

Day 381 - TUESDAY: March 5th

Proverbs 19

Proverbs 19:1-29 NKJV

Better is the poor who walks in his integrity Than one who is perverse in his lips, and is a fool. Also it is not good for a soul to be without knowledge, And he sins who hastens with his feet. The foolishness of a man twists his way, And his heart frets against the LORD. Wealth makes many friends, But the poor is separated from his friend. A false witness will not go unpunished, And he who speaks lies will not escape. Many entreat the favor of the nobility, And every man is a friend to one who gives gifts. All the brothers of the poor hate him; How much more do his friends go far from him! He may pursue them with words, yet they abandon him. He who gets wisdom loves his own soul; He who keeps understanding will find good. A false witness will not go unpunished, And he who speaks lies shall perish. Luxury is not fitting for a fool, Much less for a servant to rule over princes. The discretion of a man makes him slow to anger, And his glory is to overlook a transgression. The king's wrath is like the roaring of a lion, But his favor is like dew on the grass. A foolish son is the ruin of his father, And the contentions of a wife are a continual dripping. Houses and riches are an inheritance from fathers, But a prudent wife is from the LORD. Laziness casts one into a deep sleep, And an idle person will suffer hunger. He who keeps the commandment keeps his soul, But he who is careless of his ways will die. He who has pity on the poor lends to the LORD, And He will pay back what he has given. Chasten your son while there is hope, And do not set your heart on his destruction. A man of great wrath will suffer punishment; For if you rescue him, you will have

to do it again. Listen to counsel and receive instruction, That you may be wise in your latter days. There are many plans in a man's heart, Nevertheless the LORD's counsel—that will stand. What is desired in a man is kindness, And a poor man is better than a liar. The fear of the LORD leads to life, And he who has it will abide in satisfaction; He will not be visited with evil. A lazy man buries his hand in the bowl, And will not so much as bring it to his mouth again. Strike a scoffer, and the simple will become wary; Rebuke one who has understanding, and he will discern knowledge. He who mistreats his father and chases away his mother Is a son who causes shame and brings reproach. Cease listening to instruction, my son, And you will stray from the words of knowledge. A disreputable witness scorns justice, And the mouth of the wicked devours iniquity. Judgments are prepared for scoffers, And beatings for the backs of fools.

Daily Deep Dive:

The UCG reading program states: “**42. Diverse Teachings (Proverbs 18:22–20:4)**

"TYPE: THEMATIC, RANDOM REPETITION, INCLUSIO SERIES....The verses of this text do not readily organize into small, discrete units. At the same time, this is not simply a jumbled collection of unrelated proverbs. Within this section are many parallel or similar verses, and some of these serve as structural markers. Also, a number of proverbs are collected into groups that follow distinct themes, although the borders of these groups may not be clearly marked.

"First, Proverbs 18:22 and Proverbs 19:13-14, describing family life and repeating the assertion that a good wife is from the Lord, are an inclusio that marks off a section of verses. This does not

mean that all intervening verses concern wife and family, but the opening and closing assertions that a good wife is a gift of Yahweh are significant.... Second, proverbs on laziness (Proverbs 19:15, Proverbs 19:24; Proverbs 20:4) demarcate two further sections. Once again, this does not mean that the intervening proverbs concern laziness. In addition, two pairs of similar proverbs in chiasmic order [when taken together] on forbearance and a king's wrath (Proverbs 19:11-12; Proverbs 20:2-3) close off the major sections.

"Three sections that for the most part adhere to common themes occur within these three divisions. There are (1) the inequities and abandonment suffered by the poor (Proverbs 18:23–19:10), (2) the disciplined life (Proverbs 19:16-23), and (3) the mocker (Proverbs 19:25–20:1). Thus the structure of the whole is illustrated below.

"Section A (18:22–19:14)

"A good wife (18:22)

"1. The poor (18:23–19:10)

"(Patience and royal anger {19:11-12}) [a-b]

"A bad family/a good wife (19:13-14)

"Section B (19:15–20:4)

"Laziness (19:15)

"2. Personal discipline (19:16-23)

"Laziness (19:24)

"3. The mocker (19:25–20:1)

"(Royal anger and patience {20:2-3}) [b-a]

"Laziness (20:4)

"In addition, many verses closely parallel each other either within or between the sections. Close parallels include Proverbs 19:1 and Proverbs 19:22; Proverbs 19:4 and Proverbs 19:7a,b; Proverbs 19:5 and Proverbs 19:9; Proverbs 19:8 and Proverbs 19:16. Also Proverbs 19:17, on kindness to the poor, appears to

be a response to Proverbs 18:23–19:10. These interrelationships among the verses have two functions. First, they help to tie the whole text together; and second, by randomly repeating certain points, they reinforce the lessons in the reader's mind" (NAC). Most scholars agree that the first colon of Proverbs 18:24 is mistranslated in the King James and New King James Versions. While it is true that a key to friendship is being friendly, this is evidently not what the proverb says. Indeed, how would this contrast with the loyalty of a true friend in the second colon? On the phrase "must himself be friendly," the NKJV gives the following marginal note: "Masoretic Text reads *may come to ruin*." Several modern translations render the verse accordingly. The New American Bible has "Some friends bring ruin upon us." *The Expositor's Bible Commentary* notes on the phrase: "The Hebrew *lehith ro'ea'* is difficult. It means 'for being crushed' or 'to be shattered' but not 'to show oneself friendly' (cf. KJV). The idea may be that there are friends to one's undoing....If a person has friends who are unreliable, he may still come to ruin, especially if these nominal friends use him. The second line is clearer: 'there is a friend {*oheb*} who sticks closer than a brother.' This indeed is a rare treasure!" Indeed, Proverbs 19:4 highlights the fickle nature of fair-weather friends. And verse 7 shows that even brothers may abandon a person in adversity. Thus the need for a true, loyal friend who is closer than a brother. The epitome of such a friend is Jesus Christ.

Proverbs 19:2 says that uninformed rashness leads to error or sin.

Verses 5 and 9 about judgment on a false witness share the same first colon, while the second cola are similar (see also Proverbs 21:28).

Verses 16-23 of Proverbs 19 "all revolve around the theme of the disciplined and prudent life" (NAC, note on verses 16-23). "This section has been structured as follows:

"A: Adherence to God's way is life (19:16)

"B: Give to the poor (19:17)

"C: Discipline your son (19:18...)

"C': Allow the intemperate to pay the price (19:19...)

"D: Submit to instruction (19:20...)

"D': Acknowledge providence (19:21...)

"B': Better poor but honest (19:22)

"A': Fear of Yahweh (19:23)" (footnote on verses 16-23)

As noted earlier in regard to Proverbs 14:31, Proverbs 19:17 says that how we treat others in need is essentially how we treat God (again, compare Matthew 25:31-46). And He will reward our kindness.

Proverbs 19:23 expresses the value of the "fear of the LORD," on which all other instruction is to be based (Proverbs 1:7; Proverbs 9:10). *The Nelson Study Bible* says the following about the word "fear" here: "(Heb[rew] *yir'ah*) (Proverbs 9:10; Proverbs 16:6; Proverbs 19:23) Strong's #3374: This Hebrew word signifies awe in regarding what is unknown or potentially dangerous.

Sometimes it refers to fear or terror inspired by danger or one's enemies (Psalm 56:4). More often, it means 'reverence,' particularly for God (Proverbs 19:23). The use of this word does not imply that one needs to be afraid of God, but it does demand the appropriate recognition and respect for God's fearsome qualities, such as His righteous wrath (see Psalm 5:4-7). The fear of God—that is, the proper respect of God—compels us to abandon our evil ways (Proverbs 16:6) and teaches us wisdom (Proverbs 9:10). Perhaps somewhat ironically, fear of God leads to confidence in this life, for if we have submitted to the Almighty

we do not have to fear any other power in this world....because the Almighty is our Protector (see Proverbs 14:26-27; Hebrew 13:6)" ("WordFocus: Fear," sidebar on Proverbs 19:23).

The verse here says that the person who fears God "will not be visited with evil." Of course, Job feared God and was visited with evil, as Satan directly attacked him. So what are we to make of this? We should understand the proverb as a general principle over the course of life. Things generally go well for the people of God, but He at times allows major trials to come on them. Yet even in these circumstances, God only allows things to go so far with the intent of shaping and molding His people for an eternal place in His Kingdom. He never ceases to exercise care and protection. Moreover, visitation with evil or calamity here could imply being overthrown by catastrophic circumstances. And no matter what calamity befalls those who fear God, they will not be overcome by it but will persevere with God's aid. He will cause it to work out for good in the long run (Romans 8:28)." [END]

Verse 13 – There are people, husbands and wives included, who are never happy or satisfied and constantly complain and bring strife. It's also worth considering, if I have a spouse, parent, etc... who is constantly complaining, is there something I'm not doing and taking responsibility for that I should? Someone can be nagging us because we aren't being responsible.

Verse 15 – John Gill states: "Slothful persons are generally sleepy, and are very desirous of sleep, and indulge themselves in it; they spend their time, day and night, in sleep and drowsiness; and are quite careless and unconcerned about either their temporal or eternal good"