

## **Walk Perfect 11, Psalm 119, Love for The Word**

20140917ac\_105a SOC 105 (20190418)i

### **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.”

### Nelson's New Illustrated Bible Commentary: Psalms 119

Psalm 119, a wisdom psalm, is the premier song about the Torah (Ps. 19). It celebrates the Word of God in a way that is almost exhaustive. This very lengthy poem is an acrostic: For each of the twenty-two consonants in the Hebrew alphabet, there are eight verses beginning with that letter. Within the psalm, eight words for God's Law occur again and again: law; testimonies; promise; precepts; statutes; commandments; judgments; word. The psalm uses the full meaning of all these words as it elaborates on the application of the Law of God to both daily life and Israel's destiny. The Law is specific and general, directive and restrictive, liberating and opening, gracious and solemn—it is as complex as the Lord who gave it. The Law is never considered a curse; it is always seen as a gift from God. The cumulative effect of this lengthy celebration of the Word of God is impressive: the psalmist cannot stop praising God for His mercy and goodness in providing His people with instructions for living.

### Believer's Bible Commentary (William McDonald): Psalms 119:1-176

#### Psalm 119: All About the Bible

This has been called the golden alphabet of the Bible. The reason is that it is divided into twenty-two sections, one for each letter of the Hebrew alphabet. Each section has eight verses and every verse in a section begins with the corresponding Hebrew letter. Thus in the Hebrew, every verse in the first section begins with Aleph; in the second section every verse begins with Beth; and so on.

In the NKJV, all but four verses in this longest Psalm contain some title or description of the Word of God. The four exceptions are verses 84, 121, 122 and 132. The names used to describe God's Word are: law, testimonies, ways, precepts, statutes, commandments, ordinances, word(s), promise, judgments, faithfulness, appointment, justice and commands.

By using the alphabet in this acrostic form, Ridout feels that the writer may have been suggesting that "all the possibilities of human language are exhausted in setting forth the fullness and perfection of the Word of God." We have a similar suggestion in the NT. Our Lord speaks of Himself as the Alpha and Omega (Rev 1:8). These are, of course, the first and last words of the Greek alphabet. The thought is that He is everything of goodness and perfection that can be expressed by every letter of the alphabet, arranged in every possible combination.

No two verses in the Psalm say exactly the same thing. There is some different shade of meaning in every one.

Concerning the 119th Psalm, C. S. Lewis said:

The poem is not, and does not pretend to be, a sudden outpouring of the heart like, say Psalm 18. It is a pattern, a thing done like embroidery, stitch by stitch, through long, quiet hours, for love of the subject and for the delight in leisurely, disciplined craftsmanship.

### Ryrie Study Bible Notes: Psalms 119

...This Psalm communicates the idea that the Word of God contains everything that man needs to know. ...

### Comentario Bíblico Mundo Hispano: Salmo 119

...

Camino y andan destacan que el salmista habla de un estilo de vida, no sólo un sentimiento pasajero. Este camino es íntegro, “completo” o “perfecto” (en sentido de madurez) y se basa en la ley, lo que Dios ha revelado. Desde el principio el salmista combina la Palabra de Dios con los hechos de la vida cotidiana. La comunión con Dios se realiza por el amor a su Palabra que es el medio que el Espíritu Santo usa para comunicarse con el espíritu de la persona.

*Reference to Spurgeon's Treasury of David Psalm 119.*

### Spurgeon's Treasury of David (Psalms) by Charles Haddon Spurgeon: Psalms 119:2

**Verse 2. Blessed are they that keep his testimonies.** What! A second blessing? Yes, they are doubly blessed whose outward life is supported by an inward zeal for God's glory. In the first verse we had an undefiled way, and it was taken for granted that the purity in the way was not mere surface work, but was attended by the inward truth and life which comes of divine grace. Here that which was implied is expressed. Blessedness is ascribed to those who treasure up the testimonies of the Lord: in which is implied that they search the Scriptures, that they come to an understanding of them, that they love them, and then that they continue in the practice of them. We must first get a thing before we can keep it. In order to keep it well we must get a firm grip of it: we cannot keep in the heart that which we have not heartily embraced by the affections. God's word is his witness or testimony to grand and important truths which concern himself and our relation to him: this we should desire to know; knowing it, we should believe it; believing it, we should love it; and loving it, we should hold it fast against all comers. There is a doctrinal keeping of the word when we are ready to die for its defence, and a practical keeping of it when we actually live under its power. Revealed truth is precious as diamonds, and should be kept or treasured up in the memory and in the heart as jewels in a casket, or as the law was kept in the ark; this however is not enough, for it is meant for practical use, and therefore it must be kept or followed, as men keep to a path, or to a line of business. If we keep God's testimonies they will keep us; they will keep us right in opinion, comfortable in spirit, holy in conversation, and hopeful in expectation. If they were ever worth having, and no thoughtful person will question that, then they are worth keeping; their designed effect does not come through a temporary seizure of them, but by a persevering keeping of them: “in keeping of them there is great reward.”

John Gill's Expositor: Psalms 119

INTRODUCTION TO PSALM 119

This psalm is generally thought to be written by David, but when is uncertain; very probably towards the decline of life; and, as some think, for the sake or his son Solomon. It seems to be a collection of observations on the word of God and its precepts, the usefulness and excellency of it, he had made in the course of his life; interspersed with various petitions for the grace of God, to enable him to observe it. The psalm is a very extraordinary one; partly on account of the unusual length of it, it being more than double the length of the longest psalm in the whole book; and partly on account of its curious composition. It consists of twenty two parts, according to the number of the letters in the Hebrew alphabet; the names of which letters stand between each part; and every part consists of eight verses, all of which begin with the same letter: thus, for instance, the first eight verses begin with the letter א, "aleph", and the second eight verses begin with the letter ב, "beth", and so on throughout; hence the Masorah calls this psalm the Great Alphabet. This the psalmist did, perhaps to excite attention to what he said, and also to help the memory. And it is observable that there are very few verses in the whole, not more than one or two, but what has something in it concerning the word of God, and its precepts and ordinances; there are nine or ten different words used relative to it, which signify much one and the same thing; as laws, statutes, judgments, testimonies, &c. Luther (m) observes, that neither Cicero, nor Virgil, nor Demosthenes, are to be compared with David for eloquence, as we see in the hundred nineteenth Psalm, where he divideth one sense and meaning into twenty two sorts. And it may also be remarked, that there is nothing in it concerning the tabernacle worship, or the rites and ceremonies of the legal dispensation; so that it seems to be calculated for, and is suited to, the word of God, and the ordinances of it, as we now have them in their full perfection: and the design of the whole is to show the fervent affection the psalmist had for the word of God, and to stir up the same in others.

(m) Mensal. Colloqu. c. 32. p. 365.

## **Supplemental Material**

(JSB) Jewish Study Bible: Ps 119

**Psalm 119:** This is the longest Psalm, indeed the longest ch in the Bible. It is comprised of an eight-fold alphabetic acrostic. Comparable to it is an Akkadian text, the “Babylonian Theodicy,” an eleven-fold acrostic of 297 lines, not alphabetic Akkadian had no alphabet but spelling out the author’s name and occupation. Many earlier critical scholars considered this psalm monotonous and devalued its emphasis on “law.” More recently, the skill of the poet in composing this tour de force has been appreciated. For example, there are eight main words used for “torah” (their English translations include: *word, law, commandment, rules, decree, precepts, teaching*), corresponding to the eight-fold acrostic; approximately 176 of these synonyms are found in the 176 vv. of the psalm (noted as early as Ibn Ezra and Radak). Why the author chose eight, rather than a more common number like seven, is unknown. It is difficult to know exactly how to translate “torah” and its synonyms in this psalm. The psalm is postexilic (even Ibn Ezra hints that it is non-Davidic in authorship), and certainly may know a canonized Torah; on the other hand, it is closely connected to wisdom texts, where “torah” often means the teaching of the wise (see, e.g., Prov. 28:7, “An intelligent son heeds instruction [‘torah’]”). Neither of these understandings of “torah” quite fits: the origin of torah in the psalm is clearly with God, yet it does not come from Sinai, and Moses as intermediary is never mentioned.

...

The psalmist’s depiction of “torah” is unique and verges on the mystical. He *clings* (“d–b–k”) to it a very strong term, often with sexual connotations (see, e.g., Gen. 2:24; 34:3, and compare the later Jewish conception of “devekut,” “clinging” to God). What is most remarkable is that a close relationship to Torah replaces a close relationship with God, and that in general, “torah” as a manifestation of the deity supplants God. For example, the “torah” rather than God is the source of life (vv. 50, 93). In Ps. 18:29 and its parallel in 2 Sam. 22:29, God is the psalmist’s “light” (“ner”), but in v. 105, “Your word is a lamp to my feet, a light for my path.” God’s “deliverance” is not understood as coming from divine intervention to save the psalmist, but from God’s words (v. 123): “My eyes pine away for Your deliverance, for Your righteous words” (author’s translation). Other examples of this transformation from God to “torah” are noted below. V. 135 captures the psalm’s unique and innovative understanding of Torah. Like the priestly blessing (Num. 6:25), it is interested in having God shine His face, but this is expressed not through God’s shining face, but through Torah (v. 135): “Show favor to Your servant [lit. “shine Your Face upon Your servant”], and teach me Your laws.”

The celebration of “torah” ends with a final stanza in which the psalmist petitions to be granted understanding of the very “torah” that he has been extolling throughout the poem. Though they predominate at the end, petitionary elements are interspersed throughout the psalm (vv. 8, 10, 17, etc.).

(Hermeneia2 OT) A Critical and Historical Commentary on the Bible (OT): Ps 119

**'Alep Strophe** (vv. 1–8)

The first bicolon in v. 1 indicates the theme of the 'alep strophe (vv. 1–8): it is a beatitude in praise of a way of life in/according to YHWH’s Torah. The last bicolon draws the conclusion: it is a solemn declaration by the person praying the psalm that he or she will obey YHWH’s statutes, combined with a petition to YHWH not to abandon him or her on his life’s journey.

## **Exposition**

- 1–4 Like the Torah psalms 1 and 112, Psalm 119 also begins with a beatitude. Here it is doubled (vv. 1a, 2a) and formulated in the plural. Those are here celebrated as happy whose way of life is therefore “perfect” in YHWH’s eyes (adoption of the Priestly document’s characterization of Noah [cf. Gen 6:9] and Abraham [cf. Gen 17:1], as well as an allusion to the conditions for admission to the sanctuary or the presence of God [cf. Pss 15:2; 84:12]), because it is a path in or according to YHWH’s Torah. The “perfect, blameless” path is, as the way of solidary righteousness, likewise an ideal life in the wisdom tradition (cf. Prov 11:20; 13:6), which is theocentrically focused in our psalm, inasmuch as v. 2 spells out this ideal as “seeking YHWH with one’s whole heart” (Deuteronomic language: cf. especially Deut 4:29; 6:4–5; 26:16) and observing YHWH’s (covenantal) testimonies (cf. Ps 25:10). ... (In Deut 30:16, “walking in his ways” is explicitly described as the fulfillment of the “love commandment” in Deut 6:5.) A precise and complete (v. 4: **תְּאַנְּבָד**, “diligently = wholly and very exactly”) keeping of the commandments, whose enlivening power and character as promise are grounded in the fact that YHWH himself (v. 4a: stressed personal pronoun: “you, yes you yourself”; the shift in the direction of discourse here represents an emphasis) has given them, “is not a goal to which the way should lead, but is a definition of the content of the way itself.... . For the one praying, this is what is central, that the fulfillment of all the individual commandments gathers life into a single, complete way of life.”<sup>31</sup> (Amir, “Psalm 119,” 17.)
- 5–8 While vv. 1–4 celebrate the ideal image of perfection as the utmost happiness of a human life and—in accordance with the *Sitz im Leben* of the beatitude formula (see above on Psalm 112)—appealingly exhorts to a decision in favor of this way of life, in vv. 5–8 the one praying is thus confronted with his own real life. On the one hand, he wants to realize this ideal because if he does so he will not be put to shame, but, on the other hand, he is aware that his way of life does not always correspond to this ideal. Therefore this section begins with the emphatic desire of the “I” that “his ways” (the plural evokes the multifacetedness of the life situation, with its opportunities and liabilities) may be solid, steadfast, and direct (v. 5a): the “uncertainty here is not about the course of this way, but about the petitioner’s personal ability to hold to it consistently” and deviate neither to the right nor to the left (cf. Deut 5:32; Josh 1:7; Prov 4:26). This directness in following YHWH’s Torah is, according to Josh 1:7, the precondition for living a successful life—and not “being put to shame,” that is, failing (for this motif, in light of the shaming of the wicked and evildoers, cf. especially Pss 6:11; 35:26; 40:15 = 70:3; 83:18). The precondition for this is that the petitioner have “an eye on” YHWH’s commandments (v. 6b), that is, that he occupy himself with them, reflecting and meditating on them, and in fact, so to speak, use them as the compass for his way of life. The seventh verse of this strophe summarizes: meditation on YHWH’s Torah, whose basic principle and development is righteousness (v. 7b)—which *thus* and *therefore* leads to the true joy of life (cf. vv. 1–2)—impels the one praying to thanksgiving (*tōddā*) for this saving gift (v. 7a). The last verse, finally, draws the conclusion: v. 8a emphasizes the petitioner’s option to obey these life-supporting statutes; v. 8b pleads—apparently in view of his knowledge of his own limitations and the experience of being far from God, even abandoned by God (cf. the opening lament in the psalms of lament, for example, Pss 13:2; 22:2, and elsewhere)—that God will not abandon him “utterly” or “altogether.”

(JSB) Jewish Study Bible: Ps 119 (1st Paragraph of my copied notes)

**Psalm 119:** This is the longest Psalm...

... Why the author chose eight, rather than a more common number like seven, is unknown. ...

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

(CEN-BC) Comentario Bíblico de CrossEyedNed: Gen 17:12, "eight" <>()

The number “Eight” is the number for “The New” who Christ is. It represents “The New,” i.e. New Creation, New Man, etc.

Not flesh, but Spirit.

(Easton) Easton's Revised Bible Dictionary: “eight” {Results in Contents}

**Ark:** Noah’s ark, a building of gopher-wood,... ...It was intended to preserve certain persons and animals from the deluge which God was about to bring over the earth. It contained eight persons (Gen. 7:13; 2 Pet. 2:5), and of all “clean” animals seven pairs, and of “unclean” one pair, and of birds seven pairs of each sort (Gen. 7:2, 3)

**Isaac:** laughter. (1) Israel, or the kingdom of the ten tribes (Amos 7:9, 16).

(2.) The only son of Abraham by Sarah. He was the longest lived of the three patriarchs (Gen. 21:1-3). He was circumcised when eight days old (Gen 21:4-7); and when he was probably two years old a great feast was held in connection with his being weaned.

**Jesse:** firm, or a gift, a son of Obed, the son of Boaz and Ruth (Ruth 4:17, 22; Matt. 1:5, 6; Luke 3:32). He was the father of eight sons, the youngest of whom was David (1 Sam. 17:12). The phrase “stem of Jesse” is used for the family of David (Isa. 11:1), and “root of Jesse” for the Messiah (Isa. 11:10; Rev. 5:5). ...

**Elisha:** God his salvation, the son of Shaphat of Abel-meholah, who became the attendant and disciple of Elijah (1 Kings 19:16-19). ...He went over to him, threw over his shoulders his rough mantle, and at once adopted him as a son, and invested him with the prophetic office (comp. Luke 9:61, 62). Elisha accepted the call thus given (about four years before the death of Ahab), and for some seven or eight years became the close attendant on Elijah till he was parted from him and taken up into heaven. During all these years we hear nothing of Elisha except in connection with the closing scenes of Elijah’s life. ...

**Tabernacles, Feast of:** the third of the great annual festivals of the Jews (Lev. 23:33-43). It is also called the “feast of ingathering” (Ex. 23:16; Deut. 16:13). It was celebrated immediately after the harvest, in the month Tisri, and the celebration lasted for eight days (Lev. 23:33-43). During that period the people left their homes and lived in booths formed of the branches of trees. The sacrifices offered at this time are mentioned in Num. 29:13-38. It was at the time of this feast that Solomon’s temple was dedicated (1 Kings 8:2). Mention is made of it after the return from the Captivity. This feast was designed (1) to be a memorial of the wilderness wanderings, when the people dwelt in booths (Lev. 23:43), and (2) to be a harvest thanksgiving (Neh. 8:9-18). ...