she came there with an alabaster jar of perfume. **38** As she stood behind him at his feet weeping, she began to wet his feet with her tears. Then she wiped them with her hair, kissed them and poured perfume on them. **39** When the Pharisee who had invited him saw this, he said to himself, "If this man were a prophet, he would know who is touching him and what kind of woman she is—that she is a sinner." **40** Jesus answered him, "Simon, I have something to tell you." "Tell me, teacher," he said. **41** "Two people owed money to a certain moneylender. One owed him five hundred denarii, and the other fifty. **42** Neither of them had the money to pay him back, so he forgave the debts of both. Now which of them will love him more?" **43** Simon replied, "I suppose the one who had the bigger debt forgiven." "You have judged correctly," Jesus said. **44** Then he turned toward the woman and said to Simon, "Do you see this woman? I came into your house. You did not give me any water for my feet, but she wet my feet with her tears and wiped them with her hair. **45** You did not give me a kiss, but this woman, from the time I entered, has not stopped kissing my feet. **46** You did not put oil on my head, but she has poured perfume on my feet. **47** Therefore, I tell you, her many sins have been forgiven—as her great love has shown. But whoever has been forgiven little loves little." **48** Then Jesus said to her, "Your sins are forgiven." **49** The other guests began to say among themselves, "Who is this who even forgives sins?" **50** Jesus said to the woman, "Your faith has saved you; go in peace." (Luke 7:36-50)

- F. In short, David refused to honor or bless those who lacked integrity in how they treated others. No matter how much he might personally gain by aligning himself with wealthy, influential people, he would not do it if they had no integrity. Instead, he would punish them! On the other hand, he sought to help people prosper when they treated one another well, conducted business with integrity, kept their word, followed through on their commitments, treated others with fairness and humility, and refused to attack others' reputations unjustly. To do anything other than lead this way is fundamentally to lead without integrity! To lead any other way would be to reject God's standard of holiness in a blatant sphere of your life that clearly impacts others!

- G. **"I wish those who are not kings but are placed in any position of influence would have their eyes on the faithful of the land. Good men should patronize good men. Those who have it in their power should to the utmost of their ability advance those whom they know to be upright and true and gracious people."**¹⁰

The sixth commitment David made, which defines a life of Biblical integrity, appears in the second half of verses six through seven.

(6) A commitment to hold his GOVERNMENT and household accountable to integrity. (101:6b-7)

- A. **... he who walks in the way that is blameless shall minister to me. 7 No one who practices deceit shall dwell in my house; no one who utters lies shall continue before my eyes. (101:6b-7)**
- B. *"Mine eyes shall be upon the faithful of the land, etc. I will look to them to be employed in my house, and in my service. The word rendered faithful means those who are worthy of belief or confidence. It does not necessarily mean those who are pious or religious—though it is often used to denote such persons, in reference to the principal trait in the character of the pious, i.e. confidence or faith in God. The essential meaning here is, that he would seek those who were trustworthy; on whom he could place reliance; whose truth, fidelity, and honesty he could confide in. This would be most certainly found in those who are "faithful" to God, and who would then be "faithful" to lower obligations. Undoubtedly, also, it is desirable, on some accounts, to have only such in our employ, if such can be found. But we are not to regard this passage as teaching the doctrine, even by the example of the psalmist, that we are to employ no persons but such as are truly religious. ... He that walketh in a perfect way, etc. Marg., perfect in the way. The translation in the text is the more correct. The phrase means an upright man; a man of integrity. It does not necessarily imply that he is absolutely holy, or free from all sin, but that he is upright, consistent, honest: a man whose moral character is developed in proper proportions, or is such that it may be relied on."*¹¹
- C. Now remember, a king's household had rights and privileges by birth. A king's sons were given positions of authority in the government as well as lands and resources. A king's daughters married into other kings' and influential people's families to represent the interest of the king and the kingdom with that family. Therefore, integrity within the family was of utmost importance to the success of the king and the kingdom!

¹⁰ Spurgeon. (2017). *The Spurgeon Study Bible: Notes* (p. 774). Holman Bible Publishers.

¹¹ Barnes, A. (1870–1872). *Notes on the Old Testament: Psalms* (Vol. 3, p. 61-62). Blackie & Son.

- D. This commitment builds on the previous. David is not only personally committed to ruling his Kingdom with integrity, but also to refusing to let anyone influence his leadership or serve in his government who isn't committed to the same. A leader's integrity is not only a measure of his life but also of what he requires of the organization he leads. The two are inseparable!! If I knowingly allow a lack of integrity in what I lead, then I don't have any either!
- E. Furthermore, a leader's integrity is necessarily linked to who he lets influence his decisions, and who represents and facilitates those decisions. I can't have integrity if I knowingly let someone without integrity continue to influence my decision-making or lead within the church. Consequently, people who allow untrustworthy or unethical people to work for them shouldn't be shocked when people lose respect for them, don't trust them, and eventually refuse to work for them! This is why "above reproach" is an essential Biblical qualification for a pastor, so essential it's the first qualification on the list in 1 Timothy 3:1-7 and Titus 1:5-9!
- F. This does not mean we're expected to be perfect. God has adopted us into His Kingdom as His fully favored sons and daughters, and yet we clearly still sin and rebel against Him. But because God has integrity, He doesn't overlook our sin; He confronts us to rescue us from it! The Holy Spirit convicts us and, if necessary, chastises us, calling us out of sin and into faithfulness. So there is clearly a line of sin and rebellion that, if crossed, requires that person to be cast out (1 Corinthians 5), but in the church it's never permanent; it's conditional, meant to bring them to repentance, which then creates the possibility of restoration (Galatians 6:1-5).
- G. But sadly, this is yet again a commitment to integrity that David failed to follow through on far too many times. Time and time again, he looked past behavior in his own house that bore no resemblance to integrity. Far too many times in David's reign, instead of confronting it, he ignored it, and it created one mess after another! I asked Claude AI to summarize the failures of people who served in David's government or were members of his household that lacked integrity, and it nailed it.

Note: "Several people in David's inner circle fit that description, and they make an interesting backdrop for Psalm 101, because David's record of actually removing them was mixed. **Joab**, the commander of David's army, is the clearest example. He murdered Abner under the pretense of a friendly conversation (2 Samuel 3:27), later killed Amasa the same way (2 Samuel 20:9-10), and killed Absalom directly against David's orders (2 Samuel 18:5, 14). He was also the one who carried out David's order to have Uriah killed (2 Samuel 11:14-17). Yet David kept him in power for decades, admitting, "These sons of Zeruiah are too hard for me" (2 Samuel 3:39). Only on his deathbed did David instruct Solomon to deal with him (1 Kings 2:5-6). **Ahithophel** was David's most trusted counselor, whose advice was regarded "as if one consulted the word of God" (2

Samuel 16:23). He betrayed David and joined Absalom's rebellion (2 Samuel 15:12, 31), and when his counsel was rejected, he took his own life (2 Samuel 17:23). Many see him as the betrayer David describes in Psalm 41:9 and Psalm 55:12–14. **Absalom**, David's own son, used his position at the city gate to undermine his father, flattering people and "stealing the hearts of the men of Israel" (2 Samuel 15:1–6) before leading an open revolt. **Ziba**, the servant David put in charge of Mephibosheth's estate, slandered his master to gain land (2 Samuel 16:1–4). Even after the truth came out, David split the property between them rather than fully rejecting Ziba (2 Samuel 19:24–30), which fits right into Psalm 101:5's warning about the one who "secretly slanders his neighbor." **Abiathar** the priest, who had been loyal to David for years, eventually joined Joab in backing Adonijah's attempt to seize the throne (1 Kings 1:7), and Solomon removed him from the priesthood (1 Kings 2:26–27). Shimei could also be mentioned. He wasn't a government official, but he cursed David publicly during Absalom's revolt (2 Samuel 16:5–13), and David spared him while later leaving his fate to Solomon (1 Kings 2:8–9)."¹²

Now, for those who are disappointed by David's failure to execute on his commitment, you need to remember David was a sinful sinner in need of the Savior, just like us! It's not that we can't or shouldn't learn valuable lessons from the life of David, or even be inspired by his victories to walk in victory ourselves, but that we need to remember that the ultimate purpose of David and every other king God gave Israel was that their hope and ours should only be in the true King—Jesus! J.A. Motyer notes,

"Consequently, like all the psalms touching on the king, there is here an ideal which exposes David and his successors as inadequate and cries out for the perfect David-to-come."¹³

However, Psalm 101 points us to a deeper New Testament application than the fact that Jesus is the perfect "David".

New Testament Application: As sinful sinners, God cannot have INTEGRITY if He allows us into His family and lets us rule with Him in His Kingdom. This is why we should forever praise God for His Grace in Christ!

21 For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God. (2 Corinthians 5:21)

However, God's grace is NOT an excuse to knowingly live without integrity.

¹² October 2026, Claude AI Version 2.26454 response to, "Who were the people that David had in his government that lacked integrity."

¹³ Motyer, J. A. (1994). [The Psalms](#). In D. A. Carson, R. T. France, J. A. Motyer, & G. J. Wenham (Eds.), *New Bible commentary: 21st century edition* (4th ed., p. 551). Inter-Varsity Press.

1 What shall we say then? Are we to continue in sin that grace may abound? 2 By no means! How can we who died to sin still live in it? (Romans 6:1-2)

It's why the writer of Hebrews wrote,

12 Take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God. 13 But exhort one another every day, as long as it is called "today," that none of you may be hardened by the deceitfulness of sin. (Hebrews 3:12-13)

John said,

8 Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil. 9 No one born of God makes a practice of sinning, for God's seed abides in him, and he cannot keep on sinning because he has been born of God. 10 By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother. (1 John 3:8-10)

John isn't saying Christians don't sin, but that Christians don't excuse it. We don't rationalize it, and we don't settle for it. A believer fights within themselves to walk in integrity, that is, to walk in God's holiness in every sphere of life. A believer knows they struggle in certain areas more than others, but the integrity of the regenerated spirit that longs to know God won't settle for sin! So if nothing inside you is calling you to repent—calling you to stop justifying, normalizing, and rationalizing sin—if nothing is calling you to turn and walk in holiness, then you're missing someONE: the Holy Spirit. If the Holy Spirit isn't in you, it's because you've never been born again; you aren't God's kid, and your future isn't heaven, but it can be if you will repent and surrender your life to Jesus!

Challenge: How are you responding to the areas of your life that lack INTEGRITY? Your response says everything about your faith or lack of faith in Christ!