

Walk Perfect 06, Psalm 84

20140917ac_100 SOC 100 (20181206)i

Walk Perfect, The Covenant and Multiply

Genesis 17:1-2 (AV) 1 ¶ And when Abram was ninety years old and nine, the LORD appeared<7200> to Abram, and said unto him, I *am* the Almighty<7706> God; walk<1980> before<6440> me, and be thou perfect<8549>. 2 And I will make my covenant<1285> between<996> me and thee, and will multiply<7235> thee exceedingly.

Walk Perfect

Gen. 6:9 These are the generations of Noah: Noah was a just<6662> man and perfect<8549> in his generations, and Noah walked<1980> with God.

Gen. 17:1 ¶ And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk<1980> before me, and be thou perfect<8549>.

Psa. 15:2 He that walketh<1980> uprightly<8549>, and worketh righteousness, and speaketh the truth in his heart.

Psa. 84:11 For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk<1980> uprightly<8549>.

Psa. 101:2 I will behave myself wisely in a perfect<8549> way. O when wilt thou come unto me? I will walk<1980> within my house with a perfect heart.

Psa. 101:6 Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh<1980> in a perfect<8549> way, he shall serve me.

Psa. 119:1 ¶ ALEPH. Blessed are the undefiled<8549> in the way, who walk<1980> in the law of the LORD.

Prov. 28:18 ¶ Whoso walketh<1980> uprightly<8549> shall be saved: but he that is perverse in his ways shall fall at once.

Psalms 84:1-12 (AV) 1 «To the chief Musician upon Gittith, A Psalm for the sons of Korah.» How amiable are thy tabernacles<4908>, O LORD of hosts! 2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. 3 Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O LORD of hosts, my King, and my God. 4 Blessed are they that dwell in thy house: they will be still praising thee. Selah. 5 Blessed is the man whose strength is in thee; in whose heart are the ways of them. 6 Who passing through the valley of Baca make it a well; the rain also filleth the pools. 7 They go from strength to strength, every one of them in Zion appeareth before God. 8 O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah. 9 Behold, O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. 11 For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk<1980> uprightly<8549>. 12 O LORD of hosts, blessed is the man that trusteth in thee.

Vine's Complete Expository Dictionary of OT Words: "tabernacles/Tabernacle" <4908>

A. Noun. *mishkan* (H4908), "dwelling place; tabernacle; shrine." This word appears 139 times and refers in its first occurrence to the "tabernacle": "According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it" (Exo 25:9). *Mishkan* is found primarily in Exodus and Numbers, and it always designates the sanctuary. With this meaning it is a synonym for the phrase "tent of meeting." In total, 100 out of the 139 uses of *mishkan* throughout the Old Testament signify the tabernacle as "dwelling place." God dwelt amidst His people in the wilderness, and His presence was symbolically manifest in the tent of meeting. The word *mishkan* places the emphasis on the representative presence of God: "And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people. I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright" (Lev 26:11-13). Hence, sin among the Israelites defiled God's "dwelling-place" (Lev 15:31; cf. Num 19:13).

Whereas the "tabernacle" was mobile, the temple was built for the particular purpose of religious worship: "...I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle" (2Sa 7:6). Solomon built it and the finished structure was known as "the house," the temple instead of the dwelling place (*mishkan*). In later literature *mishkan* is a poetic synonym for "temple": "I will not give sleep...until I find out a place for the Lord, a habitation for the mighty God of Jacob" (Psa 132:4-5). The meaning of *mishkan* was also extended to include the whole area surrounding the temple, as much as the city Jerusalem: "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High" (Psa 46:4), "the Lord loveth the gates of Zion more than all the dwellings of Jacob" (Psa 87:2).

The defilement of the city and the temple area was sufficient reason for God to leave the temple (Ezekiel 10) and to permit the destruction of His "dwelling place" by the brutish Babylonians: "They have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground" (Psa 74:7). In the Lord's providence He had planned to restore His people and the temple so as to assure them of His continued presence: "My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore" (Eze 37:27-28). John comments that Jesus Christ was God's "tabernacle": "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (Joh 1:14), and Jesus later referred to Himself as the temple: "But He spake of the temple of his body" (Joh 2:21).

In non-religious use *mishkan* is "the dwelling place" of an individual (Num 16:24), of Israel (Num 24:5), and of strangers (Hab 1:6).

The usual translation of *mishkan* in the Septuagint is *skene* ("dwelling; booth"), which is also the translation for '*ohel*, "tent." It has been suggested that the similarity in sound of the Hebrew *shakan* and the Greek *skene* influenced the translation. Another translation is *skenoma* ("tent; dwelling; lodging"). The translations in the KJV are: "tabernacle; dwelling place; dwelling; habitation."

Vine's Complete Expository Dictionary of OT Words: "Dwell" <4908>

B. Noun. *mishkan* (H4908), "dwelling place; tent." This word occurs nearly 140 times, and often refers to the wilderness "tabernacle" (Exo 25:9). *Mishkan* was also used later to refer to the "temple." This usage probably prepared the way for the familiar term *shhekinah*, which was widely used in later Judaism to refer to the "presence" of God.

Strong's Hebrew and Chaldee Dictionary of the OT: Ps 84:1, "tabernacles" <4908>

4908. מִשְׁכָּן *mishkan*, mish-kawn'; from 7931; a residence (including a shepherd's hut, the lair of animals, figuratively, the grave; also the Temple); specifically, the Tabernacle (properly, its wooden walls):—dwelleth, dwelling (place), habitation, tabernacle, tent.

(CWSO-OT) The Complete Word Study Dictionary OT (Baker/Carpenter): "tabernacles" <4908>

4908. מִשְׁכָּן *miškān*: A masculine noun meaning dwelling, tabernacle, or sanctuary. The most significant meaning of the word indicates the dwelling place of the Lord, the Tabernacle. The word is often used in Exodus to indicate the temporary lodging of God and His glory among His people, the Tabernacle (Lev. 26:11; Ps. 26:8). It is used parallel to the word meaning sanctuary or holy place in the preceding verse (Ex. 25:9, cf. v. 8). The noun is formed from the verbal root *šākan* (7931), which indicates temporary lodging (Ex. 25:9; 26:1, 6; 2 Sam. 7:6). This noun is also often found in parallel with or described by the Hebrew word for tent (Ex. 26:35; Jer. 30:18).

The Tabernacle was called the Tent of Meeting (1 Chr. 6:32[17]; see Ex. 28:43; 30:20; 40:32), for there the Lord met with His people. It was also called the Tent of Testimony (Ex. 38:21; Num. 9:15; cf. Num. 17:22, 23; 18:2), since the covenantal documents, the Ten Commandments, were lodged in the Holy of Holies. The Hebrew noun is used with the definite article in 74 of 130 times, indicating that the author expected the reader to know what Tabernacle he meant. God gave Moses the pattern of the structure for the Tabernacle (Ex. 25:9; 26:30). The Lord had His Tabernacle set up at Shiloh in Canaan, but it was later abandoned (Ps. 78:60). The word is hardly ever used regarding the later Temple of Solomon, of Ezekiel's visionary Temple (2 Chr. 29:6; Ps. 26:8; 46:4[5]; Ezek. 37:27); or the [p. 683] Lord's dwelling place in Zion (Ps. 132:5, 7). The word used most often to describe Solomon's Temple and the postexilic Temple is *bayit* (1004), meaning house.

The word also indicates the dwelling places of the Israelites and other peoples; it describes Korah's dwelling place (Num. 16:24, 27); Israel's dwelling place (Num. 24:5; Isa. 32:18; Jer. 30:18). Twice the word indicates the dwelling of the dead, i.e., the grave Jerusalem made for herself, and the abode of all classes of men (Ps. 49:11[12]; Isa. 22:16).

(CDCH) The Concise Dictionary of Classical Hebrew: Ps 84:1, "tabernacles" <4908>

139.0.6 מִשְׁכָּן n.m.—cstr. מִשְׁכָּן; sf. מִשְׁכָּנִי; pl. מִשְׁכָּנוֹת; cstr. מִשְׁכָּנוֹת (מִשְׁכָּנֵיהֶם); sf. 1—(מִשְׁכָּנֵיהֶם) מִשְׁכָּנָהּ, מִשְׁכָּנָהּ, מִשְׁכָּנָהּ. oft. (tent) Tabernacle as dwelling-place of Y, הַמִּשְׁכָּן נִשְׂאֵי bearers of the tabernacle Nm 10:17. 2. rarely, small tabernacle, within the Tabernacle proper Ex 26:13. 3. pl., temple as dwelling place of Y. Ps 43:3. 4. dwelling, dwelling place, tent of human Nm 16:24. 5. grave, viewed as a dwelling-place Is 22:16. 6. dwelling of wild ass Jb 39:6. → שָׁכַן dwell