

Walk Perfect 10, Psalm 119

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Walk Perfect, The Covenant and Multiply

Genesis 17:1-8 (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. 3 And Abram fell on his face: and God talked with him, saying, 4 As for me, behold, my covenant is with thee, and thou shalt be a father<0001> of many nations. 5 Neither shall thy name any more be called Abram<87>, but thy name shall be Abraham<85>; for a father<0001> of many nations have I made thee. 6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. 7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. 8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

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 119:1-8 (NKJV) Meditations on the Excellencies of the Word of God

¶ ALEPH

- 1 Blessed are the undefiled<8549> in the way, Who walk<1980> in the law of the Lord!
- 2 Blessed are those who keep His testimonies, Who seek Him with the whole heart!
- 3 They also do no iniquity; They walk in His ways.
- 4 You have commanded us To keep Your precepts diligently.
- 5 Oh, that my ways were directed To keep Your statutes!
- 6 Then I would not be ashamed, When I look into all Your commandments.
- 7 I will praise You with uprightness of heart, When I learn Your righteous judgments.
- 8 I will keep Your statutes; Oh, do not forsake me utterly!

Revelation 1:8 (NKJV) 8 “I am the Alpha and the Omega, the Beginning and the End,” says the Lord, “who is and who was and who is to come, the Almighty.”

Wiersbe's Expository Outlines on the OT and NT:

(WEO-ES) Bosquejos Expositivos de la Biblia AT y NT (Warren W. Wiersbe): Salmo 119:1-176

De muchas maneras este salmo es especial. Es el más largo (176 versículos) y es un acróstico que sigue las letras del alfabeto hebreo. En la mayoría de las ediciones de la Biblia, las veintidós secciones de este salmo están encabezadas por las letras sucesivas del alfabeto griego (Alef, Bet, Guímel, etc.). En la Biblia hebrea cada versículo de una sección empieza con esa letra hebrea. Por ejemplo, los versículos de la sección «alef» (vv. Sal 119:1-8) empiezan con la letra «alef». La sección «tet» (vv. Sal 119:65-72) se encuentra a partir del versículo Sal 119:67 con «Til» y versículo Sal 119:71 con «Tis». Los judíos lo hacían como ayuda para memorizar las Escrituras y así meditar en la Palabra de Dios.

No sabemos quién escribió este salmo, aunque el escritor se refiere a sí mismo varias veces. Sufría porque amaba la ley de Dios (vv. Sal 119:22; Sal 119:50-53; Sal 119:95; Sal 119:98; Sal 119:115), sin embargo estaba determinado a obedecerla costara lo que costara. Todos los versículos, excepto cinco, mencionan de una manera u otra la Palabra de Dios. Las excepciones son los versículos Sal 119:84; Sal 119:90; Sal 119:121-122 y Sal 119:132. En cada versículo se hace referencia a Dios. El número 8 aparece en todo el salmo. Cada sección tiene ocho versículos; se mencionan ocho nombres especiales para la Palabra de Dios; se dan ocho símbolos para la Palabra; el creyente tiene ocho responsabilidades con la Palabra. La palabra «ocho» en el hebreo literalmente significa «abundancia, más que suficiente»; es el número de nuevos comienzos. Es como si el escritor estuviera diciendo: «La Palabra de Dios es suficiente. Si tiene las Escrituras, eso es todo lo que necesita para la vida y la piedad». En verdad la Biblia nos señala a Cristo; Él es la Palabra Viva sobre quien la Palabra escrita habla. En cierto sentido el Sal 119:1-176 es una prolongación del Sal 19:7-11. Nótese los ocho títulos básicos de la Biblia en los primeros nueve versículos del salmo: ley de Jehová, testimonios, caminos, preceptos, estatutos, mandamientos, juicios y palabra. Estos se repiten muchas veces en todo el salmo.

Accordance Bible Commentary Review: "Warren Wiersbe's BE Series"

JAN 13, 2015 RICHARD MANSFIELD,

<https://www.accordancebible.com/Be-Series-Warren-Wiersbe/>

After I was asked to teach a Bible study on James, I first read through the entire book in my Bible before I ever consulted Wiersbe or any other commentaries or helps (a good practice to this day!). I was troubled by James 1:4, which read in my translation of choice at the time (the 1977 New American Standard) this way:

And let endurance have its perfect result, that you may be perfect and complete, lacking in nothing.

My issue was with that word perfect, which I knew I was not and didn't feel I ever would be. I had never had a Greek class, so I had no understanding of the underlying word (τέλειος/teleios) which some translations, such as the NIV, better translated as mature. Fortunately, Wiersbe was able to help me understand the concept that James was trying to get across. In the aptly named Be Mature, Wiersbe explained:

But James was not discussing an array of miscellaneous problems. All of these problems had a common cause: spiritual immaturity. These Christians simply were not growing up. This gives us a hint as to the basic theme of this letter: the marks of maturity in the Christian life. James used the word perfect several times, a word that means "mature, complete" (see James 1:4, 17, 25; 2:22; 3:2). By "a perfect man" (James 3:2) James did not mean a sinless man, but rather one who is mature, balanced, grown-up.

(CEN-BC) CrossEyedNed's Bible Commentary: Gen 17:12, "eight" <>()

The number "Eight" is the number for The New Creation.

Not flesh, but Spirit.

James 1:1-4 (NKJV) 1 James, a bondservant of God and of the Lord Jesus Christ, To the twelve tribes which are scattered abroad: Greetings. 2 My brethren, count it all joy when you fall into various trials, 3 knowing that the testing of your faith produces patience. 4 But let patience have its perfect work, that you may be perfect{τέλειοι}<5046> and complete{δλόκληροι}<3648>, lacking nothing.

Strong's Greek Dictionary of the NT: "perfect" {τέλειοι}<5046>

5046. τέλειος teleios, tel'-i-os; from 5056; complete (in various applications of labor, growth, mental and moral character, etc.); neuter (as noun, with 3588) completeness: — of full age, man, perfect.

Vine's Complete Expository Dictionary of NT Words: "perfect" {τέλειοι}<5046>

MAN

5. *teleios* (τέλειος, 5046), perfect, is translated "men" in 1 Cor. 14:20, RV marg., "of full age," KJV marg., "perfect, or, of a ripe age." See PERFECT.

Note: In many cases the word "man" is combined with an adjective to translate one word in the original. These will be found under various other headings.

Vine's Complete Expository Dictionary of NT Words: "perfect" {τέλειοι}<5046>

AGE, B. Adjectives.

2. *teleios* (τέλειος, 5046), "complete, perfect," from *telos*, "an end," is translated "of full age" in Heb. 5:14, KJV (RV, "fullgrown man").

Note: In Mark 5:42, RV, "old," KJV, "of the age of," is, lit., "of twelve years." For "of great age," Luke 2:36, see STRICKEN. For "of mine own age, Gal. 1:14, RV, see EQUAL, B, No. 2.

1 Corinthians 13:9-13 (NKJV) 9 For we know in part and we prophesy in part. 10 But when that which is perfect{τέλειον}<5046> has come, then that which is in part will be done away. 11 When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. 12 For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known. 13 And now abide faith, hope, love, these three; but the greatest of these is love.

Strong's Greek Dictionary of the NT: "perfect" {τελείως}<5049>

5049. τελείως *teleios*, tel-i'-oce; adverb from 5046; completely, i.e. (of hope) without wavering: — to the end.

Vine's Complete Expository Dictionary of NT Words: "perfect" {τέλειοι}<5049>

PERFECT (Adjective and Verb), PERFECTLY

A. Adjectives.

1. *teleios* (τελείως, 5049) signifies "having reached its end" (*telos*), "finished, complete perfect." It is used (I) of persons, (a) primarily of physical development, then, with ethical import, "fully grown, mature," 1 Cor. 2:6; 14:20 ("men"; marg., "of full age"); Eph. 4:13; Phil. 3:15; Col. 1:28; 4:12; in Heb. 5:14, RV, "fullgrown" (marg., "perfect"), KJV, "of full age" (marg., "perfect"); (b) "complete," conveying the idea of goodness without necessary reference to maturity or what is expressed under (a) Matt. 5:48; 19:21; Jas. 1:4 (2nd part); 3:2. It is used thus of God in Matt. 5:48; (II), of "things, complete, perfect," Rom. 12:2; 1 Cor. 13:10 (referring to the complete revelation of God's will and ways, whether in the completed Scriptures or in the hereafter); Jas. 1:4 (of the work of patience); v. 25; 1 John 4:18.¶

Strong's Greek Dictionary of the NT: "complete" {όλόκληρος}<3648>

3648. όλόκληρος *holokleros*, hol'-ok'-lay-ros; from 3650 and 2819; complete in every part, i.e. perfectly sound (in body): — entire, whole.

Vine's Complete Expository Dictionary of NT Words: "complete" {όλόκληρος}<3648>

ENTIRE

holokleros (όλόκληρος, 3648), "complete, sound in every part" (*holos*, "whole," *kleros*, "a lot," i.e., with all that has fallen by lot), is used ethically in 1 Thess. 5:23, indicating that every grace present in Christ should be manifested in the believer; so Jas. 1:4.¶ In the Sept. the word is used, e.g., of a "full" week, Lev. 23:15; of altar stones unhewn, Deut. 27:6 and Josh. 8:31; of a "full-grown" vine tree, useless for work, Ezek. 15:5; of the "sound" condition of a sheep, Zech. 11:16.

The corresponding noun *holokleria* is used in Acts 3:16, "perfect soundness."¶ The synonymous word *teleios*, used also in Jas. 1:4, "perfect," indicates the development of every grace into maturity.

The Heb. *shalom*, "peace," is derived from a root meaning "wholeness." See, e.g., Isa. 42:19, marg., "made perfect," for text, "at peace"; cf. 26:3. Cf. also Col. 1:28 with 2 Pet. 3:14.