

Part 1 – Walking in the Perfect Way

Now, we've come to a new 'phase' in the 'Numbers Book' of the Psalms. On page 810, in the *Companion Bible*, there is a helpful outline of the 'Numbers Book', which we are now in [which you can view via this link: <https://t.me/BestStudyBible/6>]. And it shows us that the 'theme' of this 'Numbers Book' is "*The Earth and the Nations*". It also points out that the 90th chapter was segregated, all by itself, because it's considered the 'Prologue' (*The Rest. Lost and Needed*). And then chapters 91-94 were concerning *Rest for the Earth Desired*. And chapters 95-100 (which we just finished studying) were concerning to *Rest for the Earth Anticipated*. And then, chapters 101-105 (which we're about to study) are related to ***Rest for the Earth Celebrated***. And lastly, Psalm 106 is Considered the 'Epilogue' (*The Rest. How Lost and Valued*).

So then, this 101st Psalm is part of the section that is related to the '*Rest for the Earth Celebrated*' and the subject/title of it is thus "***The Coming King and His Rule***". And the 'rest' being spoken of here is *peace* for the earth, including the inhabitants (and nations) of the earth. So, this Psalm speaks about the 'coming King and His rule' which is, of course, prophetic of our Lord and Savior, Jesus Christ. However, it does so in a unique way. For, it's a Psalm David wrote where he promises the Lord (YHWH) that he'll rule Israel righteously. And that's *why* it's prophetic of Jesus Christ. Thus, David was a 'type' of the future King of Israel (and the world), Jesus Christ...

Psalm 101

1 A Psalm of David.

Now, this Psalm begins with a subtitle. The word '**Psalm**' here is the Hebrew word *mizmowr* (#4210), which means *instrumental music*; by implication, *a poem set to notes*. So, you could think of the Psalm as *a form of meditating* (like a poem). But, unlike the past few Psalms we've been studying, this subtitle also tells us who wrote it, which is David. And this helps us to make an 'educated guess' as to *when* the Psalm was written. For, throughout the Psalm David promises our Heavenly Father that he will rule Israel righteously, and goes into great detail about how he plans to do that. And that's *why* this Psalm's 'title' (and subject) is "*The Coming King and His Rule*", for truly this Psalm (as with many others) is prophetic of our Lord and Savior, Jesus Christ, returning to the earth and ruling as King of kings forever. So, while David promised (but failed at times) to rule Israel righteously, the *true* 'David' (Jesus Christ) will actually *be the* righteous ruler over Israel, *forever*. But *when* would this Psalm like have been written during David's life? Clearly, it was when he was king of Israel, but that time frame spanned for several decades. However, we're given a clue from verse 2, where David says something that seems odd: *O when wilt thou come unto me?* Since David is speaking of the Lord (YHWH), there's really only one time in David's life that would fit this question: when he was waiting for the Ark of the Covenant to come to Jerusalem. However, there were actually two times he tried to have the Ark

of the Covenant brought to Jerusalem. 2 Sam 6 and 1 Chron 13 both tells us of the first time, which was actually a failed attempt. And we know (because we can read what happened) that the Ark of the Covenant wasn't allowed to come to Jerusalem *because* they neglected to carry the Ark in an appropriate way, i.e. they put it on a 'new cart' instead of the priests bearing it upon their shoulders via beams of wood that went through the rings in the Ark that were *specifically* made for that purpose (Ex 25:12-15). So, what ended up happening is that, because the Ark of the Covenant was not being carried properly, it wobbled on the cart and, one of the men who was driving the cart (Uzza) put forth his hand and touched the Ark, with the intention of stabilizing it. And that's when God struck him dead, instantly (1 Chron 13:7-10). And after that we're told...

*11 And **David was displeased**, because the LORD had made a breach upon Uzza: wherefore that place is called Perez-uzza to this day.*

*12 And **David was afraid of God that day**, saying, How shall I bring the ark of God home to me?*

13 So David brought not the ark home to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

14 And the ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed the house of Obed-edom, and all that he had.

1 Chron 13:11-14

So, David was really upset that Uzza had died and this shows us that he (and the priests) was ignorant of God's command that the Ark of the Covenant should be carried upon the shoulders of the priests, and *not any other way* (Ex 25:12-15). While David was not Biblically ignorant, he apparently didn't know about (or forgot about) this important detail (as did the priests, who should have known better). A few chapters later, we're told...

1 And David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent.

2 Then David said, None ought to carry the ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever.

3 And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it...

...11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

*12 And said unto them, **Ye are the chief of the fathers of the Levites**: sanctify yourselves, both ye and your brethren, **that ye may bring up the ark of the LORD God of Israel unto the place that I have prepared for it.***

13 For because ye did it not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order.

14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.

*15 And **the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the LORD.***

1 Chron 15:1-15

These Scriptures clearly reveal that David finally realized (likely due to studying God's Word) what the problem was. He even admitted that the first attempt to bring the Ark to Jerusalem was unsuccessful because they '*sought him not after the due order*' (vs 13). In other words, David (nor the priests) studied God's Laws to see how the Ark of the Covenant was supposed to be transported. And therefore, David realized that was their mistake and made sure it was corrected so they could bring the Ark of the Covenant to Jerusalem. But, it took a while for him to understand. Therefore, this Psalm (101) is likely written *after* the events covered in 1 Chron 13 (and 2 Sam 6) *but before* the events covered in 1 Chron 15, i.e. in between the failed attempt and the successful bringing the Ark to Jerusalem. And, as we study this great Psalm 101, we'll see that, after they failed to bring the Ark of the Covenant up to Jerusalem, he must have done a lot of 'souls searching'. For in this Psalm, David promises the Lord (YHVH) that he will, not only sing and praise Him, but that he'll wholeheartedly rule his 'house' (i.e. government) righteously. And he gives *a lot* of details about *how* he'll do this too.

Further, this Psalm is a lot like Psalm 15, which speaks of (and explains) the characteristics of those who *will* 'abide' in God's Tabernacle, which means those who will serve in Jesus Christ's eternal government (the Body of Christ) when He returns to earth to take control, and govern, *all* of earth *and* heaven. So, David clearly had wondered if the reason the Ark of the Covenant was unsuccessfully brought to Jerusalem was because of something he had done. And so, he did the right thing and searched within himself and then wrote (in response to his 'soul searching') this Psalm 101 *promising God to rule rightly*. But he also, clearly, studied God's Word (in unison of looking within himself, which is how we too should study God's Word), which is what made him realize his error in not having the Ark carried appropriately. So, without any further 'a due' let's begin this great Psalm that speaks (is prophetic of) 'The Coming King and His Rule' to give 'rest' to the earth (and the people) and 'the vow' to rule *righteously*....

Psalm 101

1...I will sing of mercy and judgment: unto thee, O LORD, will I sing.

So, the first promise David makes is to 'sing' of 'mercy and judgment'. The first word rendered as '**sing**' here is a prim root that means simply *to sing* (#7891). And then, the word '**mercy**' simply means *kindness* (#2617) while the word '**judgment**' means *a verdict* (favorable or unfavorable) *pronounced judicially* but can also mean *a sentence or formal decree* (human or [participant's] divine law, individual or collective), including the act, the place, the suit, the

crime, and the penalty. Yet, it can also mean **justice**, including a participant's right or privilege (statutory or customary), or even **a style** (#4941). And then the word '**Lord**' here is God's sacred (and covenantal) name **Yehovah** [<https://t.me/BibleStudyTruth/946>] which means (the) **self-Existent** or **Eternal** (#3068). So, His name *reveals* that our Heavenly Father (Yehovah) is the *only* one who has *always* existed and *always* will, which is why He is *eternal* (Rev 1:8, 4:9, 11:17, 16:5, 22:13). And lastly, the second word '**sing**' actually means **to touch the strings or parts of a musical instrument**, i.e. **play upon it**. Thus, it also means **to make music, accompanied by the voice**; hence **to celebrate in song and music** (#2167).

However, David's promise to '*sing*' of mercy and judgment to the Lord (YHVH) is actually his promising God that he *will* execute judgment and justice (with mercy, where appropriate) among all his people (which he did, as recorded in 1 Chron 18:14). So, David's promise to '*sing*' is actually a figure of speech (apx 6) where one word (or phrase) is substituted for another (such as a *Metonymy*, apx 6). It's akin to Ps 118:14 where David wrote: *The LORD is my strength and song, and is become my salvation*. The Lord (YHVH) was a '*song*' to David because He gave David a reason to sing when He saved him, which is why David also called the Lord (YHVH) his '*salvation*'. Thus, David's promise to execute mercy and judgment (as well as his actually doing it) *was as a* '*beautiful song*' to the Lord, for it pleased Him greatly. As Prov 21:3 says, *to do justice and judgment is more acceptable to the LORD than sacrifice*. And, in 1 Sam 15:22, Samuel told Saul that *to obey is better than sacrifice, and to hearken than the fat of rams*. So, David's promising to do what's right – as king of Israel – is being likened to a '*song*' because actually obeying God is ***much more*** pleasing to Him than all the songs, praise and worship and blood sacrifices combined (Deut 10:12-16, Eccl 12:13-14, Prov 21:3, Ps 40:6-8, Ps 50:7-15, Ps 51:15-19, Jer 7:23, Hosea 6:6, Amos 5:14-15, Mic 6:6-8, Ezek 14:1-6, Zech 1:3, 8:16-17, 1 Sam 15:22-23, Isa 1:11-17, Amos 5:21-24, Jer 7:21-23, John 4:21-24, Mark 12:28-34, Heb 13:15-16). That's why the *Moffett Bible* renders this verse as: "*I will be kind and just before thee, O Eternal*". Today we use a figure of speech saying that something is as '*music to my ears*' when it pleases us a lot, so this Hebrew figure of speech shouldn't be too hard for us to understand.

Moreover, '*mercy and judgment*' are two very important aspects of ruling righteously. Prov 16:6 tells us that, *by mercy and truth iniquity is purged: and by the fear of the LORD men depart from evil*. And Ps 19:9-11 tells us *that the judgments of the LORD are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb*. Moreover *by them is thy servant warned: and in keeping of them there is great reward*. So, while righteous judgment is critical to obtaining peace in the land, so is mercy. When people are truly sorry (repentant) for their sins, giving them a lesser sentence than they truly deserve (mercy) is befitting. But giving the '*full judgment*' to those who remain hard hearted (not repentant) is just as befitting because it teaches them (and anyone who sees it) that sin '*doesn't pay*' (it truly hurts our spirit, as well as others). That's why '*keeping*' (protecting and enforcing) righteous judgments brings '*great reward*' (Ps 19:11), i.e. they bring peace in the land because

the wicked are punished and through that, *the innocent are protected*. Further, the Scriptures (ex: Ps 89:14; Isa 16:5; Matt 23:23) declare that this is ‘the way’ God governs too (i.e. with mercy and *righteous* judgment) and James 2:13 warns us that, those who judge without mercy will also be judged, by God, without mercy, as does Jesus in Mth 5:7. And, in Matt 18:21-35, Jesus gave a parable about the Kingdom of heaven explaining, not only how Jesus will rule with ‘mercy’, but also how we are to have ‘mercy’ on others (in our own personal lives) as well, which is why Jesus taught us to pray “*forgive us our debts, as we forgive our debtors*” (Matt 6:12-15). So, ‘mercy’ is essentially not getting (or giving) what we (or others) deserve; therefore, it also means **forgiveness**. And that’s why Jesus taught us that: *if ye forgive not men their trespasses, neither will your Father forgive your trespasses* (Matt 6:15). Of course, forgiving people (from the heart, Mth 18:35) doesn’t mean we have to be a ‘walking mat’ and we most assuredly have the right to defend ourselves (Ex 22:2). Further, we also don’t need to actually tell someone we forgive them, especially when they have not even asked for forgiveness! But, in our heart and mind, we *must* forgive them. Not just because our Heavenly Father won’t forgive us if we don’t; but also because, we *must* get rid of the bitterness, hatred and anger (etc.) in our own heart *because those negative emotions will corrupt our inner man* (Heb 12:15), which **will** cause us to sin... maybe even worse than what was done to us. So, forgiveness (mercy) is not only pleasing to our Heavenly Father, it’s also healthy for our soul. And forgiving others also doesn’t mean we should allow them to harm us; we should protect our self, family, home and nation. So, essentially what this means is that we shouldn’t try to take vengeance into our own hands (Rom 12:17-21), for that’s something only our Heavenly Father is allowed to do, because He does so *righteously* (Deut 32:35; Nah 1:2; 2 Thess 1:8, etc.), as we learned back in Psalm 95.

Psalm 101

2 I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.

And David continues to make promises to the Lord (YHVH). The word ‘**wisely**’ here means **to be (make or act) circumspect** (which means: *careful to consider all circumstances and possible consequences*, i.e. *prudent*) and hence, **intelligent** (#7919). And the first word ‘**perfect**’ means **entire** (literally, figuratively or morally) as well as (as noun) **integrity** and **truth** (#8549). The *Companion Bible* renders this as ‘blameless’ and it’s also been translated as *without spot, complete, sincerely, undefiled* and *upright*. And then, the word ‘**way**’ here means **a road** (as trodden) and, figuratively, it means **a course of life or mode of action** (#1870). As Jer 21:8 and Deut 30:15-20 point out, there’s actually two ‘ways’ we can ‘walk’ – i.e. the way **of life** or the way **of death**. And to be clear, the ‘perfect way’ (that David is speaking of here in Ps 101:2) IS ‘the way’ that God’s Word (and laws) teach us to behave (from the inside out). Further, God’s ‘way’ is what leads us in ‘the way’ of everlasting (P s 139:24), which is why Prov 12:28 says that *in the way of righteousness is life; and in the pathway thereof there is no death*. So, ‘the way’ of God (which His Laws teach us) not only teaches us how to do what’s right (i.e. how to be

righteous) but also how to obtain eternal life. As Prov 6:23 says also: *For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life*. Prov 10:29 also says that *the way of the LORD is strength to the upright: but destruction shall be to the workers of iniquity*. And this ‘way’ (of God) is also what Jesus Christ taught us, which is why Jesus said: ***I am the way, the truth, and the life: no man cometh unto the Father, but by me*** (#John 14:6). As Jesus also candidly said, in John 6:63: *It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life*. Psalms 119:1-3 also promises that those who walk in ‘the way’ (Laws) of the Lord (YHVH) are blessed, which means happy (#835). So, ‘the perfect way’ David is promising to ‘walk’ (behave himself) IS God’s Laws, which are righteous and give us life eternal. So basically, David is promising to behave himself with great self-control, being careful to consider all circumstances, and possible consequences while keeping God’s Words (the truth) in mind. And this is a vital quality for any ruler, let alone a king (who has sole power over the nation), to have. And it’s a vital characteristic *because* a king is usually the one who does the judging in the land - or is, at least, the one where the ‘hard cases’ are brought to for judgment (much like our ‘Supreme Court’). So, this is a very good promise David is making, for it truly is the basis for ruling with ‘mercy and [righteous] judgment’ (vs 1).

And then David also promises that he will: *walk within my house with a perfect heart*. The word ‘walk’ here means ***to walk*** (in a great variety of applications, literally and figuratively) (#1980) and the word ‘house’ means ***a house*** (in the greatest variation of applications, especially family, etc.) (#1004). However, the ‘house’ is also used to refer to a nation, such as Israel (Ex 40:38; 2 Sam 7:11; Ps 135:19; Amos 5:4; Mth 10:6, etc.) and even the government of that nation (ex: Heb 3), which is what David is likely referring to here. And then the second word ‘perfect’ means ***completeness***, prosperity or (morally) ***innocence*** (#8537). And the word ‘heart’ does mean heart (#3824) and is used like #3820 which means not only ***the heart*** but also (figuratively) ***the feelings, the will*** and even ***the intellect***. So, while our heart is a part of our intellect (our mind) it’s the part that has our ‘will’ and thus, it’s where our feelings, desires, emotions, intentions and motivations are. And so, David’s not only committing himself (promising God) to live according to God’s Laws (‘the perfect way’) but also to keeping his heart clean (not corrupted), which is truly essential to being able to walk in ‘the way’ of God’s Laws. As Jesus taught us in Mth 15 and Mk 7, sin starts *within our heart* and THAT is what defiles our spirit. While eating unclean food (Lev 11) will defile our flesh body (make us sick), what goes on in our heart (and mind) is what defiles *our spirit*. So, if we truly want to stop sinning, we must clean our heart (desires, emotions, intentions, motivations) and mind (thoughts) and discipline ourself (from the inside out) to obey God’s Word *the very best we can* (i.e. from the heart). And this also includes repenting for any sins when you see them and striving to change your sins - from the heart to your actions (as David did, Ps 51).

And let's also remember that David was making these promises to God when he was king of Israel. Truly, these are amazing promises (commitments) by David, to the Lord (YHWH), for most rulers don't have much (if any) commitment to our Heavenly Father. That's why they end up being corrupted. And while David did fall short and sin at times (2 Sam 11, 24; 1 Chron 21), when God 'called him out' on his sins (2 Sam 12) David sincerely (wholeheartedly) repented (2 Sam 12:13; Ps 51) and worked hard to get back to doing what was right (Ps 32). And truly, that's the best anyone can do, for we all have sinned and come short of the glory of God (Rom 3:23) and need the atoning blood of Jesus Christ to cover our sins (Rom 3:24). But the fact that a king - of what became one of the most powerful nations in the world (thanks to God blessing David because he promised to strive hard to obey God) - would actually promise God Almighty (YHWH) that he was going to obey Him (only), and rule his kingdom according to God's Laws (righteously)... that's truly quite impressive as well as a rarity. Which (again) is why he's such a good 'type' of the *true* King of Israel, Jesus Christ, who God promised (and fulfilled) would come through David's descendants (2 Sam 7:11-16; Lk 3)

And then, notice that this is where (in between those two promises) David writes: *O when wilt thou come unto me?* (Ps 101:2). So, as David is making sincere promises to rule God's people, Israel, with a 'perfect heart' *and* in accordance to His Laws (the 'perfect way'), he apparently could not help but wonder how long it would take for the Ark of the Covenant to be brought to Jerusalem (Zion) which is where David lived at the time. Essentially this meant that David wanted Jerusalem (his home) to be, not just the capital of Israel, but also the center of worship for all people. For, at that time, wherever the Ark of the Covenant was, is where the people were to worship *because* the Ark was *symbolic* of God's presence. And that's simply because the 'glory of the Lord' has appeared (in a cloud) in the Ark in past times and where the Lord (YHWH) communicated with Moses from (ex: Ex 40:34-35; Lev 1:1; Num 14:10, 16:19, 20:7). And this also shows us just how much David longed to be near to our Heavenly Father. For, at that time, they were supposed to worship the Lord (YHWH) at His Tabernacle, because of the sacrifices they were supposed to offer to Him (which the book of Leviticus explains).

But, of course, that's not how we are to worship our Heavenly Father today. As Jesus explained, in John 4:23-24, we are to worship our Heavenly Father (YHWH) *wherever we are* 'in spirit and in truth'. That means we must work to put the truth (God's Word, John 17:17) into our heart and mind (Jer 31:33; Heb 8:10, 10:16) and strive to obey Him sincere, which is *exactly* what David was promising to do! So thankfully, we don't have to travel to any Temple or building to truly worship our Heavenly Father. For, just as David longed for the Temple to 'come to Him', so did Jesus Christ promise God *would come to us*, in the form of His Holy Spirit...

15 If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter; that he may abide with you for ever;

17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless: I will come to you.

John 14:14-18

So, the *qualification* for receiving the Holy Spirit [<https://t.me/BibleStudyTruth/1220>] is that we *must* love Him, which means keeping (obeying and guarding) His Commandments, from the heart (sincerely and diligently). And that's why Jesus also promised that: *Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid* (John 16:33). So, as we study this precious Psalm 101 – where David promises God how he will reign righteously (which is a type for Jesus Christ) - **let us remember** that this Psalm **also instructs us how to behave** (from the inside out). *For, as many as are led by the Spirit of God, they are the sons [children] of God... And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together* (Rom 8:14-17). And what this boils down to is that: we will be allowed to be part of Jesus Christ's eternal government (Rev 20:4-6) when He returns IF we commit ourselves (as David did) to obeying God's Word, *from the heart*. And that also means finding our gift(s) and using them, the best we can (Mth 25:14-30). For, if we don't faithfully serve Jesus Christ now, we won't be allowed to serve Him when He returns to the earth as King of kings (Mth 7:21-23).

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

14 In whom we have redemption through his blood, even the forgiveness of sins:

Col 1:9-14

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

Heb 12:28-29

We'll pick this up in part 2...

AMEN.