

A Perfect Heart

(Go To Meeting)

Eduardo Elizondo—December 31, 2022

We're going study what the Bible says about the perfect heart. It all started when studying one day with one Proverb in particular that caught my attention: Prov. 28

When I read this Proverb, it struck me in an odd way. I was trying to understand a couple of things about this Proverb. I was trying to understand a couple of things about this Pro. 28 and cover some other things once we get into the meaning of some words.

Full disclosure, I'm going to mention some of the meanings of Hebrew words and I'm not a Hebrew scholar by any stretch of the imagination. I have never really studied Hebrew in-depth, this is just a study of the words from Strong's Concordance, which is linked to the Faithful Version (afaithfulversion.org). It's a very limited view, but it does bring some things to light when we study these verses. How can some of these things be?

Hopefully we will see, once we get into the meaning of a couple of small words in Hebrew will maybe help us see a bigger picture of **what it is to have a perfect heart?** What could it possibly mean? This message is not going to cover the subject of a perfect heart in it's entirety; it's a very vast subject. But at least we can see some things, glean some things for studying together these words.

Proverbs 28:10: "Whoever causes **the righteous man to go astray** in an evil way, **he himself shall fall into his own pit**, but the upright shall inherit good."

The question that came up when reading this—to me this was very intriguing Proverb—because it says, "**Whoever causes the righteous man to go astray in an evil way...**"

The very first thing that jumped out here was that *the righteous man can go astray in an evil way*, and it can be caused by someone else. Then the focus shifts to that person that cause the righteous man to go astray, "**...he himself shall fall into his own pit...**"

He talking about the Law of God that many people in other religions or no religion, they call it 'karma' or other things. But we know that it's the Laws of God. When somebody is causing the righteous man to go astray in an evil way, that person is going to fall into his own pit. He's acting badly, instead of following the righteous man, instead of joining the righteous man, ***he's causing him to go astray!***

Now, whether through ignorance or willingly, we don't know; it doesn't even say that. It says that if somebody is causing the righteous man to go astray in an evil way, ***that person will fall into his own pit!*** That is very interesting.

Then at the end he says, "...but **the upright shall inherit good.**" Thank got me questioning: What is the difference... We understand the comparison. It's talking first about "**he himself shall fall into his own pit**"; it's talking about the one who is causing the righteous man to go astray.

So, comparing that man who is causing someone else to go astray to the upright, who shall inherit good while ***the one who causes the righteous man to go astray in an evil way, shall fall into his own pit!***

But it doesn't really say about this person who is causing the righteous man to go astray that that person is necessarily evil himself. He could be, because if it's intentional it's definitely evil. It's causing this righteous person to go astray.

But if it's through ignorance it many not be that it's evil, it may be that it's just ignorant and blinded. It doesn't categorize this; there are three people:

1. the righteous man
 2. the one who causes the righteous man to go astray
 3. the upright
- How can the righteous man go astray in an evil way, if that man is righteous?
 - How is it that the upright shall inherit good?
 - Is there a difference between the righteousness and the upright?

That's where I started investigating a little bit more about what these words mean.

- What does the word *righteous* mean?
- What does the word *upright* mean?

These are two different words in the Hebrew.

- the word for *righteous* is 'yaw shawr'
- the word for *upright* is 'taw meem'

We all understand that Strong's Concordance is extremely limited and we shouldn't use it to establish doctrine. I'm not trying here to establish doctrine, just to get a little bit more

understanding about if there's a different understanding between the *just* and the *upright*. Then we're going to be talking about what is the *perfect heart*, because the Bible talks about that. But it's in the context of how this study came about and I just wanted to share this with you. This word for righteous 'yaw shawr' means:

- straight
- upright
- correct
- right
- level

Many meanings you can look them up: afaithfulversion.org; click on the word and you will see the Greek/Hebrew and meanings, etc.

Righteous means, in this case, someone who is *straight forward, correct and right*. It's interesting because in Strong's one of the definitions is *upright!* So, in a sense it's like the same thing, just using a different word. We will leave it at that.

There's another word for the word *upright* later on. So, the first one is 'yaw shawr' and the second one is 'taw meem.'

The definition is different than that of 'yaw shawr,' which really implies *straight, correct, right*. It implies that this person is doing righteousness. The second one that says *upright*—'taw meem'—the definition is different. It means:

- complete
- whole
- entire
- sound
- heartfelt
- wholesome
- unimpaired
- innocent
- having integrity.

This is very interesting. One of the definitions, according to Strong's, is what is *complete or entirely in accord with truth and fact*. It's a little different, because even though one of the definitions of 'yaw shawr' is upright, the word *upright* has another meaning 'taw meem,' which means *complete, entire, with integrity*, which the word *integrity* comes from the word 'integer' that means *whole, a whole number, an integer number*.

How is it that *the righteous man* can go astray in an evil way? **It says that he can!** But the *upright* shall inherit good. So, is there a difference between these two? Is there a difference between 'yaw shawr' and 'taw meem'? *On the surface there*

looks like there is! The one looks like it has to do with the things that one does

Just look at the difference in these definitions again it gives the impression that 'the righteous' is talking about *straight, correct, right*, but 'upright' has a different meaning, which has to do with *complete, wholesome, entire*; it's just a different meaning.

It is very, very interesting to study that, because we're going to read some other verses and we're going to ask some other questions. But is there a difference? Everybody can study on their own. Is there a difference between the *righteous* and the *upright* in this case? Or is there a difference between 'yaw shawr' and 'taw meem.' On the surface it looks like there is. One has to do more with the ***things that one does and believes***, and therefore, the more that one becomes: righteous. But the other one has to do with really ***a completeness*** of that person.

The uprightness, the completeness, the integrity, there is nothing else apart from what this person really, truly is: *the upright!*

There's another Proverb that gives us a little more light into this:

Verse 18: "Whoever **walks uprightly shall be saved**, but he who is perverse *in his* ways shall fall at once."

Again it's this contrast with the same context as we have in v 10 of the ***one that causes*** a righteous man to go astray is going to fall into his own pit. So that person ***is contrasting*** with the upright. Here in v 18 "Whoever **walks uprightly**—'taw meem' shall be saved, but he who is perverse *in his* ways shall fall at once."

So it making that contrast between the one who is upright—complete, whole, entire, sound, unimpaired, innocent and having integrity—to someone "...who perverse *in his* ways... [who] ... shall fall at once." ***It sounds like he shall fall into his own pit!***

Perversity is a different thing. In v 10 it's kind of like an action, somebody who is causing someone to go astray. It says that they will fall into their own pit. Whether they will come out of that pit or not, that's a different thing. Here it gives more clarity to that:

Verse 18: "Whoever **walks uprightly**... [it talks about salvation]: ...**shall be saved**..."—*which can many different things*.

It can be viewed from a lot of different perspectives. We know that the Word of God is like a sphere that you can see from all different kinds of angles. But when you see this: "Whoever walks

uprightly shall be saved...” it’s talking about *complete, integer, wholesome, having integrity!* In complete accord with truth and fact “...shall be saved...”—*eternal life! The one who walk uprightly shall be saved!*

Obviously, there are conditions for that. The one who endures to the end, the one who continues to walk uprightly until the end shall be saved!

“...but he who is **perverse** in his ways...” (v 18). *You can tell that person is not complete:*

- not whole, complete
- not sound
- not in agreement with truth and fact
- it’s perversity
- something twisted and misleading

Sometimes this person that is perverse in his ways “...**shall fall at once.**” (v 18).

It doesn’t mean that they cannot recover it **IF** they repent, the same as one who ‘falls into his own pit’; *they can both repent!* They can come back; God can bring them back **IF**... We’re going to see that this ‘taw meem’ encompasses something that God really desires, this completeness, sound, wholesome, obviously not separated, not apart from righteousness.

We understand that, but I want for us to study this a little bit more, the difference between these two words. And there is another Hebrew word that we’re going to introduce, besides ‘yaw shawr’ and ‘taw meem’; we know that these are closely related, but not exactly the same.

David was a man after God’s own heart, and he instructed his son Solomon in a very particular way, as he was passing on the kingdom to his son. God said that Solomon was the one to reign and he was going to build a house for Him. These are the instructions from David, a man after God’s own heart to Solomon. We’re going to read something very interesting in David’s charge to Solomon.

1 Chronicles 28:8: “And now in the sight of all Israel... [picture that, you have the people and David is telling them what to do] ...the congregation of the LORD, and in the hearing of our God, **keep and seek for all the commandments of the LORD your God**, so that you may possess this good land and leave it for an inheritance for your children after you forever.”

That’s what David is instructing Solomon to “...**seek for all the commandments of the LORD your God**...” *because David knew that that was righteousness!*

That’s what it says in Psa. 119, ‘all Your

commandments are righteousness.’ That’s ‘yaw shawr’; we know that ‘yaw shawr’ is righteousness and all God’s commandments are righteousness. That’s the first thing that David tells Solomon.

Verse 9: “And you, **Solomon my son, acknowledge the God of your father and serve Him with a perfect heart.**...”

We’re going to stop there and see what this word ‘perfect’ is. That word is ‘shaw lame’; it’s a little bit different than ‘yaw shawr’ and ‘taw meem’; now we have ‘shaw lame’ *meaning:*

- complete
- safe
- peaceful
- perfect
- whole
- full
- at peace
- safe
- unharmed

Strong’s is limited, but it does give meaning of these different words. They’re very, very closely interrelated, but they’re not exactly the same.

This word ‘shaw lame’ is very interesting, because this is what David is telling his son Solomon: “...**serve Him with a perfect heart.**...”

It does overlap a lot with ‘taw meem’ but it’s a different word as far as *complete, perfect, whole and full!* This sense of completeness, of fullness, of perfection is very, very interesting, because there are lot of words in common in their definitions; ‘yaw shawr’ is a little different, but that’s where he starts.

When we read, stop and meditate on this verse, it tells us a lot of the instructions of David to Solomon. Just like the first seven chapters in Proverbs, they are very likely words of David to his son Solomon. Then it says in Chapter Ten that ‘these are the Proverbs of Solomon,’ which sounds like a whole introduction.

But these are the words of David as a father to his son, and these are instructions for us. God is also telling us the same thing, how He wants us to serve Him! Just like David told Solomon, “...**serve Him with a perfect heart.**...” a perfect, complete, entire, peaceful and full heart.

“...**and with a willing mind.**...” (v 9).

When you put that compilation with *a perfect heart and willing mind*, the perfect heart means we take ‘shaw lame’ and it’s literal meaning of *complete, whole, full, perfect*, that means with everything that you have. “...**with a willing**

mind...” means *with that desire, willingness and yieldedness; that’s what we have to do when we serve God with a perfect heart and willing mind!*

“...for the LORD searches **all** hearts and understands **all** the imaginations of the thoughts...” (v 9).

This gives us a lot more understanding, maybe more than what we just read in Prov. 28:10. It talks about the upright shall be saved and delivered. These words have a lot of overlapping meaning, the ‘taw meem’ and the ‘shaw lame.’

This reminds us of another verse in Heb. 4, but let’s finish reading:

“...**If** you seek Him, He will be found by you. But **if** you forsake Him, He will cast you off forever” (v 9).

We know that this is exactly what happened in the end, sadly, for Solomon. This v 9 is so powerful, because it’s what David told Solomon to do, and this is what God the Father is telling us to do, as well; there’s a lesson here for us to learn.

“...**acknowledge the God of your father and serve Him with a perfect heart...** [with a complete heart] ...and with a willing mind, for the LORD searches **all** hearts and understands **all** the imaginations of the thoughts...” (v 9).

First it’s *no thought can be withheld from God!* In light of that:

- be forthright
- be complete
- be sincere
- be honest
- have integrity
- be complete

That’s why the first and greatest commandment is to *love the Lord your God with **all** your heart, **all** your mind!* That’s why the word *all* repeats in that greatest commandment:

- **all** your heart
- **all** your mind
- **all** your soul

So there’s no doubt; it has to be ***all, complete, sound, everything!*** That’s what it says here:

“...**serve Him with a perfect heart and with a willing mind,** for the LORD searches **all** hearts...” (v 9)—*not just those who are called!*

He searches all hearts; He cares about everyone! He has not called everybody unto salvation, yet; but He searches all hearts. In Him

“...understands **all** the imaginations of the thoughts...”

Last night we were talking a little bit about how vast is the mind of God, that *He knows every human being and knows all hearts and all the imaginations of the thoughts!* Then the next thing:

“...**If you seek Him, He will be found by you...**” (v 9)—*It’s a relationship,* and that word is actually not in the Bible. That’s what it means and it does say that:

Enoch walked with God, and Abraham, ***all the people of God walk with Him!*** Noah and others, it says that they walk with God. They were seeking Him; they sought Him.

“...But **if you forsake Him,** He will cast you off forever” (v 9).

Forsaking God, if we don’t serve Him with a perfect heart starts to answer the next question. Let’s compare Heb. 4 with what we just read, because it’s very similar:

Hebrews 4:12: “For the Word of God is living and powerful, and sharper than any two-edged sword, piercing **even to the dividing asunder of both soul and spirit...**”—*basically everything we are!*

- **soul** means our physical existence, our body, as we understand it.
- **spirit** means not only the air that we breathe, but also the spirit of man that God has given us and also the Spirit of God within us

It divides everything, soul and spirit, everything that we are!

“...and of both **the joints and the marrow,** and is **able to discern the thoughts and intents of the heart**” (v 12).

- **joints and marrow** means *to the hardest parts to get to in a human being is the joints and the marrow, the very center of the bones!* It’s not just the blood, not just the flesh, it’s inside of the bone.

“...**able to discern the thoughts and intents of the heart**” (v 12).

It’s not just about doing, it’s what our intention is when do those things. That’s very, very important, because that has a lot to do with the difference between ‘yaw shawr’ and ‘taw meem’; between doing what is right, being upright and having a perfect heart as David instructed Solomon to serve God with.

David wanted Solomon to serve God with

complete heart. Then it tells us:

Verse 13: “And there is not a created thing that is not manifest in His sight...”—*meaning the same thing!* That’s exactly what David understood and he told Solomon that. David said:

You can’t hide anything from God. So, you might as well *give yourself completely* to Him. No thought is going to be withheld from Him. Rather than finding some other way, why don’t you just bring it all, your whole heart to God in everything that you do. Be sincere, be transparent, acknowledge your faults.

That’s what David did in Psa. 51; that’s what is. That’s exactly why David was a man after God’s own heart. This fight having committed adultery and murder, because David was wholehearted.

“...but all things are naked and laid bare before the eyes of Him to Whom we must give account” (v 13).

We know that! We understand that! This is an exhortation to all of us *to serve God with a perfect heart*, just like David instructed Solomon, and that’s for us, too.

We know what happened to Solomon later on, and we’re going see about it in a minute. But at the beginning, when Solomon was starting his reign, he also understood that. To what level we don’t know. Only God knows the heart. This is what we’ve been talking about, God understands the thoughts of the heart. Solomon understood these things, even if it was at the surface level, because he charged the people.

1-Kings 8 is the dedication of the temple and the whole prayer and asked God to hear the people when they come to that house, etc. Read it all, it’s an amazing prayer.

1-Kings 8:55: “Then he [Solomon] stood and blessed all the congregation of Israel with a loud voice, saying, ‘Blessed *be* the LORD, Who has given rest to His people Israel, according to all that He promised.... [he was being wholehearted here, at least it looks that way] ...There has not failed one word of all His good promises, which He promised by the hand of Moses His servant” (vs 55-56).

This was the pinnacle of everything on the face of the earth. When Solomon rose to power, when God allowed the temple to be built, it was dedicated and the peace and prosperity that God gave to Solomon, it was the pinnacle of any human kingdom ever. It was the best of everything. Solomon’s heart was full of this knowledge and wisdom that God had given him,.

Verse 57: “May the LORD our God be with

us as He was with our fathers.... [Solomon knew that that was the key, it was God Who brought the blessings] ...Let Him not leave us nor forsake us.... [he understood that] ...**To incline our hearts to Himself**... [he understood and took that advice from David] ...to walk in all His ways and to keep His commandments and His statutes and His judgments which He commanded our fathers” (vs 57-58).

As we understand it, this is a portion of ‘yaw shaw’—*righteousness! All His:*

- commandments
- statutes
- judgments
- ways

are righteousness, and incline our hearts to do that!

That’s what he was telling the people. That is also what God is telling us to do, to incline our heart to Him, to walk in all of His commandments, statutes and judgments. Then Solomon said something very interesting:

Verse 59: “And let these my words, with which I have made supplications before the LORD, be near the LORD our God day and night...”

He said a wonderful prayer, and asked God for wonderful things. He was sincere, because God had given him that wisdom and desire to serve Him with a perfect heart, just like his father David. Then Solomon in turn instructed the people.

“...so that He may maintain the cause of His servant and the cause of His people Israel at all times as the matter requires” (v 59)—knowing that the matters were going to be different!

It was going to require different outcomes and different methods and things, because that’s wisdom. The wisdom from God is manifold, omnipotent. He understood the purpose of the nation of Israel:

Verse 60: **“That all the people of the earth may know that the LORD is God; there is no other.”**

Our purpose is the exact same, *that all the people of the earth may know that the Lord is God*, now and in the Millennium, in God’s Kingdom! But we have to do what Solomon says here. That we *incline our hearts to Himself to walk in all His ways and to keep all His commandments, to incline our heart to serve Him with all the heart!* That’s exactly what Solomon tells the people to do:

Verse 61: “And **let your heart be perfect** with the LORD our God... [‘shaw-lame’; the same thing that David told Solomon] ...**to walk in His**

statutes and to keep His commandments, as at this day.”

It’s not just to keep the commandments, it is “...**let your heart be perfect**...” with the Lord. That’s a different thing, **a deeper thing that’s true conversion!** That’s integrity in everything! That is a complete heart!

Sometimes we think about a perfect definition of perfection that we have in this world is very skewed from what the true definition is. Sometimes, especially in our upbringing, perfection is defined as never having a flaw. But **if** that was the true definition of perfection, **then** we’re all going to fail, and we cannot actually obey some of the commandments of God. If that’s perfection, there is not a righteous one, not even one!

- we have all sinned and fallen short of the glory of God
- we have all sinned
- we have all made mistakes

And continue to do so!

- Why does it talk about perfection?
- Why does it talk about a perfect heart?
- Why does it talk about this uprightness that implies completeness?

Because it’s not the same definition of perfection and from now on you’re never going to make a mistake.

We’re going see something very, very interesting; after we see the fate of Solomon. We know what happened with Solomon, but we’re just going to read a few verses about it. As good as he started, and as good as instruction that David gave to him, and that he in turn gave to the people, **he did not continue in it!**

1-Kings 11:1: “And King **Solomon loved many foreign women**...”—*which it says not to do* (Deut.17)

You shall not multiply wives for yourself, not gather wives from the people of this land because they will turn your heart away from God. That’s exactly what happened.

This righteousness, the commandments of God, God wants us to do what is righteous, but He also wants us to do it with a perfect heart. But Solomon went against the Word of God:

“...even the daughter of Pharaoh, Moabites, Ammonites, Edomites, Sidonians, Hittites; of the nations which the LORD had said to the children of Israel... [this is true testimony]: ...‘You shall not go in to them, and they shall not go in to you; **surely**

they will ^[#1]**turn away your heart after their gods.**’.....” (vs 1-2).

Just what we read in Prov. 28, so they probably fell into their own pit, because that’s a Law. Was Solomon righteous? *Yes, in the beginning, but he went astray!* Remember it says the ‘upright shall be saved.’ Was he upright? *It looks like that at the beginning, but only God knows!* It’s not for us to judge, we’re not here to judge Solomon or anybody else to determine his ultimate fate. We’re just reading what the Word of God says. That’s all we can do, and *take heed to ourselves!*

But it does say what happened, that “...**they will turn away your heart after their gods**...” *That’s what it says!*

“...*But* Solomon clung to these in love” (v 2). One could argue whether this was true love or not, or just lust or something else.

Verse 3: “And he had seven hundred wives, princesses, and three hundred concubines. **And his wives** ^[#2]**turned away his heart.**”

The Word of God cannot be broken! When God says something and gives a commandment, it’s going to happen. If we break that commandment we will be broken, as well. We will fall into the pit, into our own trap. That’s what’s going to happen.

Verse 4: “For it came to pass when Solomon was old, **his wives** ^[#3]**turned away his heart after other gods**...”

After we read what the instruction was from David and what Solomon told the people, but his wives turned his heart after other gods.

“...And **his heart was not perfect**... [‘shaw-lame’] ...**with the LORD his God**... [he tells the contrast]: ...**as was the heart of David his father**” (v 4).

At that point it was not; we don’t know if it ever was or not, but at least he understood what was to be done. He did understand that, because he received that instruction, gave that instruction, and he knew that he was to seek God. He had seen the example of his father David, **but here now his heart was not perfect!**

Verse 5: “For Solomon went after Ashtoreth, the goddess of the Sidonians, and after Milcom, the abomination of the Ammonites; and **Solomon did evil in the sight of the LORD and did not go fully** after the LORD like his father David” (vs 5-6).

This matches up perfectly with the definition where we saw *complete, entire, wholesome!* “...**and did not go fully after the LORD like his father**

David. His father David did!, that's why he was a man after God's own heart! He went fully after the Lord, even with his faults, even with the words of his wretchedness **he brought it before God!** He repented from the heart and from everything constantly, and God forgave him!

- David cared more about God than anyone or any thing else
- He was always putting God first
- He was always consulting God
- He was always drawing near to God
- He was always meditating on the Word

God was David's whole heart, everything that he is! This is amazing because it's unraveling the mystery, and we're going see this.

When we stop and read this again and Solomon did evil in the sight of the Lord again, 'yaw shawr' did not happen. He was not righteous, he did evil; you're away from righteousness. He did not go fully after the Lord like his father David did. So, it's two things.

1. this evil in the sight of the Lord
2. did not go *fully* after the Lord

Maybe he would have ended up doing what's right, doing righteousness; doing what God desires: His commandments and statues. Solomon actually said and instructed the people to do, which he was set to do that. But he probably did not do what the kings were to do and make a copy of that Law (Deut.) for the kings to do and read it all the days of his life so that his heart would not be elevated above his brethren. That was a command, and if Solomon would have read that he would have read that he was not multiply wives for yourself, and not multiply horses, which he also did.

Maybe God would have established his kingdom forever, and not tear it apart like He had to do.

Apart from the physical blessings and physical things, it's an example and lesson for us to go **fully after the Lord** like our father David did, the future king of all Israel. We have to go **fully and follow that example** and not just understand it and say it like Solomon did. **But do it!** That's a matter of the heart! That's something that nobody can see except for God.

But it says it here as a testimony that Solomon did not go fully after the Lord like David did, and that tells you that it's more than only the righteous acts, but it's what's behind, it's the heart and intentioned. That's why David instructed him to **follow the Lord your God!** He knows everything that you do; He knows the intents of the heart, all of

the intents of all the hearts of all the people. **Solomon knew that!**

These things start to answer a question that is posed in 2-Chron. 25.

2-Chronicles 25:1: "Amaziah was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem.... [king of Judah] ...And his mother's name was Jehoaddan of Jerusalem. And **he did what was right in the eyes of the LORD, but not with a perfect heart**" (vs 1-2).

- How can somebody do what's right in the eyes of the Lord, but not with a perfect heart?
- What is the difference?
- Is it possible to have righteousness—'yaw shawr'—without having 'taw meem'?
- Is it possible to do the right things but not with a perfect heart?
- Not with a whole, complete and entire sound heart?

Yes! Evidently, that's what it says here. Amaziah did, that's what it says here: "...**he did what was right in the eyes of the LORD, but not with a perfect heart.**"

That's what we have to take heed of, that we understand that our heart is deceitful above all things; wicked above all things (Jer. 17). We know that Scriptures. *The heart is wicked and deceitful!* It's evil! That's the nature that we have. But we still have to wholehearted toward God and bring that so He can cleanse us from all of that. We can—and many times we have done that, and sometimes continue to do it—but we are striving to have that perfect heart toward God. This is not within our nature to do that. Our nature is to cover and do those things. That's what happened to Adam and Eve; that's the very first thing they did, they hid from God! **So do we!**

Being honest with ourselves, sometimes when we sin we don't want to pray and we feel ashamed. But that's exactly what we need to do is bring that to God and repent, sincerely from the bottom of our heart. Have no secrets from God, but have that perfect heart, because it means complete with integrity and wholesomeness. That is something that God desires and always desires. That's what He wants from us.

It says here that Amaziah "...**did what was right in the eyes of the LORD...**['yaw shawr'] ...**but not with a perfect heart**"—*not* 'shaw-lame'—like David instructed Solomon and Solomon instructed the people.

How can we have that perfect heart? *It's not within ourselves; our nature is not that way!* It's desperately wicked; that's what the Word of God says. We better believe it, because if we believe that our heart is good or that we are being perfect all the time, *we're probably deceiving ourselves! We have to take heed!* It happens to us! How many times in the Church have we done this? We've done what's right?

- we've kept the Sabbath and the Holy Days
- we've tithed
- we've done all these things

But:

- Has our heart been perfect toward God?
- Has it been complete?
- Has it wholly been given to God in everything?
 - ✓ in every thought?
 - ✓ in every arena of life?
- Is our love constantly on guard?
- Are we walking with Him at that level?

Maybe we're not all the time!

Let's do a little study right now of this word 'taw meem'—*the upright*. This word goes together with the word 'shaw-lame'—*perfect*. The meaning is very, very close: *whole, complete, full!*

This is part of understanding this perfection, this completeness, soundness and integrity. It starts with God. Deut. 32 is the song that God told Moses to write, that it would be a witness to the people of Israel when they would sin against Him.

Deuteronomy 32:4: "*He is the Rock...* [God: the One Who became Jesus Christ] ...His work *is* perfect... ['taw meem'—complete, full, wholesome, perfect] ...**for all His ways are just**, a God of faithfulness, and without iniquity **just and upright** ['yaw shaw'r'] ...**is He**."

His work is perfect—'taw meem'—full, complete, wholesome

- He is the Rock
- He is our Example
- He is the Model of that completeness

He poured out His heart before God the Father. He poured out His heart for us, too! All His blood was shed for us. His word is perfect in everything that He said, and everything that He did, and in everything that He's doing: *past, present and future!* He is the Rock and His work is perfect! He is 'taw meem' the fullness of 'taw meem,' of completeness, of sincere, of perfect.

That's why the very first step is to draw near to God. Just like we read that David instructed Solomon.

- search for Him
- seek Him with your whole heart
- seek Him with 'yaw shaw'r' a perfect, complete heart
- seek Him with everything within you, with all your being

Now we're beginning to understand how all these Psalms came about. How David said:

O Lord, I love you with my whole heart. I will sing praise with my entire being. Let everything within me praise You!

Why? *Because he was wholehearted toward God!* That's the true love that both our Brother and our Father have for each and every one of us! They can see all the hearts of all the people and of every thought. Let's see what else is 'taw meem.'

Psalms 19:7: "The Law of the LORD is perfect..."— 'taw meem'; *it's integrity; it's everything!* It's perfect! And it says what He does:

"...**restoring the soul**; the testimony of the LORD is sure, making wise the simple" (v 7).

That's what it is, the Law of the Lord is perfect—'taw meem'—complete, everything! Don't let anybody tell you that the works of the Law are:

- you're trying to earn your own salvation
- you're doing your own thing

No, those are not the works of the Law! The works of the Law are these: "**The Law of the LORD is perfect, restoring the soul...**" When it says *the works of the Law, not works of law, which is something different without that article 'the.'*

It talks about the works of *the Law* reflected in the heart of those who maybe not being called, yet. But these are the works of *the Law!* That Law is perfect. It's 'taw meem'—complete! Wholesome! And that goes together with that perfect heart. We have to approach God with that perfect heart and then come to Him understanding all His Laws, His precepts, commandments, because that is perfection, ***perfect!***

"...**restoring the soul...** [our body] ...the testimony of the LORD is sure, making wise the simple" (v 7).

It gives us wisdom! These are the true works of the Law! The true works of *the Law that is perfect! The Law is perfect!* These are all the things that it does.

“...the testimony of the LORD is sure, making wise the simple. The precepts of the LORD are right, rejoicing the heart; the commandments of the LORD are pure, enlightening the eyes” (vs 7-8).

These are the things that God wants for us. He wants to:

- restore your soul
- make you wise
- rejoice your heart
- enlighten your eyes

He wants to do all that with you today! And every day ***IF*** we seek Him with our whole heart, ***THEN*** He will be found by us! It was not just for Solomon and David; ***it's for you and me today!***

We have evidence of that, that this is what God wants. When He talks about *perfect*, when He talks about ‘taw meem’ it’s complete, whole, sound and with integrity. To see evidence of ‘taw meem’ once again, and see amazing things about this completeness, this perfect heart that ‘taw meem’ goes in line with ‘shaw-lame’—which seems to be more like the application of this. This perfection that is God; that is what He wants for us:

- His perfect Law
- His perfect love in our heart

He needs all of our heart, and He wants it with a ***perfect heart and a willing mind!*** We will see that everything connects.

Gen. 17—that was the instruction from God to Abram!

Genesis 17:1: “And when Abram was ninety-nine years old, the LORD appeared to Abram and said to him, ‘I am the Almighty God! Walk before Me and be perfect’”—‘taw meem’!

How is he going to be perfect, because this muddled concept of perfection in the world that you’re never going to make a mistake is flawed! It just frustrates us! That’s not what God means. He means *complete, whole, entire!* That’s His word. We will be perfect in that sense at the resurrection, but on this side of the resurrection, we’re still in that process of perfection, of completion. That’s what He means! That’s what ‘taw meem’ means: *complete, whole, sound!* But this tells Abram how. “...***Walk before Me and be perfect.***”

Abram knew the commandments of God. He knew that those were righteousness, because it says that ‘Abraham kept His charge, His commandments, His judgments and that he was going to teach his children, and that’s what we are to do, as well. We have that responsibility to teach our children every

day. It says “...***Walk before Me and be perfect.***” *That’s the commandment that God gave to Abram!*

- How can we be perfect?
- How can we attain unto this perfection?

In the true sense of the word how God wrote it, it means: *complete, full, wholesome, with integrity!*

Psalm 101:1: “I will sing of mercy and justice; to You, O LORD, I will sing praise. I will behave myself wisely in a blameless way. ***O when will You come unto me?...***” (vs 1-2).

David understood that without God coming to him he would not have this perfect heart. He acknowledges here:

“...I will walk within my house with a perfect heart” (v 2)—*when You come unto me!*

Read John 14 & 15, and that’s exactly what God wants. He wants to dwell in us; He made us to dwell in us—God the Father and Jesus Christ. That’s what it says. “***O when will You come unto me?...***”

Because I know that ***IF*** You don’t come unto me, ***IF*** I don’t give my whole heart, give my whole self in everything, and every thought, *I will not walk with a perfect heart!* I’m striving, I’m doing it, and sadly there are people who just do it out of convenience, out of being something. That’s not what God wants. God doesn’t want us to come to Him just so that He does what we ask Him to do.

- we come to God because we love Him
- we come to God because we came from Him, because we are expressions of His love

Every single one of us! David understood that! That he was going to walk within himself when God would come unto him. That’s when he was going to have that perfect heart.

This carries on throughout the New Testament, and there are many other Scriptures, we’re just going to read a few. It’s the completeness, the soundness of the heart. That’s what answers those questions.

- How can somebody do what’s right in the eyes of the Lord but not with a perfect heart?
- How can someone who is righteous go astray in evil ways?
- What is the difference between the righteous and the upright?

All these questions we’ll answer when we start digging a little bit more into these words. God wants ‘taw meem’; He wants integrity within your

heart. **He wants all of you!** Read the first and greatest commandment: *all, all, all* in everything!

Matthew 5:48: “Therefore, **you shall be perfect**... [Greek: ‘teleios,’ which is a word that’s all over the New Testament] ...even as your Father Who *is* in heaven is perfect.”

It’s not that you’re not going to make one mistake at all, ever again in the rest of your life. That’s not what it means. That’s impossible and we know that! The Apostle John clarifies that when he says, ‘If you say that you have no sin, you’re deceiving yourselves.’

But **you do not practice sin**, which is different! That’s part of that perfection; it’s bringing your whole selves to God!

- entire
- complete
- wholesome

with no reservations; that’s what God wants, that’s how He wants us to serve Him! “Therefore, **you shall be perfect**...”

Verse 47: “And if you salute your brethren only, what have you done *that is* extraordinary? Do not the tax collectors practice the same *thing*?”

If you’re doing the things because it’s convenient for you, because it brings you a benefit, that’s not what God desires. You have to love everyone! You even have to love your enemies! That’s perfection, because it says, ‘your whole heart.’ Love your enemies because you know, also, that they’re children of God. Maybe not begotten, yet.

Matthew 19:16: “Now at that time, one came to Him *and* said, ‘Good Master, what good *thing* shall I do, that I may have eternal life?’ And He said to him, ‘Why do you call Me good? No one is good except one—God....’ (vs 16-17).

We understand what that means; He was referring to God the Father and yes, He was God in the flesh as well, but He had *the law of sin and death within* Him. He never sinned, but He was susceptible to that, because He inherited human nature.

“...But if you desire to enter into life, keep the commandments.’.... [Greek word] ...Then he said to Him, ‘Which?’ And Jesus said, ‘You shall not commit murder; you shall not commit adultery; you shall not steal; you shall not bear false witness; honor your father and your mother; and, you shall love your neighbor as yourself.’” (vs 17-19).

He mentions the ones that don’t talk about the relationship with God, the ones that talk about this *perfect heart!* The ones about other people and

the external things. That’s what all of these are. He doesn’t mention:

- you shall have no other gods before Me
- don’t take My name in vain
- keep the Sabbath Holy

He didn’t mention those! Why? *Because He’s going to talk to him about it, but He’s going to show the stopping points for some people, and specifically for this person!*

Verse 20: “The young man said to Him, ‘I have kept all these things from my youth. What do I yet lack?’”

What am I missing, I’ve kept all these commandments, the ones You mentioned.

Verse 21: “Jesus said to him, ‘**If** you desire to be perfect...”

That’s a different thing; **perfection is a different thing!** It *includes* the commandments, it includes [Greek word], but perfection is deeper!

“...**If** you desire to be perfect...[to be perfected] ...go *and* sell your property, and give to the poor...”

It’s not for the poor’s sake; it’s because of that person’s sake. **If** there is something that precludes him from that perfection—in this case that man’s riches—**THEN** God cannot work with us to the level that He wants to; He cannot perfect us right now in that sense. It’s in the measure that we give ourselves and everything that we are and everything that we think to God.

“...and you shall have treasure in heaven; and come *and* follow Me.’ But after hearing this word, the young man went away grieving, because he had many possessions” (vs 20-22).

This is just an example of how the perfection doesn’t come unless we give our whole self to God, everything that we are and desire. Complete, wholesome, entirety.

Eph. 4—This is the goal; the ultimate goal. This is exactly what God wants.

Ephesians 4:13: “Until we all come into the unity of the faith and of the knowledge of the Son of God, **unto a perfect**... [Greek: ‘teleios’] ...**man**, unto the measure of *the* stature of the fullness of Christ.

That includes everything, because when God perfects us it gives us peace. We have complete peace when we give our whole self to God:

- our heart

- our mind
- our thoughts

24/7 when we're walking before Him as He instructed Abraham to do! That's exactly what He wants! That's the goal! Until we come to a perfect man, and the perfect man was already modeled for us. "...unto *the* measure of *the* stature of the fullness of Christ."

That's exactly what God wants; that perfect heart! That is exactly what God wants to do with us. That is the purpose! It's a process and it takes time. It's not an overnight thing!

Col. 1 is talking about Jesus Christ and what He has given to us in His Word.

Colossians 1:26: "*Even* the mystery that has been hidden from ages and from generations, but has now been revealed to His saints... [What is this mystery? *The conversion process!*] ...to whom God did will to make known what *are* the riches of the glory of this mystery among the Gentiles... [the nations] ...which is Christ in you... [if we have a perfect heart, willing mind and serving Him that way] ...the Hope of glory; Whom we preach, admonishing every man and teaching every man in all wisdom... [the ultimate goal]; ...so that we may present every man... [with that perfect heart] ...perfect in Christ Jesus" (vs 26-28).

I exhort all of us to ask God if He would give us that perfect heart, that He would show us what that really means, and how to do it. It is a process that lasts the rest of our lives.

- **IF** we serve Him with all our heart
- **IF** we seek Him with a willing mind

He will be found by us!

Scriptural References:

- 1) Proverbs 28:10, 18
- 2) 1 Chronicles 28:8-9
- 3) Hebrews 4:12-13
- 4) 1 Kings 8:55-61
- 5) 1 Kings 11:1-6
- 6) 2 Chronicles 25:1-2
- 7) Deuteronomy 32:4
- 8) Psalm 19:7-8
- 9) Genesis 17:1
- 10) Psalm 101:1-2
- 11) Matthew 5:48, 47
- 12) Matthew 19:16-22
- 13) Ephesians 4:13
- 14) Colossians 1:26-28

Scriptures referenced, not quoted:

- Psalm 119; 51
- Deuteronomy 17
- Jeremiah 17
- John 14; 15

EE:bo
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