

Day 375 – WEDNESDAY: February 28th

Proverbs 11 & 12

Proverbs 11:1-31 NKJV

Dishonest scales are an abomination to the LORD, But a just weight is His delight. When pride comes, then comes shame; But with the humble is wisdom. The integrity of the upright will guide them, But the perversity of the unfaithful will destroy them. Riches do not profit in the day of wrath, But righteousness delivers from death. The righteousness of the blameless will direct his way aright, But the wicked will fall by his own wickedness. The righteousness of the upright will deliver them, But the unfaithful will be caught by their lust. When a wicked man dies, his expectation will perish, And the hope of the unjust perishes. The righteous is delivered from trouble, And it comes to the wicked instead. The hypocrite with his mouth destroys his neighbor, But through knowledge the righteous will be delivered. When it goes well with the righteous, the city rejoices; And when the wicked perish, there is jubilation. By the blessing of the upright the city is exalted, But it is overthrown by the mouth of the wicked. He who is devoid of wisdom despises his neighbor, But a man of understanding holds his peace. A talebearer reveals secrets, But he who is of a faithful spirit conceals a matter. Where there is no counsel, the people fall; But in the multitude of counselors there is safety. He who is surety for a stranger will suffer, But one who hates being surety is secure. A gracious woman retains honor, But ruthless men retain riches. The merciful man does good for his own soul, But he who is cruel troubles his own flesh. The wicked man does deceptive work, But he who sows

righteousness will have a sure reward. As righteousness leads to life, So he who pursues evil pursues it to his own death. Those who are of a perverse heart are an abomination to the LORD, But the blameless in their ways are His delight. Though they join forces, the wicked will not go unpunished; But the posterity of the righteous will be delivered. As a ring of gold in a swine's snout, So is a lovely woman who lacks discretion. The desire of the righteous is only good, But the expectation of the wicked is wrath. There is one who scatters, yet increases more; And there is one who withholds more than is right, But it leads to poverty. The generous soul will be made rich, And he who waters will also be watered himself. The people will curse him who withholds grain, But blessing will be on the head of him who sells it. He who earnestly seeks good finds favor, But trouble will come to him who seeks evil. He who trusts in his riches will fall, But the righteous will flourish like foliage. He who troubles his own house will inherit the wind, And the fool will be servant to the wise of heart. The fruit of the righteous is a tree of life, And he who wins souls is wise. If the righteous will be recompensed on the earth, How much more the ungodly and the sinner.

Proverbs 12:1-28 NKJV

Whoever loves instruction loves knowledge, But he who hates correction is stupid. A good man obtains favor from the LORD, But a man of wicked intentions He will condemn. A man is not established by wickedness, But the root of the righteous cannot be moved. An excellent wife is the crown of her husband, But she who causes shame is like rottenness in his bones. The thoughts of the righteous are right, But the counsels of the wicked are deceitful. The words of the wicked are, "Lie in wait for blood," But the mouth of the upright will deliver them. The wicked are overthrown and are no more, But the house of the righteous will

stand. A man will be commended according to his wisdom, But he who is of a perverse heart will be despised. Better is the one who is slighted but has a servant, Than he who honors himself but lacks bread. A righteous man regards the life of his animal, But the tender mercies of the wicked are cruel. He who tills his land will be satisfied with bread, But he who follows frivolity is devoid of understanding. The wicked covet the catch of evil men, But the root of the righteous yields fruit. The wicked is ensnared by the transgression of his lips, But the righteous will come through trouble. A man will be satisfied with good by the fruit of his mouth, And the recompense of a man's hands will be rendered to him. The way of a fool is right in his own eyes, But he who heeds counsel is wise. A fool's wrath is known at once, But a prudent man covers shame. He who speaks truth declares righteousness, But a false witness, deceit. There is one who speaks like the piercings of a sword, But the tongue of the wise promotes health. The truthful lip shall be established forever, But a lying tongue is but for a moment. Deceit is in the heart of those who devise evil, But counselors of peace have joy. No grave trouble will overtake the righteous, But the wicked shall be filled with evil. Lying lips are an abomination to the LORD, But those who deal truthfully are His delight. A prudent man conceals knowledge, But the heart of fools proclaims foolishness. The hand of the diligent will rule, But the lazy man will be put to forced labor. Anxiety in the heart of man causes depression, But a good word makes it glad. The righteous should choose his friends carefully, For the way of the wicked leads them astray. The lazy man does not roast what he took in hunting, But diligence is man's precious possession. In the way of righteousness is life, And in its pathway there is no death.

Daily Deep Dive:

The UCG reading program states: “**6. *What the Lord Abhors (Proverbs 11:1-21)***”

"In Proverbs 11:1-21 a group of proverb collections are held together by the inclusio formed by 'the Lord abhors' and 'he delights' in vv. 1, 20 [NIV].

- "MORAL INTEGRITY AND GOD'S JUDGEMENT. *Type: Chiastic (Proverbs 11:1-4)*....Verse 1 describes God's abhorrence of fraud, and v. 4 answers it with the promise that the wrongfully gained wealth of the wicked will do them no good in the day of judgment. Between these verses vv. 2-3 assert that humility and integrity, rather than their opposites, are the best guides in life" (NAC).

In its note on verse 1, *The Bible Reader's Companion* says: "Leviticus 19:35-36 forbids the use of 'dishonest standards,' weighted to favor the merchant rather than the seller [he buys from] or buyer [to whom he sells]. The Jewish Talmud calls for meticulous efforts to keep this command, decreeing that 'the shopkeeper must wipe his measures twice a week, his weights once a week, and his scales after every weighing,' to keep any substance from throwing them off. We can't be too careful trying to be fair with others."

As previously noted, the language of Proverbs 11:4 is similar to that of Proverbs 10:2.

- "SALVATION FOR THE RIGHTEOUS. *Type: Thematic, Parallel Proverb Pair (Proverbs 11:5-6)*....These two proverbs parallel each other and describe the respective fates of the righteous and the wicked...

- "DEATH OF A SINNER. *Type: Inclusio, Proverb Pair (Proverbs 11:7-8)*....As the text stands, these two proverbs are bound by the inclusio of the word 'wicked' in v. 7a and v. 8b.... In addition, these verses assert that God brings utter destruction to the wicked and imply a promise of eternal life to the righteous" (NAC).

As earlier noted, v. 7 contains language similar to that of Proverbs 10:28.

- "DESTRUCTIVE LIPS. *Type: Chiastic, with an Afterward (Proverbs 11:9-13)*....Verses 10-11 are an obvious pair in parallel, whereas vv. 9, 12 are bound by the theme of the slanderous gossip of the wicked against restrained silence of the righteous....Verse [13] is an afterword on the subject of the tongue" (NAC).

Verse 10 may seem odd in light of the unpopularity of God's servants among the nations of the world. However, despite persecution, it does make sense that others rejoice when the righteous are doing well: "Why should the community rejoice in the prosperity of the righteous? Because both the way a righteous man gains his wealth and the way he uses it benefits society. The righteous businessman employs others, supports schools and government with his taxes and in the O[ld] T[estament] tradition, shares generously" (*Bible Reader's Companion*, note on verses 10-11). And often people enjoy seeing justice where the good guy wins.

- "NATIONAL AND PERSONAL PRUDENCE. *Type: Parallel (Proverbs 11:14-15)*....Both proverbs here follow the pattern 'imprudent action brings disaster / prudent action gives security,' but the first involves national matters where the second concerns personal business" (NAC).

Verse 14 explains that it's vital to get counsel from a number of sources than can be weighed together in making important decisions (see also Proverbs 15:22; Proverbs 20:18; Proverbs 24:6).

Proverbs 11:15 should also be read in light of the next listed proverb in verse 16. "These two proverbs balance each other.

The first warns against rashly giving surety or a pledge for a stranger. The second praises generosity [as being 'gracious' or 'kindhearted' (NIV) surely includes]; generosity begets honor" (*Nelson Study Bible*, note on verses 15-16). Verse 16, discussed next, should also be read in the context of the next verse, with which it is parallel.

- "KINDNESS AND CRUELTY. *Type: Parallel (Proverbs 11:16-17)*....The pattern of these two proverbs is 'kind woman / cruel man // kind man / ruthless man.' By itself v. 16 could be read cynically ('A kind woman gets respect, but a cruel man gets rich'...to justify unscrupulous behavior. In conjunction with v. 17, however, the self-destructive nature of the 'hard-nosed' approach to life is apparent....

- "THE WAGES OF SIN AND RIGHTEOUSNESS. *Type: Chiasmus (Proverbs 11:18-19)*....This pair has the chiasmic pattern [in this case *a-b-b-a*] 'wicked man / he who sows righteousness / righteousness / he who pursues evil'....Note that this pair has links to vv. 16-17. The wealth of the cruel man corresponds to deceptive wages as the honor given a kind woman is genuine. Also the health/self-inflicted pain of v. 17 corresponds to the life and death of v. 19.

- "DIVINE JUDGMENT. *Type: Parallel (Proverbs 11:20-21)*....God's attitude toward individuals (disgust / pleasure) in v. 20 corresponds to the outcome of their lives (inescapable trouble / deliverance) in v. 21"—which also impacts their children (*NAC*).

7. Beauty Without Discretion (Proverbs 11:22)

"TYPE: INDIVIDUAL PROVERB"(NAC).

8. Generosity and Selfishness (Proverbs 11:23-27)

"TYPE: INCLUSIO....Verses 23, 27 closely parallel each other and form an inclusio around vv. 24-26, all of which center on the

theme of generosity and selfishness. The inclusio states the general truth that one receives back according to one's own behavior while vv. 24-26 deal with the concrete issue of hoarding [and refusing to sell currently at a fair price]" (NAC).

The picture of the one who scatters abroad increasing more—the generous person being made rich—is similar to Ecclesiastes 11:1: "Cast your bread upon the waters, for you will find it after many days." The good we do will be returned to us in different ways. Just on a human level, a selfish, stingy person will likely make enemies, a factor that will probably hurt him later—even financially perhaps. The generous person will make friends who will be there to contribute to his prosperity and well-being later. But there is more to the universe than that—as there is a real God who blesses generosity and curses greed and selfishness.

Jesus likewise taught: "Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you" (Luke 6:38).

Of course, the passages here are not a promise of material wealth in this lifetime in return for being generous. The greatest riches are spiritual ones—though this does include the promised hope of possessing the entire universe as co-heirs with Christ.

See also Proverbs 13:7."

9. *The Source of Life (Proverbs 11:28–12:4)*

"TYPE: INCLUSIO....The structure of this collection is complex. Proverbs 11:28 has a close parallel in Proverbs 12:3; both concern the flourishing of the righteous and failure of the wicked to establish themselves through wealth and cunning. Proverbs 11:29, which concerns a son's behavior in the family (see Proverbs 17:2), is answered by Proverbs 12:4, which deals with

the wife's contribution to the family. Proverbs 11:28-29 and Proverbs 12:3-4 thus form an inclusio around Proverbs 11:30–12:2.

"Proverbs 11:28-29 and Proverbs 12:3-4 teach that a man cannot provide for the security of his family through any means that violate basic principles of right and wrong. Rather than focus his attention on making as much money as possible, a man should give thought to the choice of a good wife and then to the spiritual nurture of his children. Above all else, he must conduct his own life with integrity if he expects the same from his family.

"The two pairs—Proverbs 11:30-31 and Proverbs 12:1-2—each deal with behavior (Proverbs 11:30; Proverbs 12:1) and its reward or punishment (Proverbs 11:31; Proverbs 12:2). The collection is thus structured as follows.

“Aa The true source of life (Proverbs 11:28)

 “Ab Family life (Proverbs 11:29)

 “Ba Behavior of righteous and wicked
(Proverbs 11:30)

 “Bb Divine judgment (Proverbs
11:31)

 “Ba’ Behavior of righteous and wicked
(Proverbs 12:1)

 “Bb’ Divine judgment (Proverbs
12:2)

“Aa’ The true source of life (Proverbs 12:3)

 “Ab’ Family life (Proverbs 12:4)” (NAC).

The reference to "winning souls" as a wise course of action in Proverbs 11:30 is to "to capturing (*loqeah* 'to lay hold of, seize, conquer') people with ideas or influence (2 Samuel 15:6)" (*Expositor's Bible Commentary*, note on Proverbs 11:30).

Verse 31 in the NIV reads: "If the righteous receive their due on earth/how much more the ungodly and the

sinner!" *Expositor's* notes on this verse: "Retribution for sin is certain, for the righteous and especially for the sinner. The proverb uses a 'how much more' argument—if this be true, how much more this (argument from the lesser to the greater). The point is that divine justice deals with all sin; and if the righteous suffer for their sins, certainly the wicked will. The LXX [Greek Septuagint translation of the Hebrew Scriptures] introduces a new idea to the verse: 'If the righteous be scarcely saved'; this is recorded in 1 Peter 4:18." We will consider this further when we come to this New Testament verse.

Proverbs 12:1 in the KJV and NKJV appears to state the obvious: "Whoever loves instruction loves knowledge..." Yet the word for "instruction" can be translated, as in other versions, as "discipline"—paralleling the "correction" in the latter part of the verse.

The Hebrew words in verse 4 translated "excellent wife," or by some as "noble woman" or "virtuous woman," are the same as those used in the well-known ode of Proverbs 31:10-31.

10. Plans and Schemes (Proverbs 12:5-7)

"TYPE: THEMATIC....The unity of this collection is indicated in the Hebrew structure. These three proverbs follow a logical progression: the righteous make plans that are just, but the wicked scheme with deceitful counsel (v. 5); the wicked attempt to ambush the righteous with their lies, but the righteous are delivered by their integrity (v. 6); the wicked are totally destroyed, but the righteous stand secure (v. 7)" (NAC).

11. Earned Respect (Proverbs 12:8)

"TYPE: INDIVIDUAL PROVERB" (NAC).

12. On Providing for One's Needs (Proverbs 12:9-11)

"TYPE: INCLUSIO....The well-earned prosperity of the righteous contrasts with the feigned wealth, the acts of exploitation, and the idle plans of the foolish and wicked" (NAC).

The Jewish *Soncino* commentary notes on verse 9: "The interpretation of the verse depends on the way this phrase [*'and hath a servant'* (KJV)] is understood. One possible reading is: Better to be held in low social esteem by not living beyond one's means, and yet possess a slave to do the menial work and so have a comfortable life, than make a pretense of wealth, mixing with the rich and spending what is necessary for food on maintaining a place in such society. This yields a satisfactory meaning and a sensible admonition which many need today. On the other hand, the words *and hath a servant* may signify 'and is a slave to himself,' i.e. he does for himself the humble tasks which are usually relegated to a slave, and spends the money on feeding his body well. In either case, the point is the futility of inflicting [de]privations upon oneself to preserve an outward show of affluence which does not correspond with reality."

Verse 10 shows that the consideration and care of a righteous man extends to not just other people, but to his animals as well. Cruelty to animals—or cruelty in any form, for that matter—is totally contrary to God's will.

13. On Fruit and Snares (Proverbs 12:12-14)

"TYPE: THEMATIC....This collection employs two metaphors of gathering food: hunting with snares (symbolizing the wicked) and laboring to raise crops (symbolizing the righteous)" (NAC). The wicked trap themselves, and the righteous, through proper words and acts, receive blessings in return. This is another way of expressing the principle of reaping what one sows (see Galatians 6:7).

14. Able to Take Advice (Proverbs 12:15)

"TYPE: SINGLE BICOLON PROVERB" (NAC).

15. The Use and Abuse of Words (Proverbs 12:16-22)

"TYPE: LINKED PARALLELISM AND CHIASMUS....These seven verses are made up of four verses arranged in parallel (vv. 16-19) conjoined by a common verse to a four-verse chiasmus [i.e., concentric arrangement] (vv. 19-22). The structure is as follows:

"A: Thoughtless reactions (v. 16)

"B: Honesty and lying (v. 17)

"A': Reckless words (v. 18)

"B': Honesty and lying (v. 19)

"C: Plotting evil and promoting peace (v. 20)

"C': Trouble to the wicked, not the righteous (v. 21)

"B": Honesty and lying (v. 22)" (NAC).

16. A Wholesome Life (12:23-28)

"TYPE: PARALLEL....This text is structured as a six-verse parallel as follows:

"A: Caution and incaution (v. 23).

"B: Diligence and laziness (v. 24)

"C: Anxiety and joy (v. 25)

"A': Caution and incaution (v. 26)

"B': Laziness and diligence (v. 27)

"C': Life and immortality (v.

28)

"The six proverbs of this section do not have a single theme but describe types of activity that may promote or undermine a wholesome life" (NAC).

Proverbs 12:23 shows the importance of being careful in what one reveals to others and of not making a show of knowledge. Verse 24 is ironic in that a lazy person, lacking diligence, fails to advance in life and ends up having to do the menial labor he wants to avoid. In verse 27, the lazy man is humorously portrayed

not roasting the food he went to the trouble of catching—and thereby letting it go to waste and failing to benefit from it. The idea is that he doesn't complete tasks—and loses out because of it.

Verse 26 makes it clear that we can choose who our friends are—and that it's important that we do and that we choose wisely.

Compare with Proverbs 13:20.

In Proverbs 12:28, we again see the future of life for the righteous—and, indeed, of "no death." According to *Soncino*: "To reproduce the original [Hebrew], the words should be hyphenated 'no-death.' This can only be an allusion to immortality which follows the ending of a righteous life upon earth" (note on verse 28). The NIV here has "immortality." [END]

Proverbs 11:

Verse 4 – This is the reason that righteousness is far greater than gaining physical wealth. Spiritual wealth will last forever, physical wealth will not.

Verse 22 – John Gill clarifies “or, "has departed from taste"; from a taste of virtue and honour; lost all sense of modesty and chastity”

Verses 24 & 25 – I have known those in life who are very generous, and they seem to always be growing in wealth and gaining much more. Some even call these individuals “lucky”, but they are blessed. They understand that all wealth comes from God and they use their wealth in ways that please God.

Proverbs 12:

Verse 11 – This is a powerful verse that I think we all understand but sometimes fail to fully implement. Those who put in the hard

work of life, such as doing the difficult work of breaking up soil to make it even more useful, will ultimately have a good crop of grain and bread on the table, however, we can use our time on things that don't matter, don't amount to anything, and have no real value, if we spend a bunch of our time on these things, especially putting them before what we need to do, we can't expect blessings to follow.

Verse 18 – Do our words do harm or build others up?

Verse 26 – Do our friends help us to meet our goals of being righteous, or harm that process? At teen summer camp, we talk to them about how surveys and statistics have shown that young people become the average of their inner circle. What about us? If we became more like our inner circle of friends, would we be even better people or worse?

Verse 27 – Do groceries go to waste? Do we sit things outside and they get rained on and ruined? Or do we use what God blesses us with wisely and fully? This Proverb teaches us about doing our very best in even small ways, which will only lead to even more blessings. Being wasteful and lazy has an impact.