

Walk Perfect 12, Proverbs 28

20140917ac_106a SOC 106 (20190425)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.

1 Corinthians 2:1-8 (NKJV) 1 And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God. 2 For I determined not to know anything among you except Jesus Christ and Him crucified. 3 I was with you in weakness, in fear, and in much trembling. 4 And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, 5 that your faith should not be in the wisdom of men but in the power of God. 6 However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing. 7 But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory, 8 which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory.

James 3:13-18 (NKJV) 13 Who is wise and understanding among you? Let him show by good conduct that his works are done in the meekness of wisdom. 14 But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth. 15 This wisdom does not descend from above, but is earthly, sensual, demonic. 16 For where envy and self-seeking exist, confusion and every evil thing are there. 17 But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy. 18 Now the fruit of righteousness is sown in peace by those who make peace.

1 Corinthians 1:23-24 (NKJV) 23 but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, 24 but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

1 Corinthians 1:30-31 (NKJV) 30 But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption— 31 that, as it is written, “He who glories, let him glory in the Lord.”

Colossians 2:3 (NKJV) 3 in whom are hidden all the treasures of wisdom and knowledge.

Believer’s Bible Commentary (William McDonald): Proverbs

PROVERBS

Introduction

"It is not a portrait-album or a book of manners: it offers a key to life. The samples of behaviour which it holds up to view are all assessed by one criterion, which could be summed up in the question, 'Is this wisdom or folly?'"

—Derek Kidner

...

I. Unique Place in the Canon

...

Proverbs is the world's finest collection of sound, sanctified common sense, written so that young people might not have to make some of the dreary mistakes their elders have made.

The purpose of Proverbs is stated in Pro 1:1-7. In brief, it is to give wisdom and understanding to a young man so that he will find true blessedness in life and escape the snares and pitfalls of sin. The key verse is Pro 9:10, "The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is understanding."

IV. Background and Themes

Written by Solomon and others, the colorfully poetic book of Proverbs provides a liberal education. It covers a wide range of subjects—from spanking a child to ruling a kingdom. One sometimes wonders if there is any truth that is not found here, at least in germ form. It speaks of the liquor problem, installment buying, juvenile delinquency, and labor management. You will meet all kinds of people here—the brawling woman, the proud fool, the man who does not like to be told his faults, and the ideal wife. And best of all, the Lord Jesus is here, speaking to us as Wisdom personified. "The ideal elements in the book speak of Him; the actual shortcomings cry out for Him" (quoted in Daily Notes).

Believer's Bible Commentary (William McDonald): Prov 28:18

28:18 The first line refers to salvation from damage in this life, not from damnation in the next. Eternal salvation from the penalty of sin is not obtained by walking uprightly but by faith in the Lord Jesus Christ. The upright walk is a fruit of that salvation, although whoever walks blamelessly will be saved from many a snare in this life.

John Gill's Expositor: Proverbs 28:18 *Tree of knowledge of BOTH "good" & "evil"*

but he that is perverse in his ways; "in his two ways", as in Pro 27:6; or many ways, and all perverse and wicked:

Albert Barnes' Notes on the OT & NT: Proverbs 28:18

In his ways Rather "in his double ways" (as in Proverbs 28:6). The evil of vacillation rather than that of craft, the want of the one guiding principle of right, is contrasted with the straightforwardness of the man that "walketh uprightly."

Shall fall at once Better, shall fall in one of them (his ways). The attempt to combine incompatibilities is sure to fail. Men cannot serve God and Mammon.

(Pulpit) The Pulpit Commentary: Proverbs 28:18

Ver. 18. — **Whoso walketh uprightly shall be saved.** "Uprightly" (*tamim*); innocently, blamelessly (Psalm 15:2). Vulgate, *simpliciter*; Septuagint, δικαίως; Aquila, Symmachus, τέλειος. "He is helped (βεβοήθηται)," Septuagint. Things shall prosper with him; God will work with him, and save him in dangers temporal and spiritual. **But he that is perverse in his ways shall fall at once.** "He that is perverse of two ways," or "in a double way," as ver. 6. The man who is not straightforward, but vacillates between right and wrong, or pretends to be pursuing one path while he is really taking another, shall fall suddenly and without warning. תְּנַחֵץ means "all at once," or "once for all," and so that nothing else is possible, equivalent to *penitus*. Schultens quotes Virgil, 'Aeneid,' 11:418 —

"Procubuit moriens et humum semel ore momordit."

Septuagint, "He that walketh in crooked ways will be entangled."

(NET Notes) New English Translation Bible, 1st Ed. Notes: Proverbs 28:18

tn The form is the Niphal imperfect of יָשָׁא (yasha', "will be saved"). In all probability this refers to deliverance from misfortune. Some render it "kept safe" (NIV) or "will be safe" (NRSV, TEV). It must be interpreted in contrast to the corrupt person who will fall.

Translator's Note—explains the rationale for the translation and gives alternative translations, interpretive options, and other technical information.

(F. B. Meyer) Through the Bible Devotional Commentary by F. B. Meyer: The Book of Proverbs

INTRODUCTION

This book occupies an important place in what is called the “Hebrew Wisdom literature.” Other examples are Job, Ecclesiastes, some of the Psalms, and such apocryphal books as the Wisdom of Solomon and Ecclesiasticus.

...

The book was written as, a guide for the young. The experience of many generations is here presented to the youth who is just entering upon life. The form of address throughout is that of a father speaking to his son.

The foundation principle is that the right life is not merely a moral life, but the life that is lived toward God. The supreme folly in life is to leave God out. Hence the book is not simply a collection of worldly maxims, but a source of spiritual insight.

Nelson’s New Illustrated Bible Commentary: The Book of Proverbs

The Book of Proverbs

...

But the book is more than a collection of “tips and tricks.” It passes on a core of knowledge and experience that God says we must have if we are to live successfully. These proverbs are not merely old sayings that concern people in far-off lands but universal principles that apply to all people of all times. They speak to modern problems as much as to ancient ones because they concern human nature and God’s ways. Human nature has not changed since Solomon’s time; neither has God’s. Only the landscape around us has changed.

...

The prologue states the book’s purpose and theme (Pro 1:1-7): it is to give a course of instruction in wisdom, preparation for life, and the ways of life in God’s world. Many topics, such as riches, success, and social relations, appear in other collections of wisdom literature that have survived from the ancient Middle East, but they are treated differently. Israel’s contribution to wisdom literature was to place all wisdom in the context of faith in the Lord. The words “The fear of the LORD is the beginning of knowledge” (Pro 1:7) set the record straight, so to speak. This is the foundation on which all other wise sayings stand. It is the Book of Proverbs’s central idea: fear of the Lord motivates us to obey God’s commandments, and obedience to them constitutes true wisdom.

INTRODUCTION

CHAPTER I

The Wisdom of the Hebrews

The Book of Proverbs belongs to that branch of Hebrew literature which has for its subject Wisdom, or, as we should say, Philosophy. We learn from the opening sentences of the Book (Pro 1:2-6) that its avowed object is to impart Wisdom. A variety of terms, wisdom, knowledge, understanding, discretion, subtlety, are indeed employed, to set forth under different aspects the nature of the instruction to be given; but the one comprehensive word which includes them all is Wisdom. The only other Jewish writings of the same class which have come down to us, unless indeed we include some didactic Psalms, are the Canonical Books Job and Ecclesiastes, and the Apocryphal Books of The Wisdom of Solomon and The Wisdom of Jesus the Son of Sirach, or Ecclesiasticus. These writings, however, are amply sufficient to give us a clear insight into the idea of Wisdom, as it presented itself to the Hebrew mind; and they contain indications that the study and teaching of such Wisdom was a recognised pursuit among the Jews, and that there existed among them a class or school of persons who devoted themselves to it, and to whom the title of "The Wise" was accordingly given[1].

[1] Pro 1:6; Pro 24:23; Job 15:18. Comp. "They that love learning must be able to profit them which are without, both by speaking and writing" (Prologue to Eccclus., R.V.). " 'Wise men' are alluded to in the O.T. in terms which appear to shew that they must have formed, if not a school, yet a tolerably prominent class in ancient Israel." Driver, *Introd. to Literature of Old Test.*, pp. 368 f., 4th edit.

When we proceed to enquire what the Jewish conception of Wisdom is, as it is presented to us in these Books, we find at the outset that it differs widely and fundamentally from the ideas and methods of Western Philosophy. The Hebrew wise man does not propose to himself the abstract question, What is truth? and then pursue his independent search for an answer through all accessible regions of human thought and knowledge. His starting-point is not a question, but a creed, or an axiom. Given that there is a Supreme Being, Creator, Sustainer, Ruler, Judge of all; then Wisdom is to understand, so far as it is permitted to man's finite intelligence, the manifold adaptation and harmony, the beauty and utility, of His works and ways, and to turn our knowledge of them to practical account. Wisdom is, in all the complex relations of human life and conduct, to know and do His will. In the calm tones of her academic teaching; in her voice of command, rising clear above the busy turmoil of human activity and achievement; in the tenderer accents in which she points the moral of the dark chapter of bodily suffering and mental perplexity and distress; in the judicial sentence by which she closes authoritatively the questionings and surmisings of an inquisitive and restless mind; in all these alike Wisdom is at unity in herself, telling ever the same unfailing truth, returning ever to the same unvarying refrain. In the Book of Proverbs the wise Teacher of the young, propounding to his children as they sit around his feet maxims of guidance and warning in the untried path of life before them, gives them this as the key-note, the root, the motto of all his teaching, "The Fear of Jehovah is the beginning of Knowledge[2]." In the Book of Job, in a magnificent episode describing man's great achievements in wresting from nature her secrets and turning to his own account her hidden treasures, the truth is emphatically proclaimed, that notwithstanding his ability to discover and to acquire, "Wisdom can nowhere be found by man; God alone is in possession of it; the wisdom of man is to fear the Lord." "Unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding[3]." In the wider scope of the same Book as a whole, the mysterious problem of the moral government of the world, for which a solution has been vainly sought by argument and dispute, is solved at last in the confession that God is the All-wise, and that the wisdom of man is to trust and to submit[4]. In the Book of Ecclesiastes, the "conclusion of the whole matter;" of all the endeavour to "seek and to search out by Wisdom concerning all that is done

under heaven[5],” is reached in this: “This is the end of the matter; all hath been heard: fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgement, with every hidden thing, whether it be good or whether it be evil[6].”

[2] Pro 1:7 and note.

[3] Job 28:28, and heading of the chapter in this Series.

[4] Job 42:1-6.

[5] Ecc 1:13.

[6] Ecc 12:13-14, R.V.

“The essential character of the Hebrew philosophy,” as has been said, “is far more practical than speculative; it is as little inclined to pursue or to prompt genuine speculation, as it is to identify itself with secular philosophy in general, and with unaided human reason to investigate the final causes of things. It is essentially a divine philosophy, planting its feet upon the basis of the divine revelation, and staying itself upon the eternal principles of the divine law; and it is this determinate and positive character of its method of conceiving and teaching, that chiefly distinguishes it from the philosophy of other nations and of other times[7].”

[7] Lange, Comm. on Proverbs, Intro. p. 5.

In accordance with this view, true Wisdom is always represented as being beyond the reach of man’s unaided powers. He must search diligently for it. He must make full and honest use of his natural abilities. But in doing so he must not fail to recognise that Wisdom is the gift of God.

“If thou seek her as silver,
And search for her as for hid treasures;
Then shalt thou understand the fear of the Lord,
And find the knowledge of God.
For the Lord giveth wisdom;
Out of his mouth cometh knowledge and understanding[8].”

[8] Pro 2:4-6.

In the beautiful prayer for Wisdom which is elsewhere put into the mouth of Solomon, he pleads with the Lord and beseeches Him, and with his whole heart says,

“O God of the fathers, and Lord who keepest thy mercy,
Who madest all things by thy word,
And by thy wisdom thou formedst man,
That he should have dominion over the creatures that were made by thee,
And rule the world in holiness and righteousness,
And execute judgement in uprightness of soul;
Give me wisdom, her that sitteth by thee on thy throne.
Send her forth out of the holy heavens,
And from the throne of thy glory bid her come,
That being present with me she may toil with me,
And that I may learn what is well pleasing before thee[9].”

[9] Wisd. of Sol. Wis 9:1-4; Wis 9:10, R.V.

Wisdom of Solomon 9:1-4, 10 (KJV Apocrypha) 1 O God of my fathers, and Lord of mercy, who hast made all things with thy word, 2 And ordained man through thy wisdom, that he should have dominion over the creatures which thou hast made, 3 And order the world according to equity and righteousness, and execute judgment with an upright heart: 4 Give me wisdom, that sitteth by thy throne; and reject me not from among thy children: ...10 O send her out of thy holy heavens, and from the throne of thy glory, that being present she may labour with me, that I may know what is pleasing unto thee.

While, however, the Hebrew idea of Wisdom is thus restricted to the conception of a Cosmos, a moral and material order and harmony ordained and maintained by God, which it is man's wisdom, by God's aid, so to comprehend as in it to understand and occupy his appointed place; while as has been truly said the "Hebrew sages never (in pre-Talmudic times) attempted logic and metaphysics, but contentedly remained within the sphere of practical ethics[10]"; yet it is by no means a narrow and cramped idea, within the limits of its proper sphere. In two respects the range of Wisdom is practically unbounded.

[10] Cheyne, *Job and Solomon*, p. 119.

(1) It knows no distinction of race or country. It is not national but human. Cradled in the stronghold of exclusiveness, it overleaps the barriers that would restrain it, and reaches forth to the whole family of man. It knows no "middle wall of partition," no "outer court of the Gentiles," in the Temple of truth which it rears. These three Books of the Canon, Job, Proverbs, and Ecclesiastes, stand out in striking contrast to the Old Testament Scriptures generally in their freedom from what is distinctively Jewish in their tone and character. There is a marked absence in them of Jewish phraseology. They seldom make reference to the Mosaic law or ritual. If from time to time they repeat and enforce enactments of the Law, they are moral and worldwide, not ceremonial and Jewish enactments which they inculcate (e.g. Pro 11:1; comp. Pro 13:13, Pro 16:20). "I am a man," each writer seems to say, "and all that is human is the common property of all men." Contemporary in Palestine in its rise, or at any rate in its marked development, with the birth of commercial enterprise in the days of Solomon, and with the consequent contact of the Hebrews with other nations[11], this Wisdom is in no small degree cosmopolitan. Its great master is classed among, though he excels, the Wise men of other lands[12]. The fame of his wisdom cast its attractive spell over "the uttermost parts of the earth[13]," though everywhere it was known to be "concerning the name of Jehovah his God."

[11] 1Ki 9:26-28.

[12] 1Ki 4:30-31; 1Ki 10:23.

[13] 1Ki 10:1; 1Ki 10:24, with Mat 12:42.