

Walk Perfect 03

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Walk Perfect, The Covenant and Multiply

Genesis 17:1-4 (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 15:1-5 (AV) 1 «A Psalm of David.» LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? 2 He that walketh<1980> uprightly<8549>, and worketh righteousness, and speaketh the truth in his heart. 3 He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. 4 In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. He that sweareth to his own hurt, and changeth not. 5 He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

Psalms 15:1-2 (AV) 1 «A Psalm of David.» LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? 2 He that walketh<1980> uprightly<8549>, and worketh righteousness, and speaketh the truth in his heart.

(Bullinger) The Companion Bible (E. W. Bullinger): Psalm 15:1

LORD. Hebrew. *Jehovah*. App-4.

tabernacle = tent: i.e. dwelling, or home. Some codices, with one early printed edition, read "tents"; plural of majesty = Thy heavenly home. See App-40.

dwell = abide continually. Figure of speech *Anabasis*. App-6.

holy hill = holy mountain: i.e. Mount Zion; the type of the heavenly kingdom.

Adam Clarke's Commentary: Psalm 15:1

Verse 1. *Lord, who shall abide in thy tabernacle?* The literal translation of this verse is, "Lord, who shall sojourn in thy tabernacle? who shall dwell in the mountain of thy holiness?" For the proper understanding of this question we must note the following particulars: —

1. The tabernacle, which was a kind of moveable temple, was a type of the Church militant, or the state of the people of God in this world.
2. Mount Zion, the holy mount, where the temple was built, was the type of the kingdom of heaven. There the ark became stationary, and was no longer carried about from place to place; and the whole was typical of the rest that remains for the people of God.
3. The TABERNACLE was a temporary and frequently-removed building, carried about from place to place, and not long in any one place. Concerning this it is said: מִי יָגוּר *mi yagur*, "Who shall lodge, or sojourn," there? It is not a residence, or dwelling-place, but a place to lodge in for a time.
4. The TEMPLE was a fixed and permanent building; and here it is inquired, מִי יֵשֶׁב *mi yiscon*, "Who shall dwell, abide," or have his permanent residence, there? 5. The tabernacle being a migratory temple, carried about on the shoulders of the priests and Levites, there was no dwelling there for any; they could but lodge or sojourn.
6. The temple being fixed, the priests, Levites, &c., became permanent occupiers. There was no lodging or sojourning, but permanent residence for all connected with it.
7. The tabernacle is, therefore, a proper type of the Church militant, wandering up and down, tossed by various storms and tempests; the followers of God, having here no continuing city; sojourning only on earth to get a preparation for eternal glory.

8. The temple is also a proper type or emblem of the Church triumphant in heaven. "Here the wicked cease from troubling, and the weary are at rest." It is the dwelling-place the eternal residence, of all who are faithful unto death, who are made pillars in that temple of God, to go no more out for ever.

The questions therefore are, 1. Who can be considered a fit member of the Church of Christ here below? and, 2. Who shall be made partakers of an endless glory? In answer to these questions, the character of what we may term a true Israelite, or a good Christian, is given in the following particulars:-- ...

Psalms 97:1-2 (AV) 1 The LORD reigneth; let the earth rejoice; let the multitude of isles be glad thereof. 2 Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.

Psalms 97:4-6 (AV) 4 His lightnings enlightened the world: the earth saw, and trembled. 5 The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth. 6 The heavens declare his righteousness, and all the people see his glory.

Jeremiah 23:5-6 (AV) 5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. 6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

Psalms 14:1-3 (AV) 1 «To the chief Musician, A Psalm of David.» The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. 2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. 3 They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.

Psalms 53:1-3 (AV) 1 «To the chief Musician upon Mahalath, Maschil, A Psalm of David.» The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good. 2 God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. 3 Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one.

Romans 10:1-4 (AV) 1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. 2 For I bear them record that they have a zeal of God, but not according to knowledge. 3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. 4 For Christ is the end of the law for righteousness to every one that believeth.

Romans 3:9-12 (AV) 9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; 10 As it is written, There is none righteous, no, not one: 11 There is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

Romans 3:19-28 (AV) 19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. 20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. 21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God; 24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. 27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. 28 Therefore we conclude that a man is justified by faith without the deeds of the law.

Genesis 32:9-10 (AV) 9 And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: 10 I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

Psalms 16:1-3 (AV) 1 «Michtam of David.» Preserve me, O God: for in thee do I put my trust. 2 O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee; 3 But to the saints that are in the earth, and to the excellent, in whom is all my delight.

(ASV) O my soul, thou hast said unto Jehovah, Thou art my Lord: I have no good beyond thee.

(BBE) O my soul, you have said to the Lord, You are my Lord: I have no good but you.

(ESV) I say to the LORD, "You are my Lord; I have no good apart from you."

(GW) I said to the LORD, "You are my Lord. Without you, I have nothing good."

(ISV) I told the LORD, "You are my master, I have nothing good apart from you."

(JUB) I said unto the LORD, Thou art my goodness: I have no goodness apart from thee;

(LEB) Oh my soul you have said to Yahweh, "You are my Lord. I have no good apart from you."

(MKJV) Oh my soul, you have said to Jehovah, You are my Lord; I have no goodness apart from You.

(TLV) I said to Adonai: "You are my Lord—I have no good apart from You."

(WEB) My soul, you have said to Yahweh, "You are my Lord. Apart from you I have no good thing."

Comentario Bíblico Mundo Hispano: Psalm 15:1

SALMO 15 : SALMO LITURGICO Y DIDACTICO

Este Salmo es semejante al 24, habla de las exigencias éticas de entrar en la presencia de Dios. Si fue escrito por David, pudo haber sido cuando trasladó el arca a Jerusalén (2Sa 6:1-23). La respuesta a la pregunta inicial puede dividirse en diez condiciones éticas, quizá inspiradas en el Decálogo. Aunque no hay correspondencia formal con los Diez Mandamientos, representan la misma ética.

1. ¿Quién puede entrar?, v. 1

Tabernáculo y santo monte simbolizan la presencia protectora y la comunión con Dios. El Salmo sin duda fue usado por los hebreos en su peregrinaje al templo en Jerusalén. Dios pide requisitos éticos para entrar en comunión con él. En esto era muy diferente de los dioses contemporáneos; y ¡qué diferencia de sistemas éticos hoy día también!

Believer's Bible Commentary (William McDonald): Psalms 15:1-5

The Man God Chooses

15:1 The individual God chooses as His companion is the subject of Psalm 15. Although it does not say so in this Psalm, the basic qualification for entrance into God's kingdom is to be born again. Apart from the new birth, no one can see or enter the kingdom. This birth from above is experienced by grace, through faith, and takes place completely apart from any meritorious works on man's part.

Taken by itself, the Psalm seems to imply that salvation is somehow connected with a man's righteous character or noble deeds. But taken with the rest of Scripture, it can only mean that the kind of faith that saves is the same kind of faith that results in a life of holiness. Like James in his Epistle, David is here saying that genuine faith in the Lord results in the kind of good works described in this Psalm.

Incidentally, the Psalm does not profess to give a complete catalog of the virtues of the citizen of Zion. The portrait is suggestive but certainly not exhaustive.

(BK) Bible Knowledge Commentary: Psalms 15:1

A. The question: Who may abide? (15:1)

15:1. David pondered the matter of who may dwell in the Lord's sanctuary (the tabernacle), located on the holy hill, that is, Zion, the City of David (cf. 2 Sam. 6:10-12, 17 and comments on Ps. 2:6). The question is concerned with who was eligible to be a "guest" of the Lord and live in the place where His presence rested. It was a spiritual question: who can draw near to God and worship in His dwelling place?

B. The answer: The righteous may abide (15:2-5)

15:2a-b. The question in verse 1 is answered in summary fashion first (v. 2a-b) with two descriptions, and then delineated (vv. 2c-5) with an additional eight. The acceptable person is one whose walk is (a) blameless. Also his actions are (b) righteous. The metaphor of the "walk" is used throughout the Bible for one's pattern of life and conduct (cf. 1:1). "Blameless" (תָּמִים) means complete, sincere, or perfect. A blameless person lives in obedience to God and maintains a life of integrity. His activities are in harmony with God's standards, that is, they are righteous. David thus declared that if someone were to go into the presence of the Lord in Zion, he must be an obedient and righteous servant. The wicked and the hypocritical did not belong in the sanctuary.