

Day 374 - TUESDAY: February 27th

Proverbs 10

Proverbs 10:1-32 NKJV

The proverbs of Solomon: A wise son makes a glad father, But a foolish son is the grief of his mother. Treasures of wickedness profit nothing, But righteousness delivers from death. The LORD will not allow the righteous soul to famish, But He casts away the desire of the wicked. He who has a slack hand becomes poor, But the hand of the diligent makes rich. He who gathers in summer is a wise son; He who sleeps in harvest is a son who causes shame. Blessings are on the head of the righteous, But violence covers the mouth of the wicked. The memory of the righteous is blessed, But the name of the wicked will rot. The wise in heart will receive commands, But a prating fool will fall. He who walks with integrity walks securely, But he who perverts his ways will become known. He who winks with the eye causes trouble, But a prating fool will fall. The mouth of the righteous is a well of life, But violence covers the mouth of the wicked. Hatred stirs up strife, But love covers all sins. Wisdom is found on the lips of him who has understanding, But a rod is for the back of him who is devoid of understanding. Wise people store up knowledge, But the mouth of the foolish is near destruction. The rich man's wealth is his strong city; The destruction of the poor is their poverty. The labor of the righteous leads to life, The wages of the wicked to sin. He who keeps instruction is in the way of life, But he who refuses correction goes astray. Whoever hides hatred has lying lips, And whoever spreads slander is a fool. In the multitude of words sin is not lacking, But he who restrains his lips is wise. The tongue of

the righteous is choice silver; The heart of the wicked is worth little. The lips of the righteous feed many, But fools die for lack of wisdom. The blessing of the LORD makes one rich, And He adds no sorrow with it. To do evil is like sport to a fool, But a man of understanding has wisdom. The fear of the wicked will come upon him, And the desire of the righteous will be granted. When the whirlwind passes by, the wicked is no more, But the righteous has an everlasting foundation. As vinegar to the teeth and smoke to the eyes, So is the lazy man to those who send him. The fear of the LORD prolongs days, But the years of the wicked will be shortened. The hope of the righteous will be gladness, But the expectation of the wicked will perish. The way of the LORD is strength for the upright, But destruction will come to the workers of iniquity. The righteous will never be removed, But the wicked will not inhabit the earth. The mouth of the righteous brings forth wisdom, But the perverse tongue will be cut out. The lips of the righteous know what is acceptable, But the mouth of the wicked what is perverse.

Daily Deep Dive:

The UCG reading program states: “ **1. Subheading (Proverbs 10:1a)**

The subhead of Solomon’s major collection, containing the attribution, is found in Proverbs 10:1. Of this core section of the book (10:1–22:16), the first part (chapters 10–15) is made up mostly of antithetical proverbs, highlighting the choice between the way of wisdom and the way of folly.

2. A Diligent Son and a Lazy Son (Proverbs 10:1b, Proverbs 10:2-5)

“Type: Thematic, Inclusio.... Verses 1b-5 form a collection marked off by the inclusio [a section that begins and ends similarly] of ‘wise son / foolish son’ (v. 1) and ‘wise son/disgraceful son’ (v. 5). The theme of the collection is that a family will thrive if the children are diligent in their work but collapse if they are lazy or resort to crime” (NAC).

It is interesting, after the nine-chapter prologue presented as a father’s counsel to his son to choose wisdom over folly, that the first compact saying in Solomon’s major collection concerns the impact a son’s decisions in this regard has on his parents.

Actually, “son” here can be understood as “child,” whether son or daughter. “The tense of the verbs suggests that *time after time* a wise child gladdens parents, and *time after time* a foolish child brings distress to parents” (Nelson Study Bible, note on Proverbs 10:1).

Verse 2 is very similar to Proverbs 11:4. Righteousness delivering from death should be viewed in light of the whole of scriptural revelation. This is generally applicable to life in the here and now, in that wise choices promote physical longevity (see also Proverbs 3:2; Proverbs 10:27; Proverbs 12:28)—but of course, as noted previously, the verse should not be read as a rule or promise that righteous people won’t die or won’t die prematurely. God may decide to allow His faithful followers to die at a relatively young age. Jesus Christ, after all, died at 33. Yet in an ultimate sense, the verse, and others like it, can be understood to speak of deliverance from the second death—and thus the inheritance of eternal life.

In Proverbs 10:5, laziness characterized by oversleeping when there is work to be done is shameful (compare Proverbs 6:9-11;

Proverbs 19:15; Proverbs 20:13). Our time is our life. We must make good use of it.

3. *The Mouth of the Wicked (Proverbs 10:6-11)*

“Type: Inclusio, Parallel.... Verses 6 and 11 form an inclusio as indicated by the repetition of the line, ‘But the mouth of the wicked conceals violence’ [NIV]. Within this inclusio vv. 7-10 are arranged in parallel (*A B A B*); v. 7 and v. 9 parallel each other (the fate of the righteous versus the fate of the wicked), and v. 8 and v. 10 parallel each other (both contain the line ‘a chattering fool comes to ruin’ [NIV]). The repetition of two lines in this section, both of which concern the mouth of the wicked, points to the major emphasis of the collection” (*NAC*).

Adding to the poetic parallelism, the Hebrew verb for “will fall” (verses 8, 10) or “comes to ruin” (NIV) comes from the same root as the verb translated “will rot” in verse 7 (*Nelson*, note on verse 8).

The one who “winks with the eye” in verse 10 denotes a person acting slyly with a hidden agenda. Thus two wrongs are contrasted here—rather than a right and a wrong as in most proverbs of this section. The silent deceiver is able to succeed in his schemes for a time while a chattering fool will get nowhere. This signals no approval of the deceiver—marking only the fact that he at least knows to choose his words carefully (compare Proverbs 12:23). Eventually, as other passages show, he will meet judgment as well.

4. *Seven-Proverb Collection (Proverbs 10:12-18)*

“Type: Inclusio With Two-Proverb Pairs.... Verses 12 and 18 form an inclusio...and vv. 13-14 and 15-16 are proverbial pair; catchwords are also used [“destruction” (“ruin” or “terror”) in

verses 14-15 and “to life” in verses 16-17]. Themes include wealth and poverty, wisdom and folly, and contentiousness” (*NAC*). The apostle Peter essentially quoted from Proverbs 10:12 in 1 Peter 4:8. Some have taken “love covers all [or a multitude of] sins” to mean that showing love to others covers one’s own sins before God. Yet in context, the clear meaning is that love is shown to others *by* covering *their* sins—that is, burying their past mistakes and not bringing them up, either to them (generating strife) or to others. Proverbs 11:13 speaks of not airing secrets (which include private past mistakes) as an act of faithfulness. Implicit in covering sins is forgiving them, as God does in Psalm 32:1. Of course, in the sense used there, only He can *completely* cover sins.

Proverbs 10:18 has caused some confusion. It is usually understood as synonymous parallel. In that case, however, all the proverbs of this section are in antithetical or contrasting forms except this one. It should be noted that the “and” here could be rendered “but,” so that this proverb would be contrasting as well. In that case, as with Proverbs 10:10, two negatives would be contrasted. *The Expositor’s Bible Commentary* takes this view, saying in its note on verse 18: “In this comparison two errors are given, the second being climactic: hypocrisy is bad enough, slander is worse. At least in the first one—the ‘lying lips’—one keeps hatred to himself.”

5. On the Tongue, Personal Security, and Laziness (Proverbs 10:19-32)

“This section is a chiasmus [i.e., concentric arrangement] made up of four separate collections with a single proverb standing at the center as a somewhat humorous ‘bridge.’ The structure is:

“A: On the tongue (vv. 19-21)

“B: On personal security (vv. 22-25)

“C: On laziness (v. 26)

“B’: On personal security (vv. 27-30)

“A’: On the tongue (vv. 31-32)

- “Three-Proverb Collection. *Type: Thematic, with One Proverb Pair (Proverbs 10:19-21)*.... The use of the tongue is the theme of this collection, and each verse is merismatic [or antithetical in form]. Verses 20-21 closely parallel each other and can be regarded as a proverb pair. Verse 19 then is an ironic heading to vv. 20-21: Although the wise person gives sound advice, wisdom is found more in those who are silent than in those who are verbose!...

- “Four-Proverb Collection. *Type: Thematic Parallel (Proverbs 10:22-25)*... Only through righteousness and wisdom can one attain real security in life. The righteous can have wealth without the trouble that often goes with it (sycophants, legal problems), whereas the wicked will ultimately be brought down by the disaster they fear (vv. 22, 24). And while the wicked find great amusement in their crimes, they will not withstand a real calamity when it comes (vv. 23, 25). Verse 25 may be behind Matthew 7:24-27....

- “Single Proverb. *Type: Tricolon (Proverbs 10:26)*” (NAC). The comparison here involves things that are unpleasant and irritating.

- “Four-Proverb Collection. *Type: Thematic Parallel (Proverbs 10:27-30)*. The four proverbs of this collection all deal with the theme of long life for the righteous and destruction for the wicked. In addition, the proverbs are in an *A-B-A-B* pattern. This pattern is found in vv. 27 and 29, which are parallel with each other linked by the motif of *the Lord*, while vv. 28 and 30 are linked by the motif of *the righteous*. All four verses are linked by the motif of *the fate of the wicked...and those who do evil*” (NAC).

As with Proverbs 10:2, verse 27 about righteous living prolonging life and wickedness shortening it should be understood as: (1) a general principle of physical life, all else being equal (recognizing that circumstances in God's purview sometimes allow the opposite to occur in this world); and (2) in the context of eternal life for the righteous versus eternal death for the wicked, which is the most important context to bear in mind.

Next observe the similarity of language in Proverbs 10:28 and Proverbs 11:7 nearby.

- "Two-Proverb Collection. *Type: Thematic, Parallel (Proverbs 10:31-32)*.... The theme of this pair is the use of the tongue. The cola are in an *A-B-A-B* pattern, but note the inclusio using 'mouth' in v. 31a and v. 32b" (NAC)." [END]

Verse 4 – This proverb compares one with a “slack” hand versus the diligent. The word translated in Hebrew to “slack” means “deceit, false, idle, treachery”. The JFB commentary states: “literally, “deceitful,” failing of its purpose”
Instead of the hand doing what it's supposed to do, it fails in that purpose and betrays the body in a sense. Where a diligent hand will benefit the body/person.

Verse 8 – Regarding the “prating” fool. JFB states regarding “prating”: “or, “fool of lips of wicked language.”.

Verse 9 – There are people who do things the right way, and there are people who don't. Eventually it becomes evident when someone is doing things the wrong way.

Verse 30 – We all look forward to the day when this will be fulfilled. The righteous will live forever with God and the wicked will be gone forever.