

PROVERBS 10

compiled and written by Gary Kukis

Proverbs 10:1–32

Righteousness versus Wickedness; Wisdom versus Folly

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out.

The intent is to make this particular study the most complete and most accurate examination of Proverbs 10 which is available in writing. The idea is to make every phrase, verse and passage understandable; and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples and armies as they move across the landscape of the Land of Promise.

Although the book of Proverbs was probably spoken by David to Solomon, during the final chapters of 2Samuel and the early chapters of 1Kings, to be written down later by Solomon, these principles stand throughout all dispensations. Wherever historical information is necessary, that will be provided so that you will have a sufficient background to understand what is going on.

Preface: Proverbs 10 begins a new section of Proverbs, where this chapter and those which follow are made up of what we traditionally know as proverbs (short, independent wisdom sayings). Throughout this chapter, we see a contrast between the wise and the foolish, the hard-working and the slacker, and the righteous and unrighteous.

Ironside introduces this chapter in almost proverbial form: *Happy the man who refuses Folly and, attracted by Wisdom, conscientiously seeks to follow her words. This is particularly true of the young man, for this is the book for the direction and guidance of youth.*¹

Treasury of Scriptural Knowledge: *From this chapter [forward]...are sundry observations of moral virtues, and their contrary vices.*²

James Rickard: *This new section [Prov. 10–22:16]...includes various principles and precepts for everyday living by comparing wise living to foolish behavior.*³

Gary North: *The tenth chapter of Proverbs begins with a series of contrasts: wise sons vs. foolish sons (v. 1), ill-gotten wealth vs. righteousness (v. 2), righteous people vs. wicked people (v. 3), lazy people vs. industrious people (v. 4). These are not contrasts between people's capacities for work, or obtaining capital, or their basic intelligence. These contrasts are ethical.*⁴

This should be the most extensive examination of Proverbs 10 available, where you will be able to examine in depth every word of the original text.

Quotations:

Barnes: *The influence for good or evil spreads beyond the man himself.*⁵

Ironside: *God has not abdicated His throne as the moral governor of the universe; therefore reaping follows sowing, as surely as night follows day.*⁶

The Pulpit Commentary: *It is impossible to estimate the tremendous influence which children have on the happiness of their parents. The unfortunate thing about it is that the children are the last to realize it...there is the universal fact that no one can understand the depth and overpowering intensity of a parent's love until he becomes a parent himself.*⁷

Shakespeare: (King Lear) *How sharper than a serpent's tooth it is to have a thankless child!*⁸

W. Arnot: *It is easy for a Christian to be rich, but hard for a rich man to become a Christian.*⁹

Kukis: Working hard is not a rejection of God's provision; it is embracing His provision.

¹ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from The Word, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 10 introduction.

² *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 10 chapter comments.

³ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 24, 2016.

⁴ From <http://www.garynorth.com/WisdomAndDominion.pdf> (p. 93) accessed February 4, 2016.

⁵ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 10:17.

⁶ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 10:2.

⁷ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 10:1.

⁸ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 10:1.

⁹ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:22.

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Doctrines Covered or Alluded To			
The Bible, Wealth and Private Property		Laws of Divine Establishment	Liberalism, Conservatism and Christianity
		Socialism	Wealthy Men in the Bible

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
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Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob’s contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

Definition of Terms	
Divine Good	This is good which is completely in accordance with the plan of God. In order for a person to do acts of divine good, they must be in fellowship and be thinking Bible doctrine. As a result, that which they do is divine good and moves the plan of God forward. See also the Doctrine of Divine Good (Bible Doctrine Resource) (L.G. Merritt) ; The Production of Divine Good (Bible Doctrine Resource) .
Fear of the Lord	<i>Fear of the Lord</i> connotes both awe and respect of our Creator. In the Old Testament, this was one way to designate a mature or maturing believer. See the doctrine of the Fear of the Lord (HTML) (PDF) (WPD) .
Laws of Divine Establishment	The laws of divine establishment are a system of laws and principles which provide for the preservation as well as for the prosperity of the human race. These laws apply to both believer and unbeliever alike. See the Laws of Divine Establishment (HTML) (PDF) (WPD) .
Logistical Grace	Logistical grace is the divine planning, divine support, divine provision and divine blessing which are designed by God to keep the believer alive so that we can properly execute or fulfill God's plan. (HTML) (PDF) (WPD) .
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF) .
The Revealed God (or, the Revealed Lord)	We all come to a time of God-consciousness where we understand the concept and possibility of the existence of God. At that point, we face 2 great questions: (1) do we want to know this God and (2) are will willing to believe in God as He has revealed Himself or do we make a god in our own image and worship that? In both the Old and New Testaments, God will make Himself known (He reveals Himself) to those who will believe in Him and to others as well. We know Him firmly and concretely as Jesus Christ; and in the Old Testament, He is known as the God of the Jews, the Creator of the Universe, the God of Moses (or of Abraham), etc.
Righteousness; Experiential Righteousness	Righteousness is having the perfect character of God. In time, the believer has experiential righteousness through the filling of the Holy Spirit and the production of divine good. Ken Reed's Doctrine of Righteousness (PDF) (Word) . Righteousness (Bible Doctrine Resource) .
Righteousness; Imputed Righteousness	Righteousness is having the perfect character of God. We obtain the righteousness of God through imputation. That is, when we believe in Jesus Christ, His righteousness is imputed to us, so that when God looks at us, He sees the righteousness of His Son. After salvation, experiential righteousness is potential but not guaranteed. Ken Reed's Doctrine of Righteousness (PDF) (Word) . Righteousness (Bible Doctrine Resource) .

Some of these definitions are taken from

http://gracebiblechurchwichita.org/?page_id=1556
<http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml>
<http://rickhughesministries.org/content/Biblical-Terms.pdf>
<http://www.gbible.org/index.php?proc=d4d>
<http://www.wordoftruthministries.org/termsanddefs.htm>
<http://www.realtime.net/~wdoud/topics.html>
<http://www.theopedia.com/>

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An Introduction to Proverbs 10

Introduction: The next increment of proverbs extends from Prov. 10:1–22:16, and they are called, in the Hebrew text, *the Proverbs of Solomon*. These are the pithy, self-contained wise sayings. Each one stands on its own and has a separate meaning, which stands on its own, apart from the surrounding text. For this reason, tackling the next few chapters of Proverbs right in a row can get quite intense and mentally exhausting.

Someone who teaches these proverbs (a pastor-teacher, a Sunday school teacher) would be best advised to take them one chapter at a time, and teach other things instead in between each chapter. Or, take a topic or several topics and explore how they are handled in the book of Proverbs. Whereas, it may make sense to tackle the entire book of 1Samuel in a series, or the entire book of Joshua in a series, I would never suggest covering the entire book of Proverbs in a series (apart from chapters 1–9). It would be like going on a diet of all bell peppers or all chocolate chips.

Proverbs 10 brings back many of the characters who we have met in the previous 9 chapters: the *son* of the teacher, however, is not addressed, and it is not clear that it is he who is spoken of in vv. 1 and 5, as these verses speak more of applicable principles. The righteous man and the wicked are found throughout this chapter, often contrasted with one another, in vv. 2, 3, 6, 7, 9, 11, 16, 18, 20, 21, 24, 25, 27, 28–32. The wise and the foolish are found in vv. 1, 8, 10, 13, 14, 17–19, 21 and 23. You will note that there is some overlap here, as those who are foolish are associated with being sinful (vv. 18, 23, 32); and those who are wise are associated with being righteous (vv. 19, 31, 32). Also in contrast, the industrious and the slacker (vv. 4, 5). Interestingly enough, the industrious life with regards to righteousness is honored whereas the activity of the wicked leads to naught (v. 16). Throughout, we have one category (generally the righteous) with a longer or better life, as over against the wicked with fewer years (vv. 2, 7–10, 14, 15, 17, 21, 22, 25, 27–31). In short, although we have several themes running throughout this chapter, it does not appear as if there is a common theme (except the contrast of two types) or an easily discernable organization.

College Press actually does a better job listing the various categories that are found in Prov. 10. I retained the KJV, which appears to be what is used below.

College Press on Noticeable Groupings in Proverbs 10

“The righteous”—

- “The memory of the righteous” (Prov. 10:7).
- “The mouth of the righteous” (Prov. 10:11; Prov. 10:31).
- “The labor of the righteous” (Prov. 10:16).
- “The tongue of the righteous” (Prov. 10:20).
- “The lips of the righteous” (Prov. 10:21).
- “The desire of the righteous” (Prov. 10:24).
- “The hope of the righteous” (Prov. 10:28).

College Press on Noticeable Groupings in Proverbs 10

“The lips of the righteous” (Prov. 10:32).

“The wicked”—

“The name of the wicked” (Prov. 10:7).

“The heart of the wicked” (Prov. 10:20).

“The fear of the wicked” (Prov. 10:24).

“The years of the wicked” (Prov. 10:27).

“The expectation of the wicked” (Prov. 10:28).

“The mouth of the wicked” (Prov. 10:32).

“Fools”—

“A foolish son is the heaviness of his mother” (Prov. 10:1).

“A prating fool shall fall” (Prov. 10:8; Prov. 10:10).

“The mouth of the foolish is a present destruction” (Prov. 10:14).

“He that utters a slander is a fool (Prov. 10:18).

“The foolish die for lack of understanding” (Prov. 10:21).

“It is as sport to a fool to do wickedness” (Prov. 10:23).

Laziness”—

“He becomes poor that works with a slack hand” (Prov. 10:4).

“He that sleeps in harvest is a son that causes shame” (Prov. 10:5).

“As vinegar to the teeth, and as smoke to the eyes, so is a sluggard to them that send him” (Prov. 10:26).

“Diligence”—

“The hand of the diligent makes rich” (Prov. 10:4).

“He that gathers in summer is a wise son” (Prov. 10:5).

“The labor of the righteous tends to life” (Prov. 10:16).

“Speech”—

“Violence covers the mouth of the wicked” (Prov. 10:6; Prov. 10:11).

“In the lips of him that hath discernment wisdom is found” (Prov. 10:13).

“The mouth of the foolish is a present destruction” (Prov. 10:14).

“He that hides hatred is of lying lips” (Prov. 10:18).

“He that utters a slander is a fool” (Prov. 10:18).

“In the multitude of words there wants not transgression” (Prov. 10:19).

“He that refrains his lips does wisely” (Prov. 10:19).

“The tongue of the righteous is as choice silver” (Prov. 10:20).

“The lips of the righteous feed many” (Prov. 10:21).

“The mouth of the righteous brings forth wisdom” (Prov. 10:31).

“The perverse tongue shall be cut off” (Prov. 10:31).

“The lips of the righteous know what is acceptable” (Prov. 10:32).

“The mouth of the wicked speaks perverseness” (Prov. 10:32).

The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; Prov. 10 chapter comments (edited).

Chapter Outline

Charts, Graphics and Short Doctrines

James Rickard: *Chapter 10 begins the format usually associated with Proverbs, as we had a glimpse of in Prov 9:7-12, that is, short capsules of wisdom that address a particular behavior or attitude of life. The prologue's extended poems now give way to the short, pithy, one-verse sayings composed almost entirely of two verse proverbs.*¹⁰

James Burton Coffman: *The grand emphasis throughout Proverbs is altogether worldly, material, and economic. Riches and poverty are viewed as the opposite poles of successful and unsuccessful lives. Practical and usable in the every-day affairs of life, these proverbs surely are; but they fall far short*

¹⁰ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 24, 2016.

of the ideals of Him "*Who for our sakes became poor*" (2Corinthians 8:9). Here and there in Proverbs there are fleeting glimpses of truth that points to the higher ideals of the New Testament. For example, Proverbs 18:11 has this, "*The rich man's wealth is his strong city ... IN HIS OWN IMAGINATIONS!*"¹¹

I am a person who likes organization, although you could never tell it by my writing or my surroundings. Once I under the overall organization of a psalm, for instance, all of it fits together, makes sense, and often presents a very unified message. The book of Proverbs, from chapter 10 on is not like that.

Commentators on the Disjointed Feel of Proverbs 10 and forward

Adam Clarke: *It is impossible to give summaries of such chapters as these, where almost every verse contains a separate subject. Our common version not being able to exhibit the contents as usual, simply says, "From this chapter to the five and twentieth are sundry observations upon moral virtues, and their opposite vices." In general the wise man states in this chapter the difference between the wise and the foolish, the righteous and the wicked, the diligent and the idle. He speaks also of love and hatred, of the good and the evil tongue, or of the slanderer and the peace-maker.*¹²

Dr. John Gill: *From this chapter to the "twenty fifth" are various proverbial sentences, without any very apparent connection or coherence with each other; describing righteous and wicked men; setting forth their different temper, conduct, and actions, and the fruits and effects of them. It should be observed, that frequently in the preceding chapters two persons are represented as women; one goes by the name of "Wisdom", the other is called the "foolish" woman and a "harlot"; the former is clearly to be understood of Christ; and the latter, being opposed to him, must be antichrist, the whore of Rome, and mother of harlots: now in the following part of this book two sorts of persons are spoken of; the one as wise, righteous, good, &c. and the other as foolish, wicked, &c. who are no other than the followers of Christ and antichrist; which observation is a key to the whole book.*¹³

The Community Christian Bible: *[T]he words of the Bible are at one and the same time the word of God and human words. As word of God, they contain a teaching that always has value. There are also human words, words of wisdom gathered by an ancient people through experience in a culture different from our own. We cannot expect Christian intuition that comes much later in the plan of God. He is a good educator and it has taken him centuries to give his people wisdom.*¹⁴

The Preacher's Complete Homiletical Commentary: *We here enter upon the second main division of the Book of Proverbs, which is composed of a number of distinct propositions or maxims, having but little connection with each other and answering to the modern signification of the word proverb. Wordsworth here remarks that "the Proverbs of the present chapter are exemplifications in detail of the principles, practices, and results of the two ways of life displayed in the foregoing chapters which constitute the prologue."*¹⁵

Dr. Thomas Constable: *Is there any logic to the arrangement of these seemingly unrelated proverbs? In some places there is a general association of ideas, and in some places there is a recurring key word (e.g., "king" in Prov. 16:12–15, and "Yahweh" in Prov. 16:1–7). However, many of these couplets have no logical connection with what immediately precedes or follows in the context. This anthology style is typical of other ancient Near Eastern wisdom literature.*¹⁶

That being said, there are sections which are organized.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

¹¹ From <http://www.study-light.org/commentaries/bcc/view.cgi?bk=19&ch=10> accessed February 6, 2016.

¹² Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 10 chapter comments.

¹³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10 chapter comments.

¹⁴ From <http://www.pbible.org/english/pro/pro10.html> (Comments section) accessed December 30, 2015.

¹⁵ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:1.

¹⁶ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Prov. 10 chapter introduction.

G. Campbell Morgan takes this one step further, suggesting that commentary is almost superfluous: *Here begin the proverbs proper. In this collection they are antithetical, They present a sharp contrast between wisdom and folly in the outworking of such in practical life. Seeing that this is indeed a collection of proverbs, there is no direct connection or system save this underlying purpose of contrast. No exposition is possible save to take each proverb and consider it in its separate value. In the majority of instances this is unnecessary, because they are self-evident expositions of one abiding truth.*¹⁷ Morgan does offer some commentary, but it is sparse and only on 4 verses in this chapter.

Chuck Smith says basically the same thing: *Now in chapter 10 we have individual proverbs. Most of these individual proverbs are in contrast, where they are contrasting the wise with the foolish, or the wicked with the righteous. Or the diligent with the slothful. I mean, you'll see in each of them a contrast, and there is really not any kind of a tie between the proverb. Each one is a separate little, neat little truth all packaged by itself. Each one is self-explanatory. Thus, there isn't really much that you can say without being redundant.*¹⁸ Smith only adds a small amount of commentary to most of the verses.

William Arnot: *Here we touch the edge of a vast miscellaneous treasure, contrived or collected by Solomon, and transmitted in safe keeping down to our own day. It is like a heap of wheat; the grains are small, but they are many; they lie close together, and yet each is a separate whole; they are fair to look upon, and good for food.*¹⁹

On the other hand, let me offer two things which could be added to each verse: (1) an illustration from Scripture (J. Vernon McGee approached this chapter that way); or (2) a contemporary illustration could be added. Obviously, almost any verse benefits by additional accurate commentary or even a simple restatement. And certainly, if a concept is obscure, then the exegete needs to secure it.

Although I am sympathetic to the views presented above, as this was my initial reaction; I have noticed at least 3 sections in this chapter which have a structure to them.

Peter Pett Begs to Differ

What follows in Prov. 10:1 onwards is somewhat deceptive. Without careful study it can appear to contain simply a string of proverbs with no direct connection to each other. But closer examination soon reveals otherwise. Solomon has rather taken his vast knowledge of wisdom literature, and put together a series of sayings which gel together and give consecutive teaching.

Various attempts have been made to divide up this material, but none of them have been fully successful as the basis of construction and the dividing lines are not always clear. They tend to be somewhat subjective. But that some thought has gone into the presentation of the material is apparent by the way in which topics and ideas are grouped together. Consider for example Prov. 10:2–5 which are based on the idea of riches and men's cravings, whilst Prov. 10:18–21 are all based on the lips or the tongue. On the whole, however, the basis of the presentation overall is tentative, for up until Prov. 22:17 we do not have any clear introductory words which can help us to divide the text up.

What is certain is that we are not simply to see this as just a number of proverbs jumbled together with no connection whatsoever. And in our view Solomon made this clear by using the well known method (previously used by Moses in Exodus, Numbers and Deuteronomy) of dividing up the text by means of chiasms as we have illustrated. Ancient Hebrew was written in one continuing stream of letters with no gaps to distinguish words, and no punctuation. This was not quite as confusing as it sounds for words and word endings followed definite patterns which were mainly distinguishable. But the only way of dividing it up into paragraphs was either by the

¹⁷ From <http://www.studyLight.org/commentaries/gcm/view.cgi?bk=19&ch=10> accessed February 6, 2016.

¹⁸ From <http://www.studyLight.org/commentaries/csc/view.cgi?bk=19&ch=10> accessed February 6, 2016.

¹⁹ From William Arnot (MS Word document), (p. 229), accessed February 14, 2016.

Peter Pett Begs to Differ

way of material content, or by the use of chiasms (presenting the material in an A B C D D C B A pattern). In our view this latter method was used by Solomon in this section as we hope we have demonstrated..

The proverbs which follow are designed to give a wide coverage of wisdom and instruction, and as we study them we will receive guidance in different spheres. For this is the wisdom, understanding, knowledge, and instruction that Solomon has been speaking of in the Prologue. It is a revelation of 'the fear of YHWH and the knowledge of God' (Prov. 2:5).

It will be noted at once that Solomon immediately expects us to be able to differentiate 'the righteous' from the 'unrighteous' (or 'wicked'), and the wise from the 'foolish'. This confirms that the righteous and the wise are in his eyes identifiable, and in Israel that would be because they walked in accordance with the covenant, the 'Law of Moses', as well as in the ways of wisdom. Thus wisdom does not exclude the Law, nor does it supersede it. It embraces it, although mainly from a non-ritualistic standpoint (consider, however, Prov. 3:9-10; Prov. 7:14; Prov. 15:8; Prov. 17:1; Prov. 21:3; Prov. 21:27). For it sees it from a less legalistic attitude, and encourages a broad view of life.

We must, however, recognise that 'wicked' does not mean 'totally evil' and that 'foolish' does not mean 'stupid'. The wicked are those who come short of righteousness (the term regularly contrasts with the righteous). Basically they live disregarding God's requirements in some aspect of their lives. They may appear solid citizens, but in parts of their lives they pay no heed to God. This might come out in false business practises, or in deceit, or in lack of love for others, or in selfishness, as being part of their way of life. That is why we often speak of 'the unrighteous' rather than of 'the wicked'.

In the same way the 'foolish' are called foolish because they set aside God's ways in the way in which they live their lives. They may be astute, clever and full of common sense, but they are 'foolish' because they disregard YHWH. (*The fool has said in his heart, "there is no God"* (Psalm 14:1) even though he might give an outward impression of being religious).

Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:1-22:16.

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Whereas, Prov. 1-9 seemed very personal, from a father to a son (even though it has wide application), these proverbs are more general, less personal, but every bit as important. Whereas Prov. 1-9 seemed to have an organization to it, but with recurring themes; Prov. 10-25 has the recurring themes, but the organization is more difficult to determine.

As Matthew Henry writes: [Prior to this,] we have been in the porch or preface to the proverbs, here they begin. They are short but weighty sentences; most of them are distichs, two sentences in one verse, illustrating each other; but it is seldom that there is any coherence between the verses, much less any thread of discourse, and therefore in these chapters we need not attempt to reduce the contents to their proper heads, the several sentences will appear best in their own places. The scope of them all is to set before us good and evil, the blessing and the curse. Many of the proverbs in this chapter relate to the good government of the tongue, without which men's religion is vain.²⁰

For the most part, the proverbs in Prov. 10:1-15:33 are antithetical. For this reason, I may want to repeat this doctrine in all those 6 chapters.

²⁰ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 10 chapter comments.

Antithetic Parallelism in Proverbs

This means, there are appositional terms and themes found in the two lines, which have a complimentary theme (example: Prov. 10:1 *A wise son brings joy to his father, but a foolish son, heartache to his mother.* (HCSB) Wise son/foolish son; joy/heartache; father/mother. But, these two thoughts are connected by the common theme of a son, his decisions and actions in life, and the thinking or response of his parents.

From Got Questions?Org

Antithetical parallelism provides an antithesis, or contrast. A verse containing antithetical parallelism will bring together opposing ideas in marked contrast. Instead of saying the same thing twice, it says one thing and then a different thing.

The antithetical parallelism in Ecclesiastes 10:2 is quite apparent:

*“The heart of the wise inclines to the right,
but the heart of the fool to the left.”*

Two hearts, two directions. The wise man’s heart desires one thing, and the fool’s heart desires something completely different. Their inclinations are antithetical.

Often, but not always, antithetical parallelism is set up with the conjunction but. Here’s another example, from Proverbs 19:16:

*“He who obeys instructions guards his life,
but he who is contemptuous of his ways will die.”*

Again, we have two ideas in antithesis. One person follows advice and thus lives in safety, whereas another person despises his life and is heading for trouble. In this proverb, we have a couple things that do not seem to be complete opposites—and this is what makes the poetry rich.

From HUB pages:

Antithetic Parallelism

One form of parallelism is called antithetic parallelism. This is where the thought of the first part of the couplet contrasts with an opposite theme contained in the second part.

EXAMPLE:

A: *A hypocrite with his mouth destroys his neighbor;*

B: *through knowledge shall the just be delivered.* (Proverbs 11:9)

A: *By the blessing of the upright the city is exalted*

B: *It is overthrown by the mouth of the wicked.* (Proverbs 11:11)

Opposites

The use of opposites clarifies both extremes. In poetry the use of opposites can bring a sharper contrast to an image and provide a greater focus to the desired message.

The Preacher’s Complete Homiletical Commentary: *The painter uses the dark background of his picture to set off the bright foreground. Sunlight never looks so beautiful as when seen shining upon a black thunder-cloud; it is the power of contrast. Solomon in his character-painting is constantly making use of this power. He is ever setting the dark and the light side by side—making the foolish or wicked man a dark background upon which to portray the moral features of the truly wise. The fool looks more foolish, and the good man more wise, by the contrast.*

Antithetic Parallelism in Proverbs

Gary North: *The structure of each proverb in the tenth chapter presents a positive-negative contrast. First, a benefit or desirable goal is presented. This benefit is linked to wisdom and righteousness. Then a negative is presented. This undesirable outcome is said to be the product of foolishness or wickedness.*²¹

Thomas Coke: *these proverbs consist of hemistichs, the second of which, an ingenious writer observes, farther strengthens and illustrates the first, either by its contrariety or connexion.*²²

The key is, there must be a contrast (often between several pairs of words); yet there must be a unifying theme. The two thoughts work together. Many times part B simply describes the flip side of the coin of part A (the first half might address the righteous and the second half the wicked). Later, I will lay out the specific example of [Proverbs 10:20](#). Furthermore, these are wise sayings; that is, there is meaning and application affixed to them.

From [Got Questions?Org](#); accessed January 7, 2016.

From [Hub Pages](#); accessed January 7, 2016 (slightly edited).

The Preacher's Complete Homiletical Commentary; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:23.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Throughout Proverbs, there is the talk of *wisdom*, and *wisdom* comes in 3 categories: (1) salvation wisdom (you understand the gospel of Jesus Christ and you have believed in Him). (2) Bible doctrine wisdom, which is the spiritual wisdom needed to continue the spiritual life. This is the only means by which we are able to grow. When filled with the Holy Spirit, we take in Bible doctrine, and we grow spiritually. There is no other way to spiritual growth. (3) The wisdom of divine establishment thinking. God has designed things on this earth to function in a certain way, and the closer we are to adhering to His way, the better our lives are. For instance, it is far better for a child to be raised by his biological parents than by a single mother, a remarried mother, a gay couple, or in an orphanage. Even though this ought to be filed under the heading of *duh*, there is actually push back on this natural arrangement. Guaranteed, if you post on a debate page about how natural parents are better for children than any other configuration, you will get all manner of arguments, as well as a citing of *scientific studies*, and be called a sexist and a homophobe (because, somehow, if you believe that natural parents are best for children, somehow, that makes you frightened of homosexuals).

There is certainly overlap with #2 and #3 above. The **laws of divine establishment** are designed for believers and unbelievers alike, and the more that a society adheres to those laws and principals, the better that society will be. The less similar a society is to the principles found in the Bible, the worse that society will be. The United States in the 1950's, modern-day Israel, and Great Britain in the 1700's would be nations which adhere to the laws of divine establishment. Modern-day nations like Iran, North Korea, Great Britain, Saudi Arabia are examples of nations who are, to one degree or another, in conflict with the laws of divine establishment. More on the **Laws of Divine Establishment**: ([HTML](#)) ([PDF](#)) ([WPD](#)).

In this chapter, those named below are all types (not in the theological sense) or representative of types of people.

The Principals of Proverbs 10

Characters	Biographical Material
The righteous man	Most of the time, even though Old Testament clearly recognizes imputed righteousness (Gen. 15:6), we are speaking of a man who is experientially righteous.
The wise man	This is the person who understands and applies Bible doctrine.

²¹ From <http://www.garynorth.com/WisdomAndDominion.pdf> (p. 111) accessed February 4, 2016.

²² From <http://www.studyight.org/commentaries/tcc/view.cgi?bk=19&ch=10> accessed February 8, 2016.

The Principals of Proverbs 10

Characters	Biographical Material
The hard worker	The person who, when faced with work, gets after it.
The immoral/wicked man	Although many portions of Proverbs addresses the criminal element, the immoral or wicked person is not necessarily a criminal or even someone that everyone would agree is <i>bad</i> . This is the person who opposes the wisdom of Scripture and/or opposes the Revealed God of Scripture. Such a person can be very corrupt and disagreeable; but some in this category have good personalities and can be both friendly and quite persuasive.
The foolish person	Scofield on the <i>foolish son</i> : A "fool" in Scripture is never a mentally deficient person, but rather one arrogant and self-sufficient; one who orders his life as if there were no God. See, for illustration, (Luke 12:16–20). The rich man was not mentally deficient, but he was a "fool" because he supposed that his soul could live on the things in the barn, giving no thought to his eternal wellbeing. ²³ This is a person who reject the wisdom of Scripture.
The slacker	This is the person is who able to find a good reason why he should not work hard. He would look for a position today where, if he wanted to, he could look like he is working when he is not.

Throughout most of Proverbs, we see the righteous paired with the immoral; the wise with the foolish, and the hard worker contrasted with the slacker. However, there are exceptions to this (Prov. 10:21 contrast the righteous and the foolish).

There is certainly some overlap here. The righteous man is usually wise and usually a hard worker; the immoral man is often foolish and a slacker. As Pett notes: *[T]he definition of the righteous man is that he responds to wisdom and seeks to live in accordance with it.*²⁴

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Regarding the *slacker* above: the Bible is as up-to-date as any book available on Amazon; this is why it remains the best selling book this month (and every month). The slacker is not just lazy, but he is a devotee of the get rich schemes. He wants to find the easy way. Even though it is possible for many people to become millionaires (which is really *not* that much money), the slacker wants to do this without effort.

It is important to understand what has gone before.

The Prequel of Proverbs 10

It is my opinion that Prov. 1–9 was taught almost in its entirety by King David to Solomon and his brothers, but written down by Solomon. Whether he improved on what David taught him or revised any of the material, is unclear.

Solomon asked God for wisdom, and Solomon began well in his young life under the tutelage of his father David. However, Solomon clearly developed the wisdom of God in his own life, and he was renown for this throughout much of that part of the world. I believe that whatever is credited to Solomon beginning at Prov. 10 and further actually represents the original work of Solomon, for the most part. From time to time, there are probably things in his proverbs taught to him by David.

²³ C. I. Scofield, *Scofield Notes from the Scofield King James' Bible*; from e-Sword, Prov. 10:1.

²⁴ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:3.

The Prequel of Proverbs 10

What we know about Solomon is, he started off well, becoming one of the wisest kings in human history, but that he married women who slowed and reversed his spiritual momentum. Part of his time as a king was spent in very productive pursuits (he did a great deal of building; he pursued philosophy) (productive as per the thinking of human viewpoint); but his lust for women became a driving passion in his life.

Near the end of his life, Solomon began to think straight once again. It is not clear at what point he put pen to paper¹ to record the proverbs that we are studying. It would be reasonable to suppose that he did some writing early in his life and then late in his life.

Some see the first 9 chapters as a preparation for the concentrated wisdom that follows, but clearly, there is great wisdom to be found in those first 9 chapters. I see it as more of a generational handoff. Prov. 1–9 is what King David taught his son Solomon; and Prov. 10–22 is what Solomon developed himself, building upon the foundation of David's teaching.

¹ This is just a saying. Solomon did not use a pen and paper as we know them.

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Although several translations made various chapter divisions (at most, one or two); there was little consistency in this.

H. Murai, who has written thousands of organizational chiasmi for the Bible, explains Prov. 10:1–22:16 with one line: *Wise Sayings of Solomon*.²⁵

Not many people attempted to provide organization for this chapter. Pett is one of the few.

Peter Pett's Synopsis of Proverbs 10

In these opening proverbs we have a description of the benefits of righteousness and wisdom, and of the adverse effect of unrighteousness and folly. The wise son lives in an harmonious household (Prov. 10:1), his righteousness delivers from death (Prov. 10:2), the righteous will be satisfied both spiritually and physically (Prov. 10:3), will become wealthy (Prov. 10:4), will be blessed (Prov. 10:6), and remembered (Prov. 10:7), and will be obedient to those who are over them (Prov. 10:8).

*In contrast are the foolish and the unrighteous. The foolish son breaks his mother's heart (Prov. 10:1), his ill-gotten gains are finally of no profit (Prov. 10:2), he is spurned by YHWH (Prov. 10:3), he will become poor (Prov. 10:4), he brings shame on his family (Prov. 10:5), he will suffer violence (Prov. 10:6), he will be forgotten (Prov. 10:7), and he will be trodden down (Prov. 10:8).*²⁶

*In this subsection we learn of the virtues of the righteous and the wise in contrast with the follies of the unrighteous (the evildoers) and the foolish, as a consequence of which the unrighteous face certain judgment. The righteous walk uprightly (Prov. 10:9), are a wellspring of life to others (Prov. 10:11), try to maintain peace and harmony (Prov. 10:12), speak wisely (Prov. 10:13), store up true knowledge (the knowledge of God) (Prov. 10:14), accept correction (Prov. 10:17), think before they speak (Prov. 10:19), and as a consequence act as shepherd to many (Prov. 10:21). In contrast the foolish pervert their ways (Prov. 10:9), wink with the eye (Prov. 10:10), hide their violent attitudes and their slanders (Prov. 10:11), stir up trouble (Prov. 10:12) and reject correction (Prov. 10:17). The result will be that they will be exposed (Prov. 10:9), they will fall (Prov. 10:10), they face imminent ruin (Prov. 10:14), they are considered do be of little worth (Prov. 10:20), and they face death (Prov. 10:21).*²⁷

²⁵ From [H. Murai](#); accessed January 7, 2016.

²⁶ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:1–8.

²⁷ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:9–21.

Peter Pett's Synopsis of Proverbs 10

The Blessing Of YHWH, Which Comes As A Result Of The Fear Of YHWH, Makes Rich Without The Bad Consequences That Can Result From Riches, And Produces True Joy, Whilst The Fool Suffers The Worst Possible Consequences (Proverbs 10:22-27).

The blessing of YHWH, which represents a positive active response toward His people, comes on those who fear YHWH, and will as a consequence have a long and profitable life. In contrast the fool and the unrighteous, who laugh at sin, will experience the judgments of YHWH, distress others, and have a shortened life expectancy.²⁸

In this subsection we have a cameo of the lives of both the righteous and the unrighteous. The righteous look forward to a life of joyfulness (Prov. 10:28), walk securely (Prov. 10:29) and are firmly founded (Prov. 10:30). They speak with the wisdom given to them by God (Prov. 10:31), and speak acceptably (Prov. 10:32), refuse to indulge in false business practises (Prov. 11:1), and walk in humility and in integrity (Prov. 11:2-3).²⁹

In contrast are the unrighteous. They have no solid grounds for hope (Prov. 10:28), have no genuine grounds for security and are ever at the mercy of the winds of fortune (Prov. 10:29-30). They speak perversely and with false wisdom (Prov. 10:31-32), indulge in false business practises (Prov. 11:1), walk arrogantly only to be humiliated (Prov. 11:2), and will find that their unreliability and perverseness will destroy them (Prov. 11:3).³⁰

These are collected from Pett's analysis of this chapter.

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Another of the few who attempt to organize this chapter.

Bridgeway Bible Commentary's Synopsis of Proverbs 10

The selection begins with proverbs that comment on some themes of the previous section - wisdom and folly, righteousness and wickedness, laziness and diligence. The proverbs point out the good and bad effects these things have on those who practise them and those associated with them (10:1-5). Behaviour indicates character, and a person's reputation lives on after death (6-7). Wisdom comes by learning, not by boasting; security comes by uprightness, not by dishonest dealings (8-9).

Some people, by cunning actions and words, create trouble. Others, by speaking openly in love, make peace (10-12). The wise keep their knowledge for use on the right occasions; fools speak when they should not and so bring themselves trouble (13-14).

Money may, for a while, increase personal security, but people must earn it honestly and use it wisely if it is to improve the quality of their lives (15-17). If people have hatred in their hearts, their words will be either hypocritical or slanderous. If they are honest and sincere, their words will be well chosen and helpful to the hearers (18-21).

Because the foolish and the wicked build their lives on things that are material and temporary, they fear sudden disaster. But disaster will indeed befall them. The righteous build their lives on things of more lasting value. They therefore maintain their security and contentment, in spite of the troubles they meet (22-25). Lazy people are an annoyance to their employers (26).

God promises long life, gladness and divine protection to the righteous. He assures the wicked that when he acts against them their lives will finish in disappointment and despair (27-30). The speech of the righteous is

²⁸ From <http://www.studyLight.org/commentaries/pet/view.cgi?bk=19&ch=10> accessed February 8, 2016.

²⁹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:28-11:3.

³⁰ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:28-11:3.

Bridgeway Bible Commentary's Synopsis of Proverbs 10

wise and gracious, but that of the wicked is deceitful and hurtful (31-32).

From <http://www.studylight.org/commentaries/bbc/view.cgi?bk=19&ch=10> accessed February 8, 2016.

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Rickard's, like the others, looks good from a distance; but this is a tough chapter to divide up.

James Rickard's Division of Proverbs 10

Section 1:	vv. 1-16	They all contrast the behavior of the righteous and the wicked
Unit 1	vv. 1-5,	in connection with wealth
Unit 2	vv. 6-14,	in regard to speech or communication
Unit 3	vv. 15-16,	the consequences regarding the treatment of wealth
Section 2	vv. 17-32.	
Unit 1	The Introduction, vs. 17;	
Unit 2	The Contrasting Deeds of the Tongue, vs. 18-21,	
Unit 3	A Summary of the Genesis and Results of Blessings, vs. 22;	
Unit 4	Contrasting Mental Fortitude, vs. 23-26;	
Unit 5	Contrasting Fear, vs. 27-30;	
Unit 6	The Conclusion of Contrasting Speech, vs. 31-32.	

From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 24, 2016.

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His headings are quite extensive for each section.

Peter Pett's Division of Proverbs 10

Those Who Follow God's Wisdom (The Wise) Bring Happiness To Their Parents Through Their Obedience And Experience Both Spiritual And Physical Blessing And Provision, Whilst The Foolish (Who Ignore God's Wisdom) Cause Grief, Gain Nothing, And Are Rejected By God (Prov. 10:1-8).³¹

The Righteous (The Wise) Walk Uprightly, Are A Wellspring Of Life To Others, Store Up Knowledge, Accept Correction, Think Before They Speak And Act As Shepherd To Many. The Unrighteous Pervert Their Ways, Wink With The Eye, Hide Their Violent Attitudes And Their Slander, Stir Up Trouble, Reject Correction, And Are Of Little Value (Prov. 10:9-21).³²

The Blessing Of YHWH, Which Comes As A Result Of The Fear Of YHWH, Makes Rich Without The Bad Consequences That Can Result From Riches, And Produces True Joy, Whilst The Fool Suffers The Worst Possible Consequences (Prov. 10:22-27).³³

The Righteous Have A Joyful Hope, Are Secure In YHWH And Are Firmly Established. They Speak Wisely And Acceptably, Hate False Practises, And Walk Humbly And With Integrity. The Unrighteous Have No Solid Grounds For Hope, Are Without Security, Perverse Of Mouth And Tongue, Embrace False Practises, And Walk Arrogantly And Perversely (Prov. 10:28 to Prov. 11:3).³⁴

³¹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:1-8.

³² Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:9-21.

³³ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:22-27.

³⁴ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:28-11:3.

Chapter Outline

Charts, Graphics and Short Doctrines

The Third Millennial Bible divides up what is to follow in this way: *By means of a series of proverbs, most of which are antithetical (contrasting) parallels, moral rectitude or righteousness is connected with Wisdom. These chapters divide into relatively independent sections that touch on various subjects: (1) wealth (Prov 10:1-5), (2) effects of speech (Prov 10:6-14), (3) wealth and security (Prov 10:15-16), (4) deeds and destinies (Prov 10:17-11:31), (5) speech and deeds (Prov 12:1-28), (6) good teaching and ethical living (Prov 13:1-25), (7) living in Wisdom (Prov 14:1-32), (8) the gentle tongue (Prov 14:33-15:4), (9) the importance of instruction (Prov 15:5-19), and (10) the consequences of righteousness and wickedness (Prov 15:20-29).*³⁵

You may notice that there is not a lot of agreement in the chapter divisions.

Although I divided this chapter into two sections, this was half-arbitrary.

There are a number of words used in this chapter which Solomon did not use in the previous 9 chapters.

In narrative and in the previous 9 chapters of Proverbs, there were many times when we might combine 2 or more verses. At this point in our study, we are dealing with actual proverbs, which are self-contained units. Now, one proverb might lead to the next or be related to the next proverb, but, for the most part, they are discreet entities.

Also, with this change of format, I have changed the explanation for these verses. Now, a box will be used to enclose 6 or so translations followed by the interpretation of 3 or more commentators. So each verse has one place to go where most of the information is gotten quickly. This is where you can get the quick and dirty on any verse in Proverbs (this approach is quite suitable to individual proverbs—I may have to think about a similar approach to other books).

Proverbs 10–22 and the Laws of Divine Establishment: In Prov. 10, although God is mentioned at least 3 times, much of this chapter deals with the interaction between men or groups of men. The Bible certainly deals with the relationships between people, particularly in the book of Proverbs. In fact, one could develop most of the **laws of divine establishment** right from the book of Proverbs (the laws of divine establishment are laws and principles which can be applied societally all mankind, believers and unbelievers alike). The latter half of the Ten Commandments are examples of this. *You will not steal* is a law which is reasonably applied to man and society.

Satanic movements go against the laws of divine establishment. For instance, much of liberalism today is anti-God and anti-laws of divine establishment. They are for every kind of relationship other than a natural marriage between one man and one woman (and they will argue vociferously that single mothers or gay couples can raise children just as well as a normal husband and wife can); they are for a welfare state where a significant part of the population is supported by the work of the others (who have their taxes seized in order to support the non-producing class); they will, on the one hand, support an influx of Islamic refugees, but, on the other hand, support President Obama's keeping Christian refugees from entering into the United States.

My point here is, much of this section of Proverbs deals with interactions between people and groups of people. This section tells you what we ought to do, apart from being a believer in the Revealed God or not. Obviously, true knowledge and understanding is based upon the fear of God; but since everyone does not have this faith, society simply works better when these principles are followed.

Advising the Pastor-Teacher on Teaching Proverbs: A pastor-teacher might very reasonably teach the first 9 chapters of Proverbs as a unit; however, it would not be advisable to exegete in detail the chapters which follow

³⁵ From <http://thirdmill.org/studybible/note.asp/id/45494> accessed February 13, 2016.

as a single unit (any more than a pastor would teach the entire book of Psalms as a single unit). It would be better for a teacher to teach a chapter at a time (as a holiday special or interspersed between two longer studies), or teach a logical literary unit (like Prov. 10:1–8, which verses form a literary unit) or to take a topic or set of topics and follow them out in the book of Proverbs and elsewhere (such as, *the Bible's view of slackers*). From my own personal study, I would think covering two or more chapters of Proverbs in their entirety over a contiguous time period could be quite exhausting.

Taking a cue from the previous discussion of the laws of divine establishment and the book of Proverbs, a pastor-teacher might teach a particular set of principles from the laws of divine establishment, and then go back to the book of Proverbs in order to find support for those principles.

I am not the only person who advises against studying several chapters of Proverbs back-to-back. Bridgeway Bible Commentary writes: *Readers will gain most benefit from Proverbs by reading it over a period (for example, a chapter at a time, with an interval between chapters), pausing to consider each proverb and how it applies to daily life.*³⁶

Along the same lines, Mark Copeland, who does probably the most extensive outlines of each chapter, forgoes this approach for Prov. 10 and following, and does **topical studies** instead. Paul Apple, who also **outlines Prov. 1–9**, stops right there and takes it no further.

James Rickard: *these proverbs are general principles and guidelines which may have exceptions. They are true as general precepts and rules of life according to our Lord.*³⁷

There are proverbs throughout this chapter which are coupled together in Young's translation (and others): vv. 2–3, 20–21, 24–25, 27–28, 29–30, and 31–32. Although in this first chapter of proverbs, I kept the verses separate, when appropriate, I will look at them pair-wise as well.

I have been using the Easy to Read Version from 2002. I now will add the **2006 version**. God's Truth (an updated translation taken from the work of Tyndale) will be moved from the Literal, word-for-word renderings to the *mostly literal* category.

I have probably gone overboard on the commentary from others, and much of it probably overlaps. At some point in time, it would be good for me to edit the commentary down somewhat. I have pulled a great many quotes from Peter Pett (who is an outstanding writer of commentary); from James Rickard (who did an incredible job teaching the book of Proverbs); and have included many comments from many commentaries, including one written by Gary Everett for all verses.³⁸ I also came across the College Press Bible Study Textbook Series, which combines the works of several people, and has some very straightforward interpretations of these proverbs. This was very different from the previous chapters of Proverbs, and this study could probably stand to be heavily edited.

I have introduced two new summary tables in this chapter. Each half of each verse has a message. If there were 3 or more commentators which had something interesting to say about the verse, I gathered them into a table. When it was possible, I ended the table with a list of illustrations from Bullinger.

At the end of each verse—and proverbs really lend themselves to this approach—I have listed perhaps a half-dozen translations, some various commentators on the entire verse, and then complete the table with a list of some parallel verses (because there is generally a contrast of ideas in each proverb, parallel verses may speak to one half or the other of the proverb).

³⁶ From <http://www.studylight.org/commentaries/bbc/view.cgi?bk=19&ch=10> accessed February 8, 2016.

³⁷ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 24, 2016.

³⁸ I have not referred to Everett's works before; and normally, I would have overlooked them, because of his charismatic leanings. However, what he says is reasonable and not crazy.

If you wanted information or inspiration on a particular proverb, these tables would be the place to go for a quick summary (they may also be accessed at the [Charts, Graphics and Short Doctrines](#) links).

A pastor would never want to spend the amount of time in this chapter as I have. J. Vernon McGee had a marvelous approach to this chapter—he found illustrations for each verse somewhere else in the Word of God.³⁹ Most of them are included herein.

Because these are proverbs, all of the graphics will either emphasize one verse (or even a half-verse).

I may have gotten out of the habit of occasionally prefacing some remarks with the word *application*, as most of this chapter is application.

[Chapter Outline](#)

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Wisdom Versus Foolishness; Righteousness Versus Evil

After working with this chapter for about 2 weeks, I have finally found at least one chiasmatic pattern.

The Chiasm of Proverbs 10:1–8

- A The wise and the foolish (v. 1)
- B The righteous and the wicked (vv. 2–3)
- C The industrious versus the lazy (vv. 4–5)
- B The righteous and the wicked (vv. 6–7)
- A The wise and the foolish (v. 8)

This first section appears to be more carefully constructed than I realized at first.

Even more importantly, these are the 3 pairs of people contrasted in nearly every verse of this chapter. So, these first 8 verses act very much as an introduction to this chapter and to the chapters which follow.

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Kukis slavishly literal:

Kukis moderately literal:

Proverbs of Solomon. A son wise makes joyful a father and a son foolish a sorrow of his mother.

Proverbs
10:1

[These are] the Proverbs of Solomon. A wise son makes [his] father joyful but a foolish son [is] a sorrow [to] his mother.

Kukis paraphrased:

These are the Proverbs of Solomon. A wise son makes his father happy, but a foolish son is a sorrow to his mother.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation⁴⁰; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W.

³⁹ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (Prov. 10); accessed February 5, 2016.

⁴⁰ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

These Bibles often fall into more than one category; I placed them where I believed them to have the best fit.

Ancient texts:

Masoretic Text (Hebrew)	Proverbs of Solomon. A son wise makes joyful a father and a son foolish a sorrow of his mother.
Revised Douay-Rheims	Chapter 10. The Parables of Solomon A wise son makes the father glad: but a foolish son is the sorrow of his mother.
Plain English Aramaic Bible	A wise son gladdens his father, and a son deficient in mind shames his mother.
Peshitta (Syriac)	A WISE son makes his father glad, but a foolish son brings shame to his mother.
Septuagint (Greek)	A wise son makes his father glad, but a foolish son is a grief to his mother.

Significant differences: For whatever reason, the Syriac and the Greek appear to be lacking *the Proverbs of Solomon*. I am not sure if that is actually accurate.

Limited Vocabulary Bibles:

Easy English	A wise son brings joy to his father. A foolish son causes pain to his mother.
Easy-to-Read Version–2006	Solomon's Proverbs These are the proverbs of Solomon: A wise son makes his father happy; a foolish one makes his mother sad.
God's Word™	The proverbs of Solomon: A Wise Son Is Righteous A wise son makes his father happy, but a foolish son brings grief to his mother.
Good News Bible (TEV)	Solomon's Proverbs These are Solomon's proverbs: Wise children make their fathers proud of them; foolish ones bring their mothers grief.
<i>The Message</i>	The Wise Sayings of Solomon An Honest Life Is Immortal Wise son, glad father; stupid son, sad mother.
New Simplified Bible	A wise son makes a father glad: but a foolish son is sorrow (depression) (grief) for his mother.

Thought-for-thought translations; paraphrases:

College Press Paraphrase	These are the proverbs of Solomon. Happy is the man with a level-headed son; sad the mother of a rebel.
Contemporary English V.	Here are some proverbs of Solomon: Children with good sense make their parents happy, but foolish children make them sad.
The Living Bible	Happy is the man with a level-headed son; sad the mother of a rebel.
New Century Version	The Wise Words of Solomon These are the wise words of Solomon: Wise children make their father happy, but foolish children make their mother sad.
New Life Bible	The sayings of Solomon: A wise son makes a father glad, but a foolish son is a sorrow to his mother.

Partially literal and partially paraphrased translations:

American English Bible	A wise son gladdens a father, but foolish sons bring their mothers distress.
Beck's American Translation	The Proverbs of Solomon: A wise son makes his father happy, but a foolish son makes his mother sad.
International Standard V	Solomon's Sayings The proverbs of Solomon. A wise son brings joy to his father, but a foolish son grieves his mother.
New Advent (Knox) Bible Translation for Translators	A father's smile, a mother's tears, tell of a son well schooled or ill. Wise sayings from Solomon These are more proverbs/wise sayings from Solomon: If children are wise, they cause their parents to be happy;

but if children are foolish, they cause their parents to be very sad.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible

THE PROVERBS OF S O L O M O N .

BOOK THE SECOND.

The Maxims of Solomon

A wise son makes his father glad, A foolish son his mother grieves.

God's Truth (Tyndale)

The Parables of Solomon

The 10th Chapter

A wise son makes a glad father, but an indiscreet son is the heaviness of his mother.

Jubilee Bible 2000

A wise son makes a glad father; but a foolish son is sadness unto his mother.

Lexham English Bible

Proverbs of Solomon

The proverbs of Solomon: A wise child makes a father glad, but a foolish child grieves his mother.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Second Part: the Proverbs of Solomon

A wise son is his father's joy, a foolish one his mother's heartbreak.

The Heritage Bible

The proverbs of Solomon.

A wise son causes a father to rejoice, and a morally stupid son is the grief of his mother.

New American Bible (2011)⁴¹

The Proverbs of Solomon:

[10:1–22:16] The Proverbs of Solomon are a collection of three hundred and seventy-five proverbs on a wide variety of subjects. No overall arrangement is discernible, but there are many clusters of sayings related by vocabulary and theme. One thread running through the whole is the relationship of the “son,” the disciple, to the parents, and its effect upon the house(hold). In chaps. 10–14 almost all the proverbs are antithetical; “the righteous” and “the wicked” (ethical), “the wise” and “the foolish” (sapiential), and “the devout, the pious” and “the irreverent” (religious). Chapters 15–22 have fewer sharp antitheses. The sayings are generally witty, often indirect, and are rich in irony and paradox.

A wise son gives his father joy,

but a foolish son is a grief to his mother. Prv 1:1; 15:20; 17:25; 19:13; 25:1; 29:15.

[10:1] The opening saying ties the whole collection to the first section, for “son,” “father,” and “mother” evoke the opening line of the first instruction, “Hear, my son, your father’s instruction, and reject not your mother’s teaching.” The son is the subject of parental exhortation throughout chaps. 1–9. This is the first of many sayings on domestic happiness or unhappiness, between parents and children (e.g., 15:20; 17:21) and between husband and wife (e.g., 12:4; 14:1). Founding or maintaining a household is an important metaphor in the book.

Adult children represented the family (headed by the oldest married male) to the outside world. Foolishness, i.e., malicious ignorance, brought dishonor to the parents and the family.

Revised English Bible

A collection of wise sayings

of Solomon: A wise son is his father's joy, but a foolish son is a sorrow to his mother.

⁴¹ Also called the revised edition.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The proverbs of Shlomo: A wise son is a joy to his father, but a foolish son is a grief to his mother.
exeGesés companion Bible	The Proverbs of Shelomoh. A wise son cheers a father; and a foolish son is the grief of his mother.
JPS (Tanakh—1985)	The proverbs of Solomon: A wise son brings joy to his father; A dull son is his mother's sorrow.
Orthodox Jewish Bible	The mishle (proverbs) of Sh'lomo. A ben chacham maketh glad an av, but a ben kesil is the grief of his em.
<i>The Scriptures</i> 1998	Proverbs of Shelomoh: A wise son makes a father rejoice, But a foolish son is his mother's sorrow.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Contrast of the Righteous and the Wicked The proverbs of Solomon: A wise son makes a father glad, But a foolish [stubborn] son [who refuses to learn] is a grief to his mother.
The Expanded Bible	The Wise Words of Solomon These are the ·wise words [proverbs] of Solomon: Wise ·children [sons] make their father happy, but foolish ·children [sons] make their mother sad.
Kretzmann's Commentary	From chapter 10 to chapter 25 of the Book of Proverbs there are no connected discourses, but only individual maxims of Solomon, loosely strung together, the sense of each being complete in one or two verses. Any division in this entire section is more or less arbitrary, although it may be said that the parallelism of members in chapters 10 to 15 is generally antithetic and in chapters 16 to 22 synthetic, and there are certain other characteristics and relations of thought which show the transition from one idea to another. The proverbs, maxims of instruction, of Solomon."A wise son maketh a glad father, one who follows the precepts of wisdom makes his father glad or happy; but a foolish son, one who rejects the instruction of true wisdom, is the heaviness of his mother, causing her grief and distress.
NET Bible®	<i>The First Collection of Solomon's Proverbs</i> Beginning with ch. 10 there is a difference in the form of the material contained in the book of Proverbs. No longer are there long admonitions, but the actual proverbs, short aphorisms dealing with right or wrong choices. Other than a few similar themes grouped together here and there, there is no arrangement to the material as a whole. It is a long collection of approximately 400 proverbs. The Proverbs of Solomon: A wise child [Heb "son."] makes a father rejoice, but a foolish child [Heb "son."] is a grief to his mother [Heb "grief of his mother." The noun "grief" is in construct, and "mother" is an objective genitive. The saying declares that the consequences of wisdom or folly affects the parents.]. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote. Language footnotes will be placed in the Hebrew exegesis. Some footnotes will be quoted elsewhere in this document.
The Voice	The proverbs of Solomon: A wise son makes his father glad,

but a foolish one fills his mother with sorrow.

Solomon's proverbs were originally short, pithy, easily remembered sayings brought together around certain themes. They started as oral traditions and were eventually written in a Hebrew poetic form known as parallelism. Chapters 10–15 are dominated by antithetical parallelism, meaning a statement is made in line 1 and then contrasted in line 2. Chapters 16–22 contain both synonymous and synthetic parallelism. In synonymous parallelism, the ideas in line 1 are repeated in line 2 using different words. In synthetic parallelism, later lines serve to expand, define, and elaborate the first lines.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Proverbs of Solomon: A wise son makes his father rejoice, Yet a stupid son is affliction to his mother."
Context Group Version	The proverbs of Solomon. A wise son makes a glad father; But a shameless son is the heaviness of his mother.
Green's Literal Translation	The proverbs of Solomon: A wise son makes a father rejoice, but the foolish son is his mother's sorrow.
Modern English Version	The Proverbs of Solomon The proverbs of Solomon. A wise son makes a glad father, but a foolish son is the grief of his mother.
NASB	Contrast of the Righteous and the Wicked The proverbs of Solomon. A wise son makes a father glad, But a foolish son is a grief to his mother.
New European Version	The Proverbs of Solomon The Righteous and the Wicked- Their Attitudes Contrasted The proverbs of Solomon. A wise son makes a glad father; but a foolish son brings grief to his mother.
New King James Version	Wise Sayings of Solomon The proverbs of Solomon: A wise son makes a glad father, But a foolish son is the grief of his mother.
Webster's Bible Translation	The proverbs of Solomon. A wise son maketh a glad father: but a foolish son [is] the heaviness of his mother.
World English Bible	The proverbs of Solomon. A wise son makes a glad father; But a foolish son brings grief to his mother.
Young's Updated LT	Proverbs of Solomon. A wise son causes a father to rejoice, And a foolish son is an affliction to his mother.
The gist of this passage:	When a son is wise, his father rejoices; and when a son is foolish, this grieves his mother.

The Cambridge Bible: *It is...significant that the first proverb deals with so fundamental a relation of human society.*⁴²

This is the most fundamental unit of society. If a society is anti-God, they will make fun of, denigrate, and/or offer alternatives to the family unit. They may suggest *it takes a village*; they may put the most basic parental tasks in the hands of the state (feeding and educating young children). They will claim that studies prove that gay

⁴² *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Prov. 10:1.

parents do as good or even a better job of raising children than their natural parents. They speak negatively of natural marriage and the natural family unit while pushing a variety of inferior options, claiming these options to be more compassionate or better.

There are people who claim that God does not belong to this or that political party. In some nations, in some division of parties, that may be true. In the United States, the basic platform of the Democratic party has been in opposition to God throughout much of its history (although their opposition is stronger today than I believe it has ever been before).

Proverbs 10:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâshâl (משל) [pronounced <i>maw-SHAWL</i>]	<i>parable, proverb, discourse, memorable recitation; comparison, analogy</i>	masculine plural construct	Strong's #4912 BDB #605
Essentially, a proverb is a bit of wisdom compressed into a short statement with some literary considerations. Whereas a psalm might be somewhat more poetical and obscure, a proverb is designed to be understood by most readers.			
Sh ^l ômôh (שלום) [pronounced <i>sh^l-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024

Translation: [These are] the Proverbs of Solomon. This is the name of this portion of the book. Prov. 1:1 read: *The proverbs of Solomon, son of David, king of Israel.* Here, David is not mentioned at all. This suggests that David had a hand in the writing of chapters 1–9 (some believe that these are Solomon's notes from his father's teaching).

From the College Press Bible Study: After 9 chapters in this book called "Proverbs," aren't you surprised to see the heading, "The proverbs of Solomon," here? The explanation: a "proverb" is a wise saying. The first 9 chapters, while exalting and containing "wisdom", are not "sayings" but are extended topical material. The actual "sayings" begin here and will continue through chapter 29.⁴³

There is such a change in the structure, at this point, that it is not unreasonable to think that there is a new author, even though Solomon appears to be called the author in both sections in the same way. However, the expression *the proverbs of Solomon* suggests ownership; but it does not necessarily designate authorship. Solomon no doubt collected the proverbs and possibly even wrote many of them—but the idea that perhaps David was really the person who wrote the first 9 chapters does not contract Prov. 1:1.

It is not clear if Solomon picked up writing a few years later or even a few decades later. I would guess that there was a time period in here, and it is also possible that Solomon did not necessarily see this portion of Proverbs and the previous 9 chapters as being connected (apart from having a similar name).

After writing this, I read that in some Latin manuscripts, this section begins with: *Proverbiorum liber secundus, [which means] The second book of the Proverbs.*⁴⁴

Many commentators suggest that Prov. 1–9 is a prologue and introduction to the rest of Proverbs, but that makes for a *very* long introduction. Furthermore, there are several similarities and themes which are repeated, but not so much that the two sets of writings could not stand on their own.

⁴³ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Prov. 10:1.

⁴⁴ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 10:1.

Gill writes: *the preceding chapters are sort of a preface or introduction to what follows, in which Solomon recommends the study of wisdom, shows the profit and advantage of it, gives directions about it, and prepares for the reception of those wise sayings that follow; which are for the most part independent of each other.*⁴⁵

Rickard: *The purpose of a proverb was to warn against hazardous behavior and to promote wisdom resulting in social harmony among individuals and the community. It could be in the form of a poem, song or quick saying.*⁴⁶

Proverbs 10:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bên (בן) [pronounced bane]	son, descendant	masculine singular noun	Strong's #1121 BDB #119
châkâm (חָכָם) [pronounced khah-KAWM]	capable of knowing [judging]; intelligent, wise; skillful, adept, proficient; subtle, crafty	masculine singular adjective	Strong's #2450 BDB #314
sâmach (שָׂמַח) [pronounced saw-MAHKH]	to make joyful, to cause one to rejoice, to gladden, to make one happy	3 rd person masculine singular, Piel imperfect	Strong's #8055 BDB #970
<p>The NET Bible: <i>The imperfect tense describes progressive or habitual action, translated here with an English present tense. These fit the nature of proverbs which are general maxims, and not necessarily absolutes or universal truths. One may normally expect to find what the proverb notes, and one should live according to its instructions in the light of those expectations; but one should not be surprised if from time to time there is an exception. The fact that there may be an exception does not diminish the need to live by the sayings.</i>⁴⁷</p>			
'âb (אָב) [pronounced aw ^b v]	father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher	masculine singular noun	Strong's #1 BDB #3

Translation: A wise son makes [his] father joyful... It would make sense that this first proverb sets the stage for what comes next. A wise son makes his father happy; it gladdens his father to see his son thinking, being honorable and making good decisions.

Peter Pett on the wise son: *[The] 'wise son' is one who walks in the fear of YHWH (Prov. 1:7; Prov. 2:5; etc.) and in the wisdom of YHWH (Prov. 2:2–6; Prov. 3:21–22; Prov. 4:5–9; etc.), and who increases in learning (Prov. 1:5) and responds to the call to follow the way of wisdom as depicted in chapters 1–9. Such a son listens to his father and mother (Prov. 1:8; Prov. 6:20), and as a consequence of his obedience to YHWH his father is glad and rejoices. He is proud of him.*⁴⁸

William Arnot: *Do you hear this, young man? It is in your power to make your father glad, and God expects you to do it. Here is an object for your ambition; here is an investment that will ensure an immediate return. Come now, make your choice. Whether will you try, to please these fools who*

⁴⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:1 (edited).

⁴⁶ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 24, 2016.

⁴⁷ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 25, 2015.

⁴⁸ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:1.

banter you here, or to gladden your father's heart that is yearning for you there? He loved you in your childhood, and toiled for you all the best of his days. He was proud of you when you promised well, and clings fondly to the hope that you will be something yet. These companions that come between you and him—what have they done for you, and what would they do for you to-morrow, if you were in distress? They would desert you, and mind their own pleasures. They have never lost a night's rest by watching at your sick bed, and never will. But your father—what has he done, and yet will do? The command of God to you is that you gladden that father, and not grieve him. Your conscience countersigns that command now. Obey.⁴⁹

Arnot continues: *In former lessons we found out where the root of wisdom lies—in the fear of the Lord: here is one of its sweetest fruits—A son's wisdom is a father's joy!*⁵⁰

Proverbs 10:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun	Strong's #1121 BDB #119
kêçîyl (כֵּחִייל) [pronounced kehss-EEL]	<i>fool, impious fool, stupid fellow, dullard, simpleton, arrogant one</i>	masculine singular noun; possibly acting as an adjective	Strong's #3684 BDB #493
Clarke: <i>stupid, stiff-necked, senseless.</i> ⁵¹			
The Wycliffe Old Testament Commentary: <i>The word 'fools' is...used 49 times in Proverbs, eighteen times in Ecclesiastes, and three times elsewhere.</i> ⁵²			
tûwgâh (תּוֹגָה) [pronounced too-GAW]	<i>grief, heaviness, sorrow</i>	feminine singular construct	Strong's #8424 BDB #387
'êm (אֵם) [pronounced aim]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #517 BDB #51

Translation: ...but a foolish son [is] a sorrow [to] his mother. The son who is a fool, a simpleton, yet arrogant, this young man is a grief to his mother; he brings sorrow to his mother. In Proverbs, being foolish is not a mental defect but a moral one.⁵³

⁴⁹ From William Arnot (MS Word document), (pp. 229–230), accessed February 14, 2016.

⁵⁰ From William Arnot (MS Word document), (p. 230), accessed February 14, 2016.

⁵¹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 8:5.

⁵² From <http://www.study-light.org/commentaries/bcc/view.cgi?bk=19&ch=8> accessed November 22, 2015 (p. 564).

⁵³ Paraphrased from *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 10:1.

We would expect to find an adjective rather than the noun *kêçîyl* (כֶּחַיִל) [pronounced *kehss-EEL*]. Then we have a noun—*tûwgâh* (תּוּגָה) [pronounced *too-GAW*—where we would expect to find a verb. I am not sure if we are to take anything from that.

James Rickard: “Grief” is the noun *TUGAH* (*tughah*), תּוּגָה that means, “grief or sorrow.” Used three times in Proverbs it is always paired in opposition to some form of the word “joy” Prov 14:13; 17:21. Grief in itself is not really a form of mental or physical pain, but it is a way of reacting or responding to the experiences of pain, suffering or affliction.⁵⁴

The College Press Bible Study: .*The Prodigal Son* (Luke 15:11–32) surely brought heavenliness upon his foolish departure and throughout his waywardness and indulgence, but he brought happiness upon his penitent return.⁵⁵

William Arnot: *The conception is easy, and the examples manifold; but though it is easy to comprehend, it is hard to express it. It is an almost unutterable thing. A son who breaks his mother's heart—can this earth have any more irksome load to bear! Foolish son, do you ever allow yourself to think that you are bruising the bosom which you lay upon when you were a helpless infant? It is not your mother only with whom you have to deal. God put it into her heart to love you, to watch over you night and day, to bear with all your waywardness, to labour for you to the wasting of her own life. All this is God's law in her being. Her Maker and yours knew that by putting these instincts into her nature for your good, he was laying on her a heavy burden. But He is just. He intended that she should be repaid. His system provides compensation for outlay. There are two frailties—a frailty of infancy, and a frailty of age. God has undertaken, in the constitution of his creatures, to provide for both. Where are his laws of compensation written?*⁵⁶

Prov. 10:1c ...but a foolish son [is] a sorrow [to] his mother.

Various Commentators on the Fool (or on Foolishness)

C. I. Scofield: A “fool” in Scripture is never a mentally deficient person, but rather one arrogant and self-sufficient; one who orders his life as if there were no God. See, for illustration, (Luke 12:16-20). The rich man was not mentally deficient, but he was a “fool” because he supposed that his soul could live on the things in the barn, giving no thought to his eternal well being.⁵⁷

The Bible Illustrator: “Foolishness” denotes, not merely an intellectual weakness, nor merely a lack of religious rigor, but in general, any grand moral deficiency upon which the whole complex economy of character depends. The word “heaviness” means, in this connection, sadness, sorrow, dejection of mind, a wounded spirit, a broken heart.⁵⁸

Peter Pett: *The foolish son on the other hand is like the fool or the naive one who goes astray, as depicted in chapters 1–9. He does not choose the fear of YHWH (Prov. 1:29), he associates with greedy or perverse men (Prov. 1:10–19; Prov. 2:10–15) and with enticing and adulteress women (Prov. 2:16–19; Prov. 5:3–14; Prov. 6:24–35; Prov. 7:5–27; Prov. 9:13–18). He breaks his mother's heart (compare Prov. 17:25 b).*⁵⁹

The word *fool* is not a reference to someone who is merely stupid.

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⁵⁴ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 24, 2016.

⁵⁵ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Prov. 10:1.

⁵⁶ From **William Arnot** (MS Word document), (pp. 230–231), accessed February 14, 2016.

⁵⁷ C. I. Scofield, *Scofield Notes from the Scofield King James' Bible*; from e-Sword, Prov. 10:1.

⁵⁸ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:1 (heavily edited).

⁵⁹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:1.

This was heavily edited.

C. Wadsworth on the Defective Character of the Young Man

- I. The young man has become neglectful of his intellectual culture. Every young man ought to be giving diligent heed to his intellectual development and discipline. The word “foolishness” here is the antithesis, not of “learning,” but of “wisdom”—two very different things. The ideal result of education is not a mind infused with erudition, but a mind led forth to think.
- II. The indolent young man.
 1. The man who has no regular business. The young man of inherited wealth, or the poor young man who has neither energy nor ambition to rise.
 2. In the alternative, this is a man who, having a business, does not attend to it.
 - (1) In some cases this results from sheer indolence. The man has no instinct of effort, no adaptation for work.
 - (2) In other cases this results from a wrong choice of business. The man got into a sphere for which he had no adaptation either mental or physical. By this first failure some men are hopelessly discouraged.
 - (3) Sometimes, this man simply has false theories of success. The man is a believer in good luck and grand chances. He trusts to fortune and waits for opportunity.
 - (4) In other cases the failure results from divided application and energy. The man attempts too much. Be the reason of the failure what it may, the world is full of men who, with a business to do, never succeed in it. Life swarms with indolent and inefficient men. All such sons are a heaviness to their mother.
 - (5) I personally knew such a young man, who was quite young, and started his own roofing business. The problem was, he wanted to be the man to go out and get the estimates, and then sit behind a big desk and collect money. So, as a result, he did not worry about the quality of the work, whether the work was completed or not, and his business went nowhere.
- III. The young man who selects a wrong business or pursues it with a wrong spirit. For many, their grand aim to-day is to get rich speedily. All honest business is equally honourable. The young man should engage in no work requiring the slightest violation of dictate of conscience. Evil work may have large revenues, but such success is simply infamous.
- IV. The young man who makes choice of unprincipled, immoral, irreligious companions. Choose your companions as you would if they were to go in daily to your mother’s fireside. Beware of the young man of fashion. Beware of the sceptical young man. There are those who think freely and speak freely of human nature and of religion—Freethinkers. Beware of the young man of practical immorality.
- V. The young man who has become evil himself. It seems impossible that, coming from a happy Christian home, any young man should ever go so widely astray.
- VI. The young man who lives in neglect of personal religion. To Solomon “wisdom” in its last analysis is personal piety, and “foolishness” is practical irreligion. You may sneer at religion and think it noble and wise to call yourself infidel. Your mother does not. To her religion is a life and power. Surely an impenitent son is a “heaviness” to his mother.

The Biblical Illustrator; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:1 (heavily edited).

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T. L. Cuyler: *When I see young man of considerable self-conceit talking about the scientific scepticism of the day, and pretending to Rationalism and doubts about God’s Book and the Cross of Christ, and scoffing at what the Isaac Newtons and the Luthers and Wesleys and Chalmers bowed down before with overawed spirit—sneering at the faith once delivered to the saints—I predict a career that will be a heaviness to the mother.*⁶⁰

⁶⁰ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:1.

This first proverb of the second section of Proverbs ties this section together with the first 9 chapters by reintroducing some familiar themes—the teaching of the son by his parents, his application to life of what they have taught him, and the road which the son takes, whether toward wisdom or foolishness. All of these are familiar themes that run throughout the book of Proverbs.

So v. 1 reads: *These are the Proverbs of Solomon. A wise son makes his father happy, but a foolish son is a sorrow to his mother.* We first have the title (*Proverbs of Solomon*) followed by the first proverb. When you are a young man, how do people see you? As wise or as a fool?

In my examination of this verse, of course, it stands out that the father is cited in one place, and the mother in the other. I am not sure if there is some reason to distinguish the mother from the father here. Obviously, if you are a fool, both parents are embarrassed by you. If you are wise, both parents are proud of you. Both parents teach wisdom and both parents try to teach a kid not to be an idiot, with some successes and some failures in both realms.

Perhaps, with the mother, there is an emotional thing that she goes through, if her son turns out to be a jerk or extremely foolish in his life—lazy, addicted to substances or activities, or has made a mess of his life. Perhaps it is easier for the father to write the young man off, thinking, “He’s an adult now; he’s got to stand on his own two feet!” And then letting go of the situation if the kid turns out to be a total jerk. On the other hand, there is perhaps a greater emotional bond with the mother, and knowing that her son is out there, screwing up his life more in one way or another, just has a greater emotional impact upon her.

Peter Pett: There is a sensitivity here which is moving (compare Prov. 4:3 where the mother is seen as more emotionally involved than the father). It is the father who encourages him to walk positively, chastening him where necessary, and proud of his response. But it is the mother who feels most deeply when her son takes the wrong path. On the other hand the father may also be grieved (Prov. 17:21; Prov. 17:25 a), and the mother can also delight in her son (Prov. 23:25).⁶¹

Along the same lines, when a young man does something that passes for achievement, integrity, and/or wisdom, the father says, “That’s my boy!” I don’t tend to think of a woman saying this.

Paraphrasing the Homilist: The holy character of a child gladdens the heart of the father. He sees in it the best results of his training, as well as the best guarantee for his son’s happiness. However, the unholy character of a child saddens the heart of his mother. All her toils, anxieties, have been fruitless. A heavy cloud lies on her soul.⁶²

These two phrases may be considered *antithetic*; [which is] when two lines correspond with each other by an opposition of terms and sentiments.⁶³ Father contrasted with mother, wise contrasted with foolish, and happy contrasted with sorrow.

When it comes to *wise versus foolish*, it is simply a matter of those who accept the authority of Bible doctrine as over against those who reject it.

James Rickard: The wise son, by submitting himself to the instruction of his father and mother, (the Word of God), successfully negotiates his way through the temptations of easy money, Prov 1:10-19 and easy sex, Prov 2:16-18, preserves the family’s values and inheritance, Prov 5, and is on his way to becoming a wise father himself, Prov 4:1-9. Yet, on the other hand, the foolish son grieves them, as he cancels out wisdom’s inheritance.⁶⁴

⁶¹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:1.

⁶² *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:1 (heavily edited).

⁶³ Crediting Bishop Lowth; from Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 10:1.

⁶⁴ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 24, 2016.

James Rickard (on the flip side of this): *Parents then need to realize their responsibility for raising their children, Prov 19:18; 22:15, just as children, who are by nature self-centered, need to realize that their decisions affect everyone touched by their lives, cf. Prov 19:13.*⁶⁵

This is a new format, ideal for individual proverbs, and this table will be found for every verse. Because I have not carefully edited down the resource material included with this chapter, this table will be found at the end of every verse, and in it will be the skinny on that verse. If you think there is too much material to be found, then move past it all to this table, and here is the most basic information on each verse, all in one place.

A half-dozen or so interesting and/or accurate translations followed by the comments of several excellent commentators.

Unless otherwise noted, the ESV is used below in quotations from Scripture.

Translations of and Commentaries on Proverbs 10:1

Translations:

Good News Bible (TEV)	Solomon's Proverbs These are Solomon's proverbs: Wise children make their fathers proud of them; foolish ones bring their mothers grief.
Contemporary English V.	Here are some proverbs of Solomon: Children with good sense make their parents happy, but foolish children make them sad.
New Advent (Knox) Bible Christian Community (1988)	A father's smile, a mother's tears, tell of a son well schooled or ill. Second Part: the Proverbs of Solomon A wise son is his father's joy, a foolish one his mother's heartbreak.
New King James Version	Wise Sayings of Solomon The proverbs of Solomon: A wise son makes a glad father, But a foolish son is the grief of his mother.

Commentators:

Kukis: When it comes to *wise versus foolish*, it is simply a matter of those who accept the authority of Bible doctrine as over against those who reject it.

The Pulpit Commentary: *It is not the dulness, nor the failures, nor the troubles, nor the early death of children that bring a father's "grey hairs with sorrow to the grave." It is their sins. If these sins show direct unkindness, the grief reaches its saddest height.*⁶⁶

Chuck Smith: *You see, that's my boy. Or that's her boy. The wise son is my boy. The foolish son is hers.*⁶⁷

Ken Cayce: *We see the joy or sorrow of parents. Most parents live the most part of their lives for their children. The children actually determine whether the parents are happy in their later years or not. There is not a more unhappy parent in the world than one who knows his or her child is caught up in sin and things of this world. There is no happier parent than one who knows that his or her offspring are all saved with their names written in the Lamb's book of life.*⁶⁸

⁶⁵ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 24, 2016.

⁶⁶ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 10:1.

⁶⁷ From <http://www.study-light.org/commentaries/csc/view.cgi?bk=19&ch=10> accessed February 7, 2016.

⁶⁸ From bible-studys.org; accessed February 11, 2016.

Translations of and Commentaries on Proverbs 10:1

J. Vernon McGee: "A wise son maketh a glad father." Have you ever noticed that when a father has a son who has gone to school and made good grades or been outstanding as an athlete or in some other accomplishment, the old man goes around and brags about his son and tells everyone about him? "My boy has his Ph.D. and is teaching in college." "My boy is on the football team." But suppose the boy failed or didn't make the team. Then the father becomes very quiet and doesn't say anything about him at all. He just keeps his mouth shut. "But a foolish son is the heaviness of his mother." It is the mother who grieves at a time like that. The father just keeps quiet about it and ignores it. What a picture of life this is! A boy can be a wise son or a foolish son — either one.⁶⁹

Sutcliffe: A wise son, prudent in life, assiduous in business, and sincerely devout, causes the father's heart to overflow with joy. He is a pillar to the family, when the parent is called away: he raises all the house to honour. But a foolish son, bringing heaviness on his mother, is the antithesis of the former character.⁷⁰

Similar Proverbs:

Prov. 15:20 A wise son makes a glad father, but a foolish man despises his mother.

Prov. 17:21 He who sires a fool gets himself sorrow, and the father of a fool has no joy.

Prov. 17:25 A foolish son is a grief to his father and bitterness to her who bore him.

Prov. 19:13 A foolish son is ruin to his father, and a wife's quarreling is a continual dripping of rain. (This focuses more upon the father than upon the son)

Prov. 23:24 The father of the righteous will greatly rejoice; he who fathers a wise son will be glad in him.

Prov. 23:25 Let your father and mother be glad; let her who bore you rejoice.

Prov. 29:3 He who loves wisdom makes his father glad, but a companion of prostitutes squanders his wealth.

Prov. 29:15 The rod and reproof give wisdom, but a child left to himself brings shame to his mother. (This is more about the proper discipline of a child)

The verses quoted above are from *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 10:1.

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The Pulpit Commentary: [T]here is the universal fact that no one can understand the depth and overpowering intensity of a parent's love until he becomes a parent himself. Then, in the yearning anxiety he experiences for his own children, a man may have a revelation of the love which he had received all the days of his life without ever dreaming of its wonderful power...surely...children...are entrusted with the happiness of their parents. After receiving from them life, food, shelter, innumerable good things and a watchful, tender love throughout, they have it in their power to make bright the evening of their father's and mother's life, or to cloud it with a deep, dark gloom of hopeless misery.⁷¹

The Pulpit Commentary then takes this to another level: The son has it in his power to make his parents happy or miserable. So great a trust involves a serious responsibility. "No man lives to himself." Besides his higher obligations, the son has a life in regard to his father and mother. He is not at liberty to run riot as he chooses, because he thinks his own future only is at stake. By all the terrible pain he inflicts, by the deep gladness he might have conferred, the guilt of his sin is aggravated. Should not such considerations urge strongly against yielding to temptation? If the mad young man

⁶⁹ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (Prov. 10); accessed February 5, 2016.

⁷⁰ From <http://www.studylight.org/commentaries/jsc/view.cgi?bk=19&ch=10> accessed February 6, 2016.

⁷¹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 10:1.

cares little for abstract righteousness, if he has lost the fear of God, still is it nothing that every new folly is a stab in the heart of those who have done most for him and who would even now give their hooves to save him? It is not unmanly to say to one's self, "For my mother's sake I will not do this vile thing." It is devilish not to be capable of such a thought. Similar considerations may help us in our highest relations. God is our Father. We may "grieve" his Spirit by sin. When the prodigal returns God rejoices in the presence of his angels. Shall we not hate the sins that made Christ mourn, and seek to do better for the sake of the love of God?⁷²

In many ways, it will feel as if the remainder of this chapter is discussing these two sons—the one who makes his father glad and the one who is an emotional burden to his mother.

V. 1 reads: [\[These are\] the Proverbs of Solomon. A wise son makes \[his\] father joyful but a foolish son \[is\] a sorrow \[to\] his mother.](#) This verse seems very much like the prelude to all that follows. King David taught his son in Prov. 1–9 (which is representative of David's teaching; it is not the full extent of it); and Solomon has two roads to consider: the road that makes his father joyful or the road that causes his mother sorrow. Almost all of Prov. 10–15 is going to contrast those two roads: the wise son versus the foolish son, the righteous son versus the wicked son, the industrious son as over against the slacker son.

David did for Solomon what he had not done for his other sons—he taught him well. This is in accordance with the Mosaic Law, which called for parent teaching and guidance as the foremost responsibility of the parents (Deut. 4:10 6:7 11:19).

Gary Everett: Those who failed to follow God's divine laws reaped the consequences. One of the effects of negligence to the Law was to have the children go astray in rebellion and foolishness. Therefore, if parents give their children a nice home, a good education, but neglect to teach them the fear of God, they have raised a fool. The comfort of parents in their later years will depend largely upon their children's relationship to God.⁷³ This would include the mental comfort of a parent.

Our children come ready and eager to be trained and brought up in the fear and knowledge of the Lord. In their youngest years, children both fear and respect us, and believe what we tell them. As they grow older, not so much. But we parents have a window during which we can teach them the sacrifice of Jesus Christ and the way of the LORD. And when they leave the home, many times our teaching will kick in. Often, the kid tries a little trial and error, and he finds that choosing the wrong path can be dramatically devastating. When I look back at some of the bad choices I made as a young person, it gives me shivers as to what a bad turn my life could have taken. Furthermore, I can clearly see various things which my parents taught me—the importance and value of hard work, for instance—which norm has remained with me for many years. And I certainly did not take to it right away; but eventually, it defined my own life in many ways.

The College Press Bible Study warns: *The way you are now rearing your children will have much to do with your own future happiness or heaviness.*

As an aside, this is one of the reasons that a child raised by a mother and a father has many advantages over the child raised by a single mother. Raising up and providing for a family requires a great deal of effort. Putting food on the table and a roof over the heads of your family is not an easy task—and so many fathers can testify to returning home from work exhausted and drained. Both parent provide for their children and both parents train their children, but it will happen in different ways and in different proportions. For one parent alone, it is just too much.

⁷² *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 10:1.

⁷³ Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Prov. 10:1.

The Third Millennial Bible⁷⁴ sees vv. 2–5 as a contrast between the wise and foolish sons, introduced in v. 1

Keil and Delitzsch: *[What] follows now a series of proverbs which place possessions and goods under a moral-religious point of view.*⁷⁵

Ironside: *God has not abdicated His throne as the moral governor of the universe; therefore reaping follows sowing, as surely as night follows day.*⁷⁶

Peter Pett: *[T]he themes of the benefits of righteousness and of the consequences of unrighteousness (the word translated ‘wickedness’ is regularly indicating simply the opposite of righteousness), and of wealth gained or lost, [are] continue on in the next few verses (3-6).*⁷⁷

If we continue with the theme that this is the son starting out in life, to either be a joy to his father or sorrow to his mother, he has to provide for his own needs. At whatever point in life we realize that we must work, and that we cannot buy whatever it is we want to buy, we try to determine if there is some kind of an easier way. Working is hard. For so much of my life, I have come home totally and thoroughly exhausted—and it certainly occurred to me to take this or that shortcut to get what I wanted in life (it did not just occur to me; I took that route from time to time).

It was the teaching of the Word of God which eventually dissuaded me. I eventually determined that, my hard work was legitimate tender to honestly purchase this or that which I needed or wanted. There was no illegitimate shortcut for me to take. Now, I did learn that being trained in a specific area opened up new opportunities to me; I did learn that working for myself was often a better approach for me than working for others. But all of these are legitimate approaches to work.

[There is] no profit [from] treasuries of malevolence and righteousness delivers from death.

Proverbs
10:2

Treasuries [gained by] malevolence bring in no profit but righteousness will deliver [one] from death.

There is no profit from ill-gotten gain; but being righteous can deliver one from death.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	[There is] no profit [from] treasuries of malevolence and righteousness delivers from death.
Revised Douay-Rheims	Treasures of wickedness shall profit nothing: but justice shall deliver from death.
Plain English Aramaic Bible	There is no profit in the treasures of evil, but righteousness saves from death.
Peshitta (Syriac)	Treasures of wickedness profit nothing; but righteousness delivers from death.
Septuagint (Greek)	Treasures shall not profit the <u>lawless</u> , but righteousness shall deliver from death.

Significant differences: The Greek moves the word *lawless* for a slightly different meaning.

Limited Vocabulary Translations:

Bible in Basic English	Wealth which comes from sin is of no profit, but righteousness gives salvation from death.
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⁷⁴ From <http://thirdmill.org/studybible/note.asp/id/45494> accessed February 13, 2016.

⁷⁵ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 10:2.

⁷⁶ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from the Word, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 10:2.

⁷⁷ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:2.

Easy English	If you steal money, then it has no value. If you do the right things, then your actions can save you from death.
Easy-to-Read Version–2002	If a person gets money by doing bad things, then that money is worthless. But doing good can save you from death.
Easy-to-Read Version–2006	Wealth gained by doing wrong will not really help you, but doing right will save you from death.
<i>God's Word</i> TM	Treasures gained dishonestly profit no one, but righteousness rescues from death.
Good News Bible (TEV) <i>The Message</i>	Wealth you get by dishonesty will do you no good, but honesty can save your life. Ill-gotten gain gets you nowhere; an honest life is immortal.
NIRV	Riches that are gained by sinning aren't worth anything. But doing what is right saves you from death.
New Simplified Bible	Treasures of wickedness (the morally wrong) profit nothing, but righteousness delivers from death.

Thought-for-thought translations; paraphrases:

Common English Bible	The treasure of the wicked won't profit them, but righteousness rescues people from death.
Contemporary English V.	What you gain by doing evil won't help you at all, but being good can save you from death.
The Living Bible New Berkeley Version	Ill-gotten gain brings no lasting happiness; right living does. Treasuries of wickedness bring no profit, but righteousness saves from death [Not only in a spiritual way; it lengthens life on earth.].
New Century Version	Riches gotten by doing wrong have no value, but right living will save you from death.
New Life Version	Riches taken by wrong-doing do no good, but doing what is right and good saves from death.
New Living Translation	Tainted wealth has no lasting value, but right living can save your life.

Partially literal and partially paraphrased translations:

American English Bible	Treasures are no help to the lawless, but they can rescue the righteous from death.
Beck's American Translation	Treasuries gotten dishonestly don't help anyone, but righteousness saves a person from death.
New Advent (Knox) Bible Translation for Translators	No good ever came of money ill gotten; honest living is death's avoiding. Money that you get by doing dishonest/wicked things will really not benefit you; but by living righteously you will live for «a long time/many years».

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible God's Truth (Tyndale)	The gifts of Fortune cannot help But Righteousness defends from death. Treasures that are wickedly gotten, profit nothing, but righteousness delivers from death.
NIV – UK	Ill-gotten treasures have no lasting value, but righteousness delivers from death.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	Treasures wrongfully acquired are of no value but upright living saves from death. Nothing can cause treasures of wickedness to be valuable, and righteousness snatches you from death.
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New American Bible (2002)	Ill-gotten treasures profit nothing, but virtue saves from death.
New American Bible (2011)	Ill-gotten treasures profit nothing, but justice saves from death. Prv 11:4, 6. Death: untimely, premature, or sorrowful. The word “death” can have other overtones (see Wis 1:15).
New Jerusalem Bible	Treasures wickedly come by give no benefit, but uprightness brings delivery from death.
New RSV	Treasures gained by wickedness do not profit, but righteousness delivers from death.
Revised English Bible	No good comes of ill-gotten wealth; uprightness is a safeguard against death.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	No good comes from ill-gotten wealth, but righteousness rescues from death.
exeGesés companion Bible	Treasures of wickedness benefit naught; and justness rescues from death.
JPS (Tanakh—1985)	Ill-gotten wealth is of no avail, But righteousness saves from death.
Judaica Press Complete T. Orthodox Jewish Bible	Treasures of wickedness will not avail, but charity will save from death.
<i>The Scriptures</i> 1998	Otzarot resha profit nothing, but tzedakah (righteousness) saveth from mavet. Treasures of wrongness are of no value, But righteousness delivers from death.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Treasures of wickedness <i>and</i> ill-gotten gains do not profit, But righteousness <i>and</i> moral integrity in daily life rescues from death.
The Expanded Bible	·Riches gotten by doing wrong [The treasures of the wicked] have no value, but ·right living [righteousness] will save you from death.
Kretzmann’s Commentary	Treasures of wickedness, such as have been gained by any form of wickedness, profit nothing, they cannot bring lasting happiness nor avert a sudden and unhappy death; but righteousness, righteous living, merciful love and charity, delivereth from death, since it shows the presence of faith in the heart.
NET Bible®	Treasures gained by wickedness [<i>Heb</i> “treasures of wickedness” (so KJV, ASV); NASB “ill-gotten gains”; TEV “Wealth that you get by dishonesty.”] do not profit, but righteousness [The term “righteousness” here means honesty (cf. TEV). Wealth has limited value even if gained honestly; but honesty delivers from mortal danger.] delivers from mortal danger [<i>Heb</i> “death.” This could refer to literal death, but it is probably figurative here for mortal danger or ruin.].
The Voice	Riches gained through dishonest means will <i>eventually</i> vanish, but doing what is right avoids a deadly consequence.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Treasures gained by wickedness shall not benefit, Yet righteousness shall rescue from death."
Context Group Version <i>Emphasized Bible</i>	Treasures of wickedness profit nothing; But vindication delivers from death. The treasures of lawlessness, do not profit, but, righteousness, delivereth from death.
Evidence Bible	Treasures of wickedness profit nothing: but righteousness delivers from death. All the money in the world will not turn the head of the Judge of the Universe. Money may buy a pardon from a civil court, but only righteousness will deliver the guilty from the wrath of Eternal Justice. See Proverbs 11:4.
NASB	Ill-gotten gains [Lit <i>Treasures of wickedness</i>] do not profit, But righteousness delivers from death.

Young's Updated LT

Treasures of wickedness profit not, And righteousness delivers from death.

The gist of this passage: There is no ultimate profit from evil; but righteousness will deliver a man from eternal death and delay temporal death.

Proverbs 10:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לא or לול) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâ'al (יָלַע) [pronounced yaw-GAHL]	to profit, to gain, to avail, to benefit	3 rd person masculine plural, Hiphil imperfect (not found in Qal)	Strong's #3276 BDB #418
'ôwtsâr (אוצר) [pronounced oh-TSAR]	a depository, a storehouse, a treasury; treasures	masculine plural construct	Strong's #214 BDB #69
resha' (רָשָׁע) [pronounced REH-shahg]	malevolent, corrupt, maleficent, wickedness, evil, malfeasance	masculine singular noun	Strong's #7562 BDB #957

Translation: Treasures [gained by] malevolence bring in no profit... This essentially tells us that there is no profit in ill-gotten gain. Whatever treasures you have amassed based upon wickedness (through crime or deception), those riches will not benefit you.

There is no profit in stealing; there is no profit in engaging in an illegal business (selling drugs for instance or selling black market merchandise). There is no profit even in pilfering from your boss, even if you don't think he is paying you well enough. And it is a big mistake to simply associate with those involved in criminal activity.

Peter Pett: *[T]he foolish son seeks for the 'treasures of wickedness', that is,...[he desires] wealth obtained by false means and unpleasant activity (Prov. 1:10–19). He prefers that to working hard (Prov. 10:4–5). But we are to note that such treasures will not profit him in the end. He finally ends up with nothing. All he can expect is calamity (Prov. 1:26–28; Prov. 1:32 b) and death.*⁷⁸

Arno Gaebelein: *These grave warnings of Wisdom are especially needed at the present time in England and America, when the undisguised and the unrestrained pursuit of riches has become more and more recognized as the legitimate end of life, so that few people feel any shame in admitting that this is their aim; and the clear unimpassioned statements of the result, which always follows on the unhallowed passion receive daily confirmation from the occasional revelations of our domestic, our commercial and our criminal life. He that is greedy of gain, we are told, troubles his own house. An inheritance may be gotten hastily at the beginning, but the end thereof shall not be blessed. A faithful man shall abound with blessings, but he that makes haste to be rich (and consequently cannot by any possibility be faithful) shall not be unpunished.*⁷⁹

It is always a matter of focus and emphasis. No one is castigated in Scripture for acquiring wealth. In fact, on the contrary, wealth comes to some faithful believers. However, when wealth is the focus of the believer, rather than the pursuit of God's Word, then God takes a dim view of any wealth that he might acquire.

⁷⁸ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:2.

⁷⁹ Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, Prov. 10 chapter comments (slightly edited).

These *treasures of wickedness* are discussed by many commentators.

Various Commentators on *Treasures of Wickedness* (Proverbs 10:2a)

The Geneva Bible: [*Treasures of wickedness*] That is, wickedly gotten.⁸⁰

Thomas Dale: *The treasures of wickedness profit nothing. "Treasures of wickedness" should mean wealth which has been acquired by dubious or unjustifiable methods, or which is applied to unhallowed or forbidden purposes. But it may be used to signify all wealth bearing no relation to the command and will of the Almighty; all wealth in the acquisition and expenditure of which religion has no influence.*⁸¹

Gill: *Treasures of wickedness...are...either a large abundance of riches in general, which for the most part are enjoyed by wicked men, and abused to wicked purposes...or an affluence of them, obtained in a wicked way, by fraud, oppression, and the like...Or are either not used at all, or put to wicked uses: what are not used profit not the possessors of them...and those which are got by ill means, or put to an ill use.*⁸²

Poole (paraphrased): *Ill-gotten treasures do the possessor no good; not only do they not deliver him from death, but they often expose him to death...either by other men who take from him his life to enjoy his wealth, or by God, who shortens his days, makes his death more horrific, after which he faces the second death.*⁸³

Matthew Henry: *How can the treasures of wickedness profit, when, though it be counted substance, God casts it away and it vanishes as a shadow? [On the other hand,] That which is honestly got will turn to a good account, for God will bless it.*⁸⁴

James Rickard: *[A]nything you gain by cheating, fraud, deceit, treachery, stealing, etc., truly has no profit.*⁸⁵

Sutcliffe: *Indulging in pride and carnal pleasures, the wicked become dissipated; they often perish by unlawful pleasures, and the curse of oppression or the rust of ill-gotten gain testifies against them.*⁸⁶

Bullinger offers these as illustrations: *Rehoboam (2Chronicles 12:1-4, 2Chronicles 12:9); Gehazi (2Kings 5:20-27, 2Kings 21:6); Nebuchadnezzar (Daniel 4:31, Daniel 4:33); Belshazzar (Daniel 5); the Rich Fool (Luke 12:20, Luke 12:21. Compare Luke 16:23, Luke 16:24).*⁸⁷

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

With few exceptions, those who get to where they are in life through evil and malevolence will generally be brought down from that position. In any case, the person who does not trust in Jesus Christ will spend eternity separated from Him.

Thomas Dale points out what riches cannot do: *They cannot give health to the languid, ease to the tormented, nor life to the dead.*⁸⁸

The Old English here was updated.

⁸⁰ From [The Geneva Study Bible](#) accessed December 25, 2015.

⁸¹ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:2.

⁸² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:2.

⁸³ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Prov. 10:2 (edited).

⁸⁴ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 10:2-3.

⁸⁵ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 24, 2016.

⁸⁶ From <http://www.studylight.org/commentaries/jsc/view.cgi?bk=19&ch=10> accessed February 6, 2016.

⁸⁷ From <http://www.studylight.org/commentaries/bul/view.cgi?bk=19&ch=10> accessed February 7, 2016.

⁸⁸ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:2.

Swinnock on the Problems and Complications of Wealth

- I. **The excellency of these comforts in themselves.** They are treasures—that is, heaps of outward good things. The word includes a multitude, for one or two will not make a treasure; and a multitude of precious things, for a heap of sand, or coals, or dust, is not a treasure: but of silver or gold, or some excellent earthly things. It is here in the plural, treasures, noting the greatest confluence of worldly comforts.
- II. **The impiety of the owners.** They are treasures of wickedness. The purchaser got them by sinful practices. They were brought into his house slyly at some back door. He was both the receiver and the thief. Treasures of wickedness, because gotten by wicked ways, and employed to wicked ends. There is an English proverb which too many Englishmen have made good, “That which is got over the devil’s back is usually spent under the devil’s belly. When sin is the parent that begets riches it many times hath this recompense, that they are wholly at its service and command.
- III. **The vanity of those treasures: they profit nothing.** They are unable to cheer the mind, to cure the diseases of the body, much less to heal the wounds of the soul, or to bribe the flames of hell. Alas! they are so far from profiting, that they are infinitely prejudicial. Such powder-masters are blown up with their own ware. These loads sink the bearer into the unquenchable lake. Aristotle tells us of the sea-mew, or sea-eagle, that she will often seize on her prey, though it be more than she can bear, and falls down headlong with it into the deep, and so perishes. This fowl is a fit emblem of the unrighteous person, for he graspeth those heavy possessions which press him down into the pit of perdition. **“They that will be rich (that resolve on it, whether God will or no, and by any means, whether right or wrong), fall into temptations, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition”** (1Tim. 6:9). Men that scrape an estate together unjustly are frequently said in the Word of God to get it in haste, because such will not stay God’s time, nor wait in His way till He send them wealth, but must have it presently, and care not though it be unrighteously. Fair and softly goes far. None thrive so well as those that stay God’s leisure, and expect wealth in His way....
 1. *Be righteous in your works or actions.* Deal with men as one that in all has to do with God. If you are a Christian, you are a law to yourself; you have not only a law without you (the Word of God), but a law within you, and so darest not transgress. Your double hedge may well prevent your wandering.... Be righteous in buying.... Take heed lest you lay out your money to purchase endless misery. Some have bought places to bury their bodies in, but more have bought those commodities which have swallowed up their souls. Injustice in buying is a canker which will eat up and waste the most durable wares. In buying, do not work either upon the ignorance or the poverty of the seller. Be righteous in selling. Be careful, while you sell your wares to men, that you will not sell your soul to Satan. Be righteous in the substance of what you sell, and that in regard of its quality and quantity. God can see the rottenness of your stuffs, and heart too, under your false glosses, and for all your false lights. Be righteous in regard to the quantity. They wrong themselves most who wrong others of their right. The jealous God is very punctual in this particular (Lev. 19:35-36)
 2. *Be righteous in your words and expressions, as well as in your works.* The Christian’s tongue should be his heart’s interpreter, and reveal its mind and meaning; and the Christian’s hand should justify his tongue, by turning his words into deeds. The burgess of the new Jerusalem is known by this livery: “He walks uprightly, works righteousness, and speaks the truth in his heart; he swears to his own hurt, and changes not” (Psalm 15:2, 4). His speech is the natural and genuine offspring of his heart; there is a great resemblance between the child and the parent. There is a symmetry between his hand and his tongue; he is slow to promise, not hasty to enter into bonds, but being once engaged, he will be sure to perform.

The Preacher’s Complete Homiletical Commentary; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:2 (edited).

Proverbs 10:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ts ^e dâqâh (צַדִּיקָהּ) [pronounced <i>ts^edaw-KAW</i>]	<i>rectitude, right; justice; righteousness, executed righteousness and justice, righteous vindication</i>	feminine singular noun	Strong's #6666 BDB #842
Ellicott: <i>The Hebrew word translated "righteousness" has a much wider meaning than its English equivalent, which generally bears the sense only of deciding fairly, being especially applied to judges. But a "righteous" man in Hebrew is one who "renders to all their due," whether to God, as Noah, who was "just and perfect" before Him (Genesis 6:9; Genesis 7:1; comp. Ecclesiastes 7:20), or to man.</i> ⁸⁹			
nâtsal (נָצַל) [pronounced <i>naw-TSAHL</i>]	<i>to snatch away, to deliver, to rescue, to snatch out of danger, to preserve, to recover</i>	3 rd person feminine singular, Hiphil imperfect	Strong's #5337 BDB #664
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
mâveth (מָוֶת) [pronounced <i>MAW-veth</i>]	<i>death, death [as opposed to life], death by violence, a state of death, a place of death</i>	masculine singular noun	Strong's #4194 BDB #560

Translation: ...but righteousness will deliver [one] from death. However, deliverance from death can be achieved through righteousness. Not by being strong, not by being rich; but simply by being righteous.

Righteousness, in this life, comes from faith in the Revealed God (Jesus Christ). We are made righteousness in Him (2Cor. 5:21 Rom. 3:21–22). This is the righteous which delivers us from death. Jesus Christ controls history, which includes our piddling little lives. We are far better off in this world having His righteousness, than money, power or great strength.

V. 2b reads: ...but righteousness will deliver [one] from death.

Various Commentators on, *Righteous will deliver [one] from death* (Proverbs 10:2b)

Gill: *[No man can] by his riches either redeem himself or his brother from destruction, or give to God a ransom for him; nor can he by them save himself from a corporeal death one year, one month, one day, one hour, one moment; nor will they be of any service to him in the day of judgment, when wrath comes forth against him.*⁹⁰

⁸⁹ From <http://biblehub.com/commentaries/proverbs/10-2.htm> accessed February 12, 2016.

⁹⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:2.

Various Commentators on, *Righteous will deliver [one] from death* (Proverbs 10:2b)

Gill continues: *[T]here is an evangelical righteousness; and this is either imparted and implanted in men, is the new man, which is created in righteousness and holiness; and this delivers from a moral or spiritual death, a death in trespasses and sins men are in; for by it they are quickened, live a life of faith on Christ...[and] this delivers them, though not from a corporeal death, yet from the sting and curse of it, and from it as a penal evil, or as a punishment for sin: and it delivers from a legal death, or from the sentence and condemnation of the law, and from the second and eternal death, and entitles them to life everlasting.*⁹¹

Poole (paraphrased): *Righteousness often saves one from temporal death, because men generally love, and honour, and will assist such persons in cases of danger, and God gives them the blessing of a long life; and God's imputed righteousness always from eternal death.*⁹²

Muffet: *Righteousness delivers from death, to wit, in the time of vengeance; for uprightness is that mark of election and life which the Lord, spying in any when He plagues the wicked for their transgressions, spares them, and preserves them from destruction. Thus, although the righteousness of the just person deserves nothing at God's hands, neither is any cause of man's preservation or salvation, yet it serves as a sovereign treacle to preserve the evil-doer from that deadly plague, which is sent from the Lord to destroy the disobedient, and as a letter of passport to safe-conduct the faithful person in perilous times, and to protect him from all dangers.*⁹³

Thomas Coke: *The meaning seems to be, that justice, holiness, and virtue, constitute the true riches of a man; which, whosoever is wise enough to lay up, procures to himself an impregnable asylum.*⁹⁴

Bullinger offers these as illustrations: *Daniel* (Proverbs 6:22-30. Compare Proverbs 13:6); *Noah* (Genesis 7:1. Hebrews 11:7).⁹⁵

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

V. 2 reads: *There is no profit from ill-gotten gain; but being righteous can deliver one from death.* Riches do you little or no good; ill-gotten riches are of no benefit to you; but the key to life is imputed and then experiential righteousness. Righteousness is so powerful as to ward off death.

Proverbs 10:2 (NLT) Graphic; from [Spirit Radio](#); accessed February 9, 2016.

Gary Everett: *When a young man sets out on his own, he enters a new world of experiences that he has never known at home under his parent's guidance. He sees people doing great things and possessing great treasures. A young's man's desire to become like his new peers and to please them, as he has always done with his parents, can be a strong impulse. But here is one of his earliest tests of wisdom. He must now learn how to obtain possessions in this life. He now has a choice. He can choose to seek after earthly treasures, or he can choose to pursue righteousness. If he chooses to seek earthly treasures the way the*

Tainted wealth can have
no lasting value, but right
living can save your life.



Proverbs 10:2

www.spiritradio.ie

⁹¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:2.

⁹² Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Prov. 10:2 (edited).

⁹³ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:2 (edited).

⁹⁴ From <http://www.studylight.org/commentaries/tcc/view.cgi?bk=19&ch=10> accessed February 8, 2016.

⁹⁵ From <http://www.studylight.org/commentaries/bul/view.cgi?bk=19&ch=10> accessed February 7, 2016.

wicked seek them, he will find a great loss, for he will leave the path of wisdom. If he chooses to pursue righteousness, he will remain on the path of wisdom.⁹⁶

Keith Simons in the Easy English Bible: *Wisdom is better than money, because wisdom can save your life. So if a poor man is wise, then he is richer than a foolish king.*⁹⁷

In today's world, money can be an effective tool. However, it should not be our focus in life.

Wealth is Ineffectual (from The Preacher's Complete Homiletical Commentary)

- I. **Wealth when lawfully gotten is profitless for many very important things.** Death is mentioned in the text, it has no power over that in any form.
 1. *Wealth will not deliver from the daily dying*, which is the lot of all men. It has been said that as soon as we are born we begin to die, and we know that it is certain that as soon as men have attained their prime, their outward man perishes day by day (2Cor. 4:16). The richest man cannot purchase exemption from this law with all his wealth.
 2. *Neither can wealth prevent the death which we call premature.* Men of vast fortunes are often brought down to an early grave; the seeds of disease within them hasten the operation of the law of death which has passed upon the whole human race. A galloping consumption cannot be held in check even with golden reins.
 3. *Treasures of wealth will not insure a man against sudden death.* The morning finds the rich man looking over his vast acres, or counting up his dividends, and saying, "**I have much good laid up for many years;**" and before the sun sets another has entered into possession of all his riches.
 4. *Lawfully-gotten wealth will not only not deliver from premature death, but may sometimes bring it on.* Wealth is very apt to produce very mistaken views in a man's mind. When he has amassed a large portion of this world's goods, and is in a condition of moral bankruptcy, he is very prone to imagine that he is secure in the enjoyment of all that he has acquired, and that nothing can come between his riches and himself. Then God may read him a lesson by saying. "**You fool, this night your soul shall be required of you**" (Luke 12:20). Had the man in the parable been a poor man he would not have died so soon; his wealth not only could not deliver him from death, but it hastened his end. And many men walking in his footsteps have been brought to their graves in a similar manner and for a similar reason even when the wealth has been honestly gained. We have no reason to think that the rich fool amassed his riches dishonestly; his sin consisted, not in his having riches, but in his trusting in them.
- II. **If treasure gotten by honest toil is profitless to deliver from death and other evils, how much less will the "treasures of wickedness," i.e., ill-gotten wealth, be profitable to work such a deliverance.** The means used to obtain it were opposed to the law of righteousness, which does rule in the universe notwithstanding all the apparent exceptions, and it is as foolish for a man to expect to derive real profit from it as it would be for a man to expect to construct a pyramid which would stand upon its apex. The latter would not be more contrary to natural law than the former is to spiritual law. And treasures of wickedness are not simply profitless, they bring the man who has them under the curse of the Righteous Ruler of the world. They not only bring no profit but they bring great loss. No man can make an unlawful bargain or commit any other dishonest act to gain money without bringing a blight upon his spiritual nature, without entailing upon himself moral death. And if the acquirement of "the treasures of wickedness" must subject a man to this greatest calamity, how impossible it is that they can be profitable to deliver from any lesser evil.
- III. **Righteousness, on the other hand—**
 1. *Has often delivered from bodily death.* All the extraordinary deliverances from death recorded in the Bible took place in connection with righteousness, thereby showing us that righteousness is stronger than death. Enoch did not see death because he was a righteous man. Noah and his family were exempted from the premature death which overtook the rest of the world for the same

⁹⁶ Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Prov. 10:2.

⁹⁷ From <http://www.easyenglish.info/bible-commentary/proverbs-lbw.htm> (Prov. 10); accessed February 11, 2016.

Wealth is Ineffectual (from The Preacher's Complete Homiletical Commentary)

reason. All the resurrections from the dead were wrought either through the instrumentality of righteous men or by the immediate action of the righteous Son of God.

2. *Does deliver always from the curse of bodily death.* Death is the penalty of sin; it is therefore a curse. We read that "The sting of death is sin; and the strength of sin is the law" (1Cor. 15:56). But "Christ has redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13). We are justified by His righteousness if we appropriate it by faith (Rom. 3:21–26), and thus obtain the "victory" over death "through our Lord Jesus Christ" (1Cor. 15:57). Here a relative righteousness delivers from the condemnation of death. But this is the foundation of a personal and actual righteousness of character which delivers from spiritual death now, and will one day deliver the body from the grave. "If Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the spirit of Him that raised up Christ from the dead dwell in you, He that raised up Christ from the dead shall also give life to your mortal bodies by His spirit that lives in you" (Rom. 8:10–11). Here Paul argues from the greater spiritual deliverance to the lesser bodily one, and shows how, in all senses, "righteousness delivers from death."

The Preacher's Complete Homiletical Commentary; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:2 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A half-dozen or so interesting and/or accurate translations followed by the comments of several excellent commentators.

Translations of and Commentaries on Proverbs 10:2

Translations:

Easy-to-Read Version–2006	Wealth gained by doing wrong will not really help you, but doing right will save you from death.
God's Word™	Treasures gained dishonestly profit no one, but righteousness rescues from death.
New Living Translation	Tainted wealth has no lasting value, but right living can save your life.
Translation for Translators	Money that you get by doing dishonest/wicked things will really not benefit you; but by living righteously you will live for «a long time/many years».
The Heritage Bible	Nothing can cause treasures of wickedness to be valuable, and righteousness snatches you from death.
New American Bible (2002)	Ill-gotten treasures profit nothing, but virtue saves from death.
NASB	Ill-gotten gains [Lit <i>Treasures of wickedness</i>] do not profit, But righteousness delivers from death.

Commentators:

J. Vernon McGee: "*Treasures of wickedness profit nothing*" — men who have accumulated a great fortune have had to leave it here. They couldn't take it with them, and they never really enjoyed it while they were alive.⁹⁸

Dr. Thomas Constable: *At face value both statements in this verse may seem untrue. The solution to this puzzling proverb, as well as the solution to many that follow, lies in remembering that Solomon had the whole course of a life in view, not just the immediate consequences of an act or condition. The righteous escape death in that they have greater true riches (as God's beneficiaries) than the wicked, simply because they are righteous, regardless of their financial condition.*⁹⁹

⁹⁸ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (Prov. 10); accessed February 5, 2016.

⁹⁹ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Prov. 10:2.

Translations of and Commentaries on Proverbs 10:2

Ken Cayce: *[A]ll the wealth we can accumulate here on this earth will all be left behind when our heavenly Father says it is time for us to die. Know that everyone will die... You cannot buy your way into heaven. You certainly cannot use this ill gotten wealth to purchase eternal life. The only thing that brings life eternal with Jesus our Lord is to be in right standing with Him... We put on the robe of His righteousness: white as snow, washed in His blood, when we accept Him as our Lord and Savior.*¹⁰⁰

Peter Pett: *[This] proverb takes a long view, and sees the final working out of men's attitudes and behaviour. Treasures obtained by unrighteousness can only lead to final loss, and this is so even if meanwhile they prosper men. Note the Psalmist's perplexity in Psalms 73 where he could not understand why the wicked were prospering 'until he considered their end'. The assumption made in many of these Proverbs is that there will in one way or another be such a final judgment on men.*¹⁰¹

Peter Pett: *In contrast the righteous son, through following wisdom and righteousness, will be delivered from death (Prov. 1:18; Prov. 1:32–33; Prov. 2:18–19; etc.). For the path of righteousness is like the dawning light of day which grows ever brighter until it reaches its ultimate (Prov. 4:18). Thus the righteousness which results from God's wisdom (Prov. 2:9–10; Prov. 8:20) is better than earthly treasures (Prov. 8:8–12; compare Prov. 3:14–18), it consists of durable riches (Prov. 8:18), whilst the assumption of his being delivered from death is that he will therefore enjoy a prosperous and fruitful life (Prov. 3:16–18), which is God's purpose for us all (Prov. 8:14–16).*¹⁰²

Clarke: *Treasures gained by robbery often bring their possessors to an untimely death; but those gained by righteous dealing bring with them no such consequences.*¹⁰³

Matthew Henry: *That wealth which men get unjustly will do them no good, because God will blast it... The treasures of wicked people, much more the treasure which they have made themselves masters of by any wicked people, by oppression of fraud, though it be ever so much, as a treasure, and laid up ever so safely, though it be hidden treasure, yet it profits nothing... They do not profit the soul; they will not purchase any true comfort or happiness... [but righteousness] will deliver from those judgments which men bring upon themselves by their wickedness... though not from the stroke of death, yet from the sting of it, and consequently from the terror of it.*¹⁰⁴

Miller: *The highest opulence of the dead sinner is of no possible profit: but the righteousness of the saved sinner, even without any opulence at all, is a fortune.*¹⁰⁵

Gary North: *(1) there are measurable treasures that are the result of wickedness; (2) righteousness delivers men from death.*¹⁰⁶

Similar Proverbs:

Pro 11:4 Riches do not profit in the day of wrath, but righteousness delivers from death.

Prov. 16:8 Better is a little with righteousness than great revenues with injustice.

Jer. 17:11 Like the partridge that gathers a brood that she did not hatch, so is he who gets riches but not by justice; in the midst of his days they will leave him, and at his end he will be a fool.

¹⁰⁰ From bible-studys.org; accessed February 11, 2016 (slightly edited).

¹⁰¹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:2.

¹⁰² Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:2.

¹⁰³ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 10:2.

¹⁰⁴ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 10:2–3.

¹⁰⁵ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:2.

¹⁰⁶ From <http://www.garynorth.com/WisdomAndDominion.pdf> accessed February 4, 2016.

Bridges: *A man may seem to profit by them, and to come up wonderfully for a time. But what was the profit of Naboth's vineyard to Ahab, when in his ivory palace he was withering under the curse of God? (1Kings 21:4–24 with 1Kings 22:39). What was the profit of the thirty pieces of silver to Judas? Instead of delivering from death, their intolerable sting plunged him into death eternal (Matt. 27:5).*¹⁰⁷

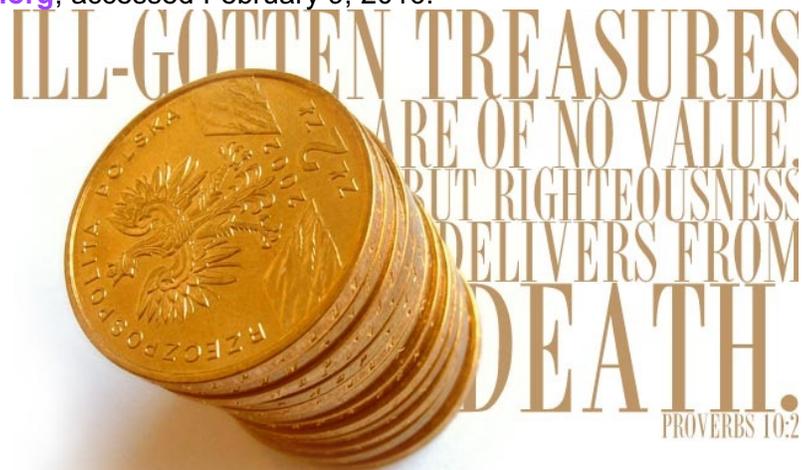
Chapter Outline

Charts, Graphics and Short Doctrines

Proverbs 10:2 (NIV) Graphic; from HeartLight.org; accessed February 9, 2016.

The College Press Bible Study notes: *And yet communities and families are usually more proud of their rich than they are of their righteous!*¹⁰⁸

However, this is not to suggest that the rich are wicked and the poor are not. The point made by College Press Bible Study is a valid one. The proper place to bring a friend or relative visiting your city would be to the church where you gain your spiritual growth. However, too often, when company comes from out of town, we set aside the time in church in order to pursue other activities with our guests. This certainly would suggest a problem with our values.



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Peter Pett draws the conclusion: *[A]ny gains of any kind (whether physical or emotional) which result from unrighteousness will not benefit someone in the end, for their way leads to death (Prov. 1:18; Prov. 1:32; Prov. 2:18; Prov. 5:5; Prov. 7:27; Prov. 9:18 compare Psalm 73:17). There will be a price to pay, because the wages of sin is death (Rom. 6:23), and the pleasures of sin are only for a season (Heb. 11:25). On the other hand all who walk in righteousness will be delivered from sin's consequences. They will enjoy a full life (Prov. 3:16–18; Prov. 8:35; Prov. 9:6; compare Prov. 1:33; Prov. 3:35) and end up in the presence of God (Psalm 16:11; Psalm 17:15). Whilst not spelled out the assumption is that somehow God will ensure that the righteous will come out of it well in the end.*¹⁰⁹

Asaph concerns himself with the arrogant who amass riches. Psalm 73:3–6 *For I was envious of the arrogant when I saw the prosperity of the wicked. For they have no pangs until death; their bodies are fat and sleek. They are not in trouble as others are; they are not stricken like the rest of mankind. However, their arrogance will result in their downfall. Psalm 73:6–10 Therefore pride is their necklace; violence covers them as a garment. Their eyes swell out through fatness; their hearts overflow with follies. They scoff and speak with malice; loftily they threaten oppression. They set their mouths against the heavens, and their tongue struts through the earth. Therefore his people turn back to them, and find no fault in them. They act as if there is no God; as if there is no reason to consider their wrongdoing. Psalm 73:11–12 And they say, "How can God know? Is there knowledge in the Most High?" Behold, these are the wicked; always at ease, they increase in riches. Sometimes, the arrogant prosper.*¹¹⁰

¹⁰⁷ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:2).

¹⁰⁸ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Prov. 10:2.

¹⁰⁹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:2.

¹¹⁰ Inspired by <http://www.garynorth.com/WisdomAndDominion.pdf> (p. 89) accessed February 4, 2016.

The Believer the Unbeliever and Wealth: Money and riches are a great responsibility in life.

R. F. Horton, in commenting about this verse, sounds very up-to-date: *No moral system is complete which does not treat with clearness and force the subject of wealth. The material possessions of an individual or of a nation are, in a certain sense, the prerequisites of all moral life. The production of wealth, it not, strictly speaking, a moral question itself, presses closely upon all other moral questions. Wisdom will be called upon to direct the energies which produce wealth, and to determine the feelings with which we are to regard the wealth which is produced.*¹¹¹

At this point in his booklet *Wisdom and Dominion*, Gary North asks about individual wealth and national wealth and if Asaph's complaints here contradict the blessing or cursing promised by God in Deut. 28. Generally speaking, a hardworking man is going to be prosperous and a lazy man is going to be poor. A nation founded on the laws of divine establishment is going to be prosperous; a nation founded on evil will be poor. Are there exceptions to this? Certainly. And, what about relativity of wealth? Is it fair that, say, computer and software developers who probably do not believe in God, are inordinately wealthy (like Microsoft founder Bill Gates or Facebook founder Mark Zuckerberg)? Hard work and dedication can result in wealth and sometimes in great wealth. Hard work is an establishment principle, after all. We must be careful to not be jealous or to see material wealth as the be-all and end-all. Is every hardworking, righteous man wealthy? Obviously not. Is every lazy profligate poor? Obviously not. So, the Bible gives us general principles about hard work versus laziness, and, for the most part, they are accurate. That there are exceptions ought not worry us. In the end, God's justice will prevail. See Jesus' discussion of the rich man and Lazarus. Luke 16:25 (Jesus is speaking) **"But Abraham said, 'Child, remember that you in your lifetime received your good things, and Lazarus in like manner bad things; but now he is comforted here, and you are in anguish.'**" (ESV) Furthermore, we are assured by Paul that, with sufficient doctrine, we can learn to be content under a variety of circumstances and wealth or lack thereof.

There must be a person out there (probably many) who seek to use God in order to gain temporal wealth. They see wealth as a goal in life, and think, *now, how can I get this wealth by using God's help?* I don't doubt that some men have gone into the Bible to locate the timeless principles related to wealth and have attempted to exploit them. They are not difficult to find or to understand. Hard work, diligence, honesty, and ethical business standards generally results in wealth accumulation. Now, will you accumulate a Bill Gates or Donald Trump wealth? That is highly unlikely. With your wealth sooth you and make your life good? And that all depends upon your relationship with God. You can have wealth—in fact, you can have tremendous wealth—and be unhappy. You can also find yourself poor and still have a relaxed mental attitude. Philip. 4:11–13 **Not that I speak in regard to need, for I have learned in whatever state I am, to be content: I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengthens me.** (NKJV)

The United States is, more or less, a capitalist system, but with a great many takeovers by the government, which is socialism (I write this in 2016). We live in a time when some groups question wealth inequality and get quite worked up over the fact that their boss makes 10,000x what they do. The believer's eyes need to be on God. Not on wealth, not on what Charley Brown owns, not on the items in and around our own domiciles. If you are worried that someone make 10,000x what your do (or more) you are going to be unhappy and frustrated. This is why we have the 10th Commandment. *Do not have an inordinate lust for other people's stuff.* If you look at your own stuff with anything other than appreciation to God, you are going to be miserable in your life. Your focus on God is by means of Bible doctrine. Bible doctrine guides you; Bible doctrine fills your soul, and Bible doctrine gives you contentment in life.

Gary North: *The Bible affirms the temporal efficacy of hard work, thrift, and the other personal disciplines that we associate with the phrase, "the Protestant ethic." But these virtues are not sufficient to produce the results hoped for by the wicked. In the language of the economist, the Protestant ethic*

¹¹¹ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:2.

is “necessary but not sufficient” for long-term economic growth. This ethic must be sustained by the theology that created it.¹¹²

North continues: *The Bible does not teach that poor people are always lazy. The Book of Ruth makes it plain that Ruth was a righteous woman, but she was poor. She had to glean for a living, indicating that she was extremely poor (Ruth 2). Gleaning was hard, low-paying work. No one did it who had a regular job. Gleaning was a form of welfare, but it required hard work (Lev. 19:10; Deut. 24:21). She was faithful—so committed to her mother-in-law that she was willing to leave her nation and journey to Israel to live. But it should be noted that Ruth did not remain poor. God delivered her into wealth through marriage to a generous wealthy man, Boaz (Ruth 4).*¹¹³

Gary North: *Similarly, the Book of Job teaches that poverty can come upon a man despite his high moral character. The mistake of the first three of Job’s four “comforters” was in concluding that God must have been visiting judgment upon him because of some sin on his part (Job 4:7–9). They understood the usual relationship between immorality and personal poverty; they failed to understand the sovereignty of God in His departure from this normal pattern in unusual circumstances. Again, it must be borne in mind that Job was subsequently delivered by God and elevated to an even higher position of wealth and status (42:12). He was not called upon to remain in poverty, although God made it clear to Job that it was well within God’s sovereign right to cast Job down and keep him down, had it suited Him.*¹¹⁴

This verse and the concept of wealth leads us to two separate discussions: (1) What is the place of ill-gotten wealth in the plan of God; and (2) What is the place of legitimate wealth in the plan of God? We already know, from what we have studied in this verse, that there is no profit in ill-gotten gains. Whereas, there are those who make these big plans to work, save and invest, so that, at age 60 (or 50 or 70), that person can retire and do whatever; that is legitimate (except for the fact that God has put us on this earth to work).¹¹⁵

To hear some liberal groups today, a person who is rich has come across it immorally (either through white privilege, retirement, investing in the wrong things, by destroying the environment, etc.). However, most jobs that people engage in today are perfectly moral. Some pay more than others; and some pay way more than others. If you don’t think that you are being paid enough for the work that you do, then get trained for the kind of work that pays more.

Although liberals do not seem to be very concerned about movie stars and sports stars (many of whom are in the so-called 1%), anyone else in the 1%, to their way of thinking, got there illegitimately, using greed to both procure their wealth and to hold onto it. Not surprisingly, the Bible takes a much different view of wealth.

This is taken from the Westbank Bible Church’s [website](#) and edited down quite a bit. Scriptures quoted will use the Updated Bible Version 2.11, unless otherwise noted.

L. G. Merritt’s Doctrine of Wealth (edited)

- I. There is nothing wrong with having wealth.
- II. This principle was established early in Scripture as we will see. Abraham was wealthy and he fought to maintain his wealth, David was wealthy and he destroyed those who stole from him. Wealthy people are used as examples in the Bible as “godly folk” whom God blesses with wealth.
- III. The Bible teaches capitalism and the value of accumulating personal wealth so long as we think properly

¹¹² From <http://www.garynorth.com/WisdomAndDominion.pdf> (p. 93) accessed February 4, 2016.

¹¹³ From <http://www.garynorth.com/WisdomAndDominion.pdf> (p. 96) accessed February 4, 2016.

¹¹⁴ From <http://www.garynorth.com/WisdomAndDominion.pdf> (p. 97) accessed February 4, 2016.

¹¹⁵ Some believers, in their retirement, step up their spiritual service (or increase the use of their spiritual gift).

L. G. Merritt's Doctrine of Wealth (edited)

- about that wealth; particularly the source and relative importance of that wealth.
- IV. The problem with wealth is not the wealth but the Old Sin Nature which resides in man.
- V. Greed is not what you have or don't have; greed is a mental attitude; greed occurs in the soul. You can work on Wall Street, be very rich, and not be at all greedy. You can work for minimum wage and your life is consumed with greed; and vice versa on these examples. When a politician brands a certain populace as greedy, they simply want to tax that people more than they do at present. It does not mean they are going to tax them and give that money to you.
- VI. God long ago in eternity past recognized mankind's penchant for lust and covetousness, therefore, He established the Decalogue of freedom.
- VII. The Ten Commandments are designed to protect the freedom of the individual in a nation. Private property rights were certainly established in this Decalogue.
1. Ex. 20:15 **You will not steal.**
 2. Ex. 20:17 **You will not covet [or, *desire*] your fellow man's house, you will not covet your fellow man's wife, nor his male slave, nor his female slave, nor his ox, nor his donkey, nor anything that is your fellow man's.** And when you are angry at your boss or some group of people because they are richer than you are, that is being covetous.
- VIII. The right of private property and protection of property rights is repeatedly established in Scripture. Ex. 22:2 **If the thief is found breaking in, and is struck so that he dies, there will be no blood guiltiness [or, *penalty, prosecution*] for him.**
- IX. The Bible clearly repudiates sloth. 2Th 3:11–12 **For we hear of some who walk among you+ disorderly, who don't work at all, but are busybodies. Now those who are such we command and exhort in the Lord Jesus Christ, that they work with quietness, and eat their own bread.** That is, they eat the bread which they themselves work for.
- X. Free enterprise then is God's plan for His client nations. A free enterprise system will produce excess and make for maximum resources for charity.
- XI. God has never sanctioned equality. Even in the perfect environment of the Millennium there is inequality; there is the greatest and the least. There will be inequality in the Millennium. Jer 31:44 Heb 8:11
- XII. In heaven there will also be relative rewards. Production will be evaluated and crowns presented; there will be winner and loser believers. 1Co 3:11–15
- XIII. Class hatred, jealousy and guilt are the motivations behind equality movements. These are all mental attitude sins.
- XIV. A free society will always out-perform its tyrannical counterpart. Time has proven this beyond a doubt. A good recent example is **North and South Korea**; once essentially equivalent nations beginning at about the same point with the same resources—one developed a **power economy** and the other is an economy where people regularly starve because the country does not produce enough food to eat. Also, as one would expect, there is a healthy number of born again believers in South Korea (it is about 31% Christian) and not so many in North Korea (all underground).
- XV. The example of government best to provide stability and prosperity to all its citizens is that established by God in the Mosaic Law. Limited government with maximum freedom is God's way.
- XVI. The problem with wealth is not "wealth" but the attitude of the believer towards wealth.
- XVII. Happiness does not come from material possessions but from metabolized doctrine in the soul.
- XVIII. Wealth is a gift of God. Deut. 8:17–20 **And you might say in your heart, My power and the might of my hand has gotten me this wealth. But you will remember Yahweh your God, for it is he who gives you power to get wealth; that he may establish his covenant which he swore to your fathers, as at this day. And it will be, if you will forget Yahweh your God, and walk after other gods, and serve them, and worship them, I testify against you+ this day that you+ will surely perish. As the nations that Yahweh makes to perish before you+, so you+ will perish; because you+ would not listen to the voice of Yahweh your+ God.**
- XIX. Wealth is a mental attitude. Matt. 6:19–21 **"Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also. (NKJV)**

L. G. Merritt's Doctrine of Wealth (edited)

- XX. There are many examples of wealthy men in the Bible who are clearly held in high regard:
1. Boaz, a man in the line of Christ, was a wealthy man. Ruth 2:1
 2. Abraham.
 3. Solomon 2Chron. 1:11–12 *And God said to Solomon, Because this was in your heart, and you haven't asked riches, wealth, or honor, nor the life of those who hate you, neither yet have asked long life; but have asked wisdom and knowledge for yourself, that you may judge my people, over whom I have made you king: wisdom and knowledge is granted to you; and I will give you riches, and wealth, and honor, such as none of the kings have had that have been before you; neither will there any after you have the like.*
 4. Job.
 5. Barzillai. 2Sam. 19:32
 6. Jesus is favorably associated with at least two wealthy men; and one might argue that the Centurion was probably a wealthy man himself.
- XXI. This does not mean that all good people are wealthy and all bad people are poor. Joseph and Mary were poor, therefore, so also was Christ.
- XXII. Wealth and riches are promised to the righteous. There are a variety of riches and wealth. Psalm 112:1–3 *Blessed is the man who fears Yahweh, That delights greatly in his commandments. His seed will be mighty on earth: The generation of the upright will be blessed. Wealth and riches are in his house; And his righteousness endures forever.*
- XXIII. Most people better appreciate wealth which they have worked for. Prov. 13:11 *Wealth gotten by vanity will be diminished; But he who gathers by labor will have increase.*
- XXIV. Wealth is a gift of God, and so also is the power to enjoy it. Eccles. 5:19 *All among man also to whom God has given riches and wealth, and has given him power to eat of it, and to take his portion, and to rejoice in his labor--this is the gift of God.*
- XXV. Wealth with self-righteousness and without salvation is worthless. This is what Jesus was saying to the rich young ruler (a narrative which has been distorted by liberals, communists and socialists over and over again):
1. Luke 18:18–25 *And a ruler asked him, "Good Teacher, what must I do to inherit eternal life?" And Jesus said to him, "Why do you call me good? No one is good except God alone. You know the commandments: 'Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, Honor your father and mother.'" And he said, "All these I have kept from my youth." When Jesus heard this, He said to him, "One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me." But when he heard these things, he became very sad, for he was extremely rich. Jesus, seeing that he had become sad, said, "How difficult it is for those who have wealth to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God."*
 2. First off, no one is saved by keeping the Law of Moses. It is the Mosaic Law which condemns us. *For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin (Rom. 3:20). We know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified (Gal. 2:16). For all who rely on works of the law are under a curse; for it is written, "Cursed be everyone who does not abide by all things written in the Book of the Law, and do them." (Gal. 3:10; Deut. 27:26).*
 3. So, when he comes to Jesus to look to be justified by his own works ("What must I do to have eternal life?"), Jesus must disabuse him of the notion of salvation by works. So, what Jesus does is begin naming the Ten Commandments; He reads of commandments 6, 7, 8 and 9 in order; and the rich young ruler is bobbing his head up and down, because he has kept these commandments. He knows what is next on the list—commandment #10: *you will not covet*. He's rich. He has the wired. He doesn't want anything that someone else has; he'll just go out and buy it; or buy a better one. However, what Jesus does is, instead of go to commandment #10, He goes back to commandment #5: *Honor your mother and father*. That ought to strike you as odd. Why does

L. G. Merritt's Doctrine of Wealth (edited)

Jesus suddenly go back to this commandment? We can surmise by this man's relationship to his own wealth that, he did not give up any of this wealth to help his parents; and there was a gimmick in that age called Corban, where one could declare one's wealth dedicated to God, which meant, it could not be used for other things. So, apart from this man mad money, the rest was under corban; his parents might need a little cash now and then, but "Sorry, mom; I can't help you; it's under corban." Then Jesus tells him: **"One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me."** This man is unable to do that. Wealth to him is not a detail; it is his very being; it is the core of his existence. It is his Achilles' heel.

4. It is important to note that Jesus told one man, on one occasion, to sell all that he had and to follow Jesus. If this is supposed to be done by all wealthy people, why doesn't Michael Moore do this, who claims to be liberal because he is religious? Why don't all Hollywood liberals do this?
 5. Secondly, Jesus had contact with other rich men, like Zacchæus, but never tells him to sell all of his possessions (Luke 19:2–6). Joseph of Arimathea owns the tomb where the body of Jesus is laid, and he is rich, and this is never made an issue of (Matt. 27:57–60).
 6. The problem is not that this man is wealthy; the problem is, he loved his wealth above all else, which is suggested when our Lord went back and gave the 5th commandment out of order.
 7. Notice how much different is this attitude as compared to Job. After having all of his wealth taken from him, and now, Job, in serious pain, has to deal with 3 friends, who are not really helpful to him, but just add to his pain. And Job finally says, **"Though He slay me, yet will I trust in Him."** (Job 13:15a). Under the same circumstances, the rich young ruler would either say, "Give me back my money" or he would curse God and die (Job 2:9).
- XXVI. Wealth without salvation, spiritual growth and values is worthless. **Then He [Jesus] used this illustration. He said, "A rich man had land that produced good crops. He thought, 'What should I do? I don't have enough room to store my crops.' He said, 'I know what I'll do. I'll tear down my barns and build bigger ones so that I can store all my grain and goods in them. Then I'll say to myself, 'You've stored up a lot of good things for years to come. Take life easy, eat, drink, and enjoy yourself.'" "But God said to him, 'You fool! I will demand your life from you tonight! Now who will get what you've accumulated?' That's how it is when a person has material riches but is not rich in his relationship with God."** (Luke 12:16–21; God's Word™, capitalized) This illustration does not rag on businessmen and suggest that all business transactions are wrong; this indicates that you cannot spend your life worrying about wealth, and yet ignoring spiritual things.
- XXVII. Though custody of material wealth may be temporarily given to man, it is God who by virtue of His sovereignty owns **"the cattle upon a thousand hills."**
- XXVIII. There are examples in Scripture of those whose main focus is wealth, and that is problematic. Luke 12:15–20 Matt. 13:18, 22 James 5:1–4
- XXIX. The key is always focus and what is most valued.

The original doctrine is 42 points and 8 pages long. Many points of have eliminated or combined; and additional ones added.

A small portion of this doctrine comes from **The Bible, Wealth and Private Property** ([HTML](#)) ([PDF](#)) ([WPD](#)).

If this topic interests you, let me also suggest **Wealthy Men in the Bible** ([HTML](#)) ([PDF](#)) ([WPD](#)).

I may want to expand upon this, and do a larger doctrine of Money, Wealth, the Believer and the Bible, and make certain that it includes these passages: Prov. 11:4 Psalm 49:6–10 Isa. 10:2, Isa. 10:3 Zep. 1:18 Luke 12:15–21, Luke 16:22, Luke 16:23 Rom. 2:5 James 5:1–3 Prov. 12:28 Dan. 4:27 Rom. 5:21 Phi. 3:9

[Chapter Outline](#)

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Application: So that there is no confusion, the more wealth that you have, the greater responsibility that you have toward God regarding that wealth. On the one hand, God does not expect you to give it all away by the fistfuls

until you have nothing left. However, if God has blessed you with wealth, then you ought not hoard it either. The believer has responsibilities towards his family and spiritual concerns. No believer ought to think that one supercedes the other.

Only 3 verses into this chapter, and God's proper name is evoked. Even though much of Proverbs could be understood as examples of the laws of divine establishment, one cannot wander too far from God, as these laws came from Him.

Will not allow to be hungry Y^ehowah a soul of a righteous one and destruction of malevolent ones He thrusts out.

Proverbs
10:3

Y^ehowah will not allow the soul of the righteous to go hungry but He drives out the cravings of the lawless ones.

Jehovah will not allow His righteous ones to go hungry, but He opposes the lawless types and their cravings.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Will not allow to be hungry Y ^e howah a soul of a righteous one and destruction of malevolent ones He thrusts out.
Revised Douay-Rheims	The Lord will not <u>afflict</u> the soul of the just with famine, and he will disappoint the <u>deceitful practices</u> of the wicked.
Plain English Aramaic Bible	For Lord Jehovah will not famish the soul of the righteous, but the <u>property</u> of the evil he demolishes.
Peshitta (Syriac)	The LORD will not suffer the soul of the righteous to famish; but he casts away the <u>substance</u> of the wicked.
Septuagint (Greek)	The Lord will not <u>famish</u> a righteous soul, but He will overthrow the <u>life</u> of the ungodly.
Significant differences:	Although the meanings of the first phrases are similar, the Latin and Greek appear to use different verbs.

The second phrase of the Hebrew is moderately difficult. What exactly is being thrust out or aside? The Aramaic suggests that it is property or substance; the Latin has *deceitful practices*; and the Greek has *life*. The Hebrew has *destruction*, perhaps referring to their *destructive practices*?

Limited Vocabulary Translations:

Bible in Basic English	The Lord will not let the upright be in need of food, but he puts far from him the desire of the evil-doers.
Easy English	God provides for good people. If you do evil things, he will not satisfy your desires.
Easy-to-Read Version	The LORD takes care of good people and gives them the food they need, but he keeps the wicked from getting what they want.
<i>The Message</i>	GOD won't starve an honest soul, but he frustrates the appetites of the wicked.
Names of God Bible	Yahweh will not allow a righteous person to starve, but he intentionally ignores the desires of a wicked person.
NIRV	The LORD gives those who do right the food they need. But he lets those who do wrong go hungry.

Thought-for-thought translations; paraphrases:

Contemporary English V.	If you obey the LORD, you won't go hungry; if you are wicked, God won't let you have what you want.
The Living Bible	The Lord will not let a good man starve to death, nor will he let the wicked man's riches continue forever.
New Berkeley Version	The LORD does not let the soul of the righteous go hungry, but He frustrates ["Thrusts away just when they think it is within their grasp."] the desire of the wicked.
New Century Version	The LORD does not let good people go hungry, but he keeps evil people from getting what they want.
New Life Version	The Lord will not let those who are right with Him go hungry, but He puts to one side the desire of the sinful.

Partially literal and partially paraphrased translations:

American English Bible	Jehovah won't let the righteous ones starve, but impious ways [lead to famine].
Beck's American Translation	The LORD doesn't let a righteous person starve, but He pushes aside the desire of the wicked.
International Standard V	The LORD won't cause the righteous to hunger, but he will reject what the wicked crave.
New Advent (Knox) Bible Translation for Translators	Still the Lord gives honesty a full belly, and on the knave's scheming shuts his door. Yahweh does not allow righteous people to starve, but he will prevent wicked people from getting what they want.

Mostly literal renderings (with some occasional paraphrasing):

American Bible Union V.	Jehovah will not let the spirit of the righteous famish; But he repels the longing of the wicked.
Ferrar-Fenton Bible	The LORD starves not the righteous soul, But checks the bad man's lust.
God's Truth (Tyndale)	The Lord will not let the soul of the righteous suffer hunger, but he puts the ungodly from his desire.
Lexham English Bible	Yahweh will not cause a righteous person to go hungry, but the craving of the wicked he will thwart.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Yahweh does not let the righteous go hungry but he denies satisfaction to the evil doers.
The Heritage Bible	Jehovah will not allow the soul of the righteous to hunger, and he pushes away the tempestuous ruin of the wicked.
New American Bible (2002)	The LORD permits not the just to hunger, but the craving of the wicked he thwarts.
New American Bible (2011)	The LORD does not let the just go hungry, but the craving of the wicked he thwarts. The last of the three introductory sayings in the collection, which emphasize, respectively, the sapiential (v. 1), ethical (v. 2), and religious (v. 3) dimensions of wisdom. In this saying, God will not allow the appetite of the righteous to go unfulfilled. The appetite of hunger is singled out; it stands for all the appetites.
New Jerusalem Bible	Yahweh does not let the upright go hungry, but he thwarts the greed of the wicked.

Jewish/Hebrew Names Bibles:

exeGesés companion Bible	Yah Veh allows not the soul of the just to famish; and he expels the calamity of the wicked.
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JPS (Tanakh—1985)	The Lord will not let the righteous go hungry, But He denies the wicked what they crave.
Orthodox Jewish Bible	Hashem will not suffer the nefesh of the tzaddik to famish, but He thwarteth the craving of the resha'im.
<i>The Scriptures</i> 1998	יהוה does not let the being of the righteous go hungry, But He thrusts away the desire of the wrong.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The LORD will not allow the righteous [Lit <i>soul of the righteous</i>] to hunger [God will meet all his needs], But He will reject and cast away the craving of the wicked.
The Expanded Bible	The Lord does not let good [righteous] people go hungry [starve], but he keeps evil people from getting what they want.
Kretzmann's Commentary	The LORD will not suffer the soul of the righteous to famish, actually to suffer want; but He casteth away the substance of the wicked, repelling their greedy desire, often leaving their craving for wealth unfulfilled.
NET Bible®	The Lord satisfies the appetite of the righteous, but he thwarts the craving of the wicked.
The Voice	The Eternal does not allow the right-living to go hungry, but He will frustrate the plans of the wicked.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Yahweh shall not allow the soul of the righteous to hunger, Yet He shall thrust away the woeful schemes of the wicked."
Context Group Version	YHWH will not allow the life { soul } of the vindicated to famish; But he thrusts away the desire of the wicked.
Darby Translation	Jehovah suffereth not the soul of the righteous [man] to famish; but he repelleth the craving of the wicked.
English Standard Version	The LORD does not let the righteous go hungry, but he thwarts the craving of the wicked.
Evidence Bible	The LORD will not suffer the soul of the righteous to famish: but he casts away the substance of the wicked.
Green's Literal Translation	Jehovah will not allow the soul of the righteous to go hungry, but He pushes away the desire of the wicked.
Modern English Version	The LORD will not allow the soul of the righteous to famish, but He casts away the desire of the wicked.
NASB	The LORD will not allow the righteous [Lit <i>soul of the righteous</i>] to hunger, But He will reject [Lit <i>thrust away</i>] the craving of the wicked.
Webster's Bible Translation	The LORD will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.
Young's Updated LT	Jehovah causes not the soul of the righteous to hunger, And the desire of the wicked He thrusts away.

The gist of this passage: God does not allow the righteous person to starve, but God casts aside the cravings of the wicked.

Proverbs 10:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
לֹא (אול or אל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
rā'ab (בָּעַר) [pronounced <i>raw-GAW^BV</i>]	<i>to allow to be hungry, to allow hunger</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #7456 BDB #944
Could this mean <i>to make hungry, to cause hunger</i> ?			
The NET Bible: <i>Heb "does not allow...to go hungry." The expression "The Lord does not allow the appetite of the righteous to go hungry" is an example of tapeinosis – a figurative expression stated in the negative to emphasize the positive: The Lord satisfies the appetite of the righteous.</i> ¹¹⁶			
YHWH (הוהי) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
nephesh (שָׁפָן) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular construct	Strong's #5315 BDB #659
The NET Bible: <i>The term שָׁפָן (nefesh) means "soul" but its root meaning is "throat" and it has a broad range of meanings; here it denotes "appetite" (BDB 660 s.v. 5.a; see, e.g., Pss 63:6; 107:9; Prov 27:7; Isa 56:11; 58:10; Jer 50:19; Ezek 7:19). The term could denote "desire" (BDB 660 s.v. 6.a) which would include the inner urge for success. By contrast, the wicked live unfulfilled lives – as far as spiritual values are concerned.</i> ¹¹⁷			
tsaddîyq (קִידֵץ) [pronounced <i>tsahd-DEEK</i>]	<i>just, righteous, justified, vindicated; absolute or perfect righteousness [if applied to God]</i>	adjective, often used as a substantive	Strong's #6662 BDB #843

Translation: *Y^ehowah will not allow the soul of the righteous to go hungry...* God takes care of His Own. He watches over the righteous. He does not allow those who are righteous to go hungry. He sees to their needs.

This can be understood in two ways. God looks over us and takes care of us; so that our physical needs are met. This is known as **logistical grace**. For those who are positive toward Bible doctrine, God makes certain that Bible doctrine is available to us. For the believer who wants to advance spiritually—to think like God thinks—God makes that available.

V. 3a reads: *Y^ehowah will not allow the soul of the righteous to go hungry...*

¹¹⁶ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 25, 2015.

¹¹⁷ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 25, 2015.

Y^ehowah will not allow the righteous to go hungry (Commentators on Prov. 10:3a)

Gill: *Or to perish by famine: not but that good men may be afflicted with it, as Jacob and his sons were, when the famine was in Egypt and in other lands; and as the apostles, particularly the Apostle Paul, were often in hunger and thirst, yet not so as to be destroyed by it; for in "famine" the Lord redeems such from death; though the young lions lack and suffer hunger, they that fear the Lord shall not want any good thing; at least whatever they may suffer this way does not arise from the wrath of God, nor does it nor can it separate from the love of God and Christ (Job. 5:20 In famine he will redeem you from death, and in war from the power of the sword.—ESV).*¹¹⁸

The Geneva Bible: *Though he permits the just to want for a time, yet he will send him comfort in due season.*¹¹⁹

J. Vernon McGee: *When we remember that "The LORD will not suffer the soul of the righteous to famish," we think of Joseph. He was sold into Egypt and must have felt that he had come to the end and that God seemed far away. Yet he had faith in God. We know that God did not forsake him. God so arranged it that eventually he was brought out of prison and was made the prime minister of the land of Egypt.*¹²⁰

Bullinger offers these as illustrations: *Elijah (1Ki 17); David (2 Samuel 17:27-29).*¹²¹

Chapter Outline

Charts, Graphics and Short Doctrines

Again, there are two types of **righteousness** which are in play here: **imputed righteousness** because one has believed in the Revealed God and then **experiential righteousness**, which is a part of spiritual growth.

V. 3a reads: **Y^ehowah will not allow the soul of the righteous to go hungry...** There are two ways for this to be understood. The word *soul* can stand in for the body, and we can understand that God will see to our basic physical needs (logistical grace); but this can also refer to those who desire to know Him. God will provide truth (Bible doctrine) for those who are interested. Just as God will provide the gospel to any person who is positive toward Him; He will also provide doctrine for any believer who wants to know Him better.

This twofold interpretation, I now find out, is not original with me. Gill writes: *Moreover, the souls of such shall not be famished for want of spiritual food; shall not have a famine of the word and ordinances; their souls shall be fed, as with marrow and fatness, with the finest of the wheat, and with honey out of the rock: the church, though in the wilderness, is nourished for a time, and times, and half a time (Rev. 12:14).*¹²²

This was edited.

God Sees to the Needs of His People (The Preacher's Homiletical Commentary)

- I. **A general rule. God supplies all the needs of His children** (Prov. 10:3). We take the word *soul* here to mean what it often does in the Old Testament, viz., the bodily life, and, therefore, understand the promise to be similar to that in Psalm 33:19, etc. God's special providential care is over the righteous. This we should have expected if this and like promises did not exist. The animal creation, as a rule, care and provide for their own offspring. There are men and women who have fallen so low as not to care for the well-being of those dependent on them, but wherever there is any virtue left in human beings it will certainly manifest itself in making some efforts to secure from want those who are nearly related to them and dependent upon them. God has laid it as a charge upon His creatures to care for the bodily wants

¹¹⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:3 (slightly edited).

¹¹⁹ From [The Geneva Study Bible](#) accessed December 25, 2015.

¹²⁰ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (Prov. 10); accessed February 5, 2016.

¹²¹ From <http://www.studydrive.org/commentaries/bul/view.cgi?bk=19&ch=10> accessed February 7, 2016.

¹²² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:3.

God Sees to the Needs of His People (The Preacher's Homiletical Commentary)

of their children, and He has implanted within men and women an instinct which is generally strong enough to lead them to do it. It is an apostolic sentence—"If any provide not for his own, and specially for those of his own house, he has denied the faith, and is worse than an infidel" (1Tim. 5:8). God has taught us that the righteous are bound to Him by a closer tie than we are bound to each other by flesh and blood relationships. "For whoever shall do the will of my Father which is in heaven," said Christ, "the same is my brother, and sister, and mother" (Matt. 12:50). He was more nearly related to His disciples than to those of His brethren who did not believe on Him. They were Christ's "own" (John 13:1) in a sense in which other men were not, and He provided for their necessities because they held this special relation to Him. God has a general care for all that He has made. He cares for the life of the tiniest wild flower, and feeds it with light and moisture according to its need. "He gives to the beast his food, and to the young ravens which cry" (Psalm 147:9). He makes His sun to shine and His rain to fall upon the fields of the unjust, and is kind to the unthankful and the evil (Luke 6:35). Then it follows from necessity that He, the Righteous Father, will not suffer the souls of the "righteous" to famish. When ordinary means will not meet their need, He will employ special means to do so. There are many instances upon record in the history of God's Church in which, the supply not being obtainable within the ordinary working of His providence, He has gone into the region of the supernatural for sustenance for His children.

- II. **Special exceptions to this rule If we understand these words as referring to the bodily life, we must admit that there have been exceptions to it.** Some of God's children have suffered from want, some have starved to death in dungeons because they have been righteous. But these special exceptions have been for special ends. Solomon's father, David, when he was hunted by Saul, was doubtless often in want of food, but this severe discipline fitted him for the position he was afterwards to occupy as the King of Israel. Paul tells us that he was often "in hunger and thirst, in fastings, in cold and nakedness" (2Cor. 11:27), but he likewise tells us that he "gloried in tribulation," because it "works patience, and patience experience, and experience hope," etc. (Rom. 5:3-4). Whenever there are partial or entire exceptions to this rule, we may rest assured that those who are the subjects of the exceptions have their material loss more than made up to them.
- III. **Special relationship to God will not secure exemption from want unless the necessary conditions are fulfilled.** "He," whether saint or sinner, "becomes poor that deals with a slack hand" (Prov. 10:4). If a godly man is not diligent in business, he will come to want as certainly as an ungodly one. God's children are not exempt from the working of the natural and providential laws of the world in which they live. If they transgress any physical law, they must pay the penalty. The disregard of any such law is a "tempting of the Lord their God" (Matt. 4:5-7). And what is true of physical laws is true of providential laws. If a husbandman is ever so prayerful and trustful, he will not have a crop in harvest unless he works hard in the days of ploughing and sowing. And the most spiritually-minded tradesman will not earn a living unless he gives due attention to his business. "God's promises were never made to ferry our laziness" (Beecher). It is sheer presumption to expect God to give us our daily bread if we neglect to do all within our power to earn it. Even in Paradise nature would not yield her treasure without diligence on the part of man. Adam was to "till the ground," to "dress and keep" the Garden of Eden (Gen. 2:5-15). And this dependence of success upon diligence is—
1. Good for the man himself. He has bodily and mental powers which cannot be developed without constant exercise.
 2. Good for others. A man who does not bring all his powers into play defrauds society of the benefit it might receive from his latent abilities.
- IV. **When the conditions of growing rich are fulfilled by unrighteous men, the wealth attained by diligence will be taken away by justice.** Riches and poverty are comparative terms; it is certainly not true that every diligent man makes a fortune; probably Solomon means no more than that diligence always brings some amount of reward. However that may be, we must put the declaration "The hand of the diligent makes rich" side by side with that in the preceding verse, "He casts away the substance of the wicked." The professional thief exercises a diligence which is not surpassed by many honest men, if by any. He deals with no slack hand, and he generally succeeds in getting rich for a time. But if he is diligent, the detective officer is vigilant, and the substance he has gathered will one day be scattered by the hand of justice. And there are many unprofessional thieves in the world who gain their riches by

God Sees to the Needs of His People (The Preacher's Homiletical Commentary)

means quite as unlawful as their professional brothers, although they sail under other colours. Substance thus obtained is as surely marked by God for scattering as that of the housebreaker or highwayman, although He sometimes delays long the apprehension of the culprit. Against all such the sentence has gone forth, "Yea, they will not be planted; yea, they will not be sown; yea, their stock will not take root in the earth: and He will also blow upon them and they will wither, and the whirlwind will take them away as stubble" (Isa. 40:24). There are three reasons why wealth, which has been gathered by unrighteous diligence, should be

1. Such unrighteous dealing is a sin against God. It is a defiance of the eighth and tenth commandments, for all men who get rich unlawfully must both covet and steal. When God's "thou shalt not" is thus disregarded, we may be certain that He will vindicate His right to give laws to His
2. It is a sin against man. Such a man's diligence must have caused much misery to many of his fellow-creatures. Men cannot satisfy lawless desires without bringing unhappiness on others.
3. Wealth unlawfully gained is sure to be made an instrument of oppression. Wealth always gives some amount of power, and he who has trampled on the rights of others to get riches will be sure to use them for their oppression when he has obtained them. Prov. 10:4 may be applied spiritually. If material good cannot be obtained without diligence, most assuredly spiritual blessings cannot (2Peter 1:5, 10, etc.). It is as necessary for the spiritual powers to be kept in constant exercise, if they are to be healthy and strong, as it is for the body or the mind. The needs of others as well as our own demand diligence in spiritual things. And whatever exceptions there may be in the rule in relation to material good, this higher wealth will always be in proportion to the diligent use of means.

The Preacher's Complete Homiletical Commentary; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:3–4 (edited).

[Chapter Outline](#)

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Proverbs 10:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
havvâh (הַוָּה) [pronounced <i>hahv-VAW</i>]	<i>desire; ruin, fall, calamity, destruction; injury, mischief; chasm, deep pit, hell, gulf</i>	feminine singular construct	Strong's #1942 BDB #217

The verbal cognate is onomatopoeic hâvâh (הַוָּה) [pronounced *haw-VAW*], which properly means *to breathe*. Our noun is taken from the Piel or intensive stem, which would mean *to breathe heavily*, as if you are running after something. When you chase after something, it is because you desire it or lust after it. This can also mean that you rush headlong into something, which could mean your *fall, ruin, calamity, injury*, or even *deep pit*.

James Rickard: *The "wicked crave" is the noun HAWWAH, הַוָּה that means, "destruction, wickedness or lustful craving." Here it is the latter usage, yet not losing the nuances of its other usages. It signifies the unrestrained, uncontrolled, greedy appetite of those unwilling to live within the restraints of God's Word (see Prov 2:22; 3:25; 11:6).*¹²³

¹²³ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 24, 2016 (slightly edited).

Proverbs 10:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
r ^e shâ'îym (רֵשָׁעִים) [pronounced r ^e -shaw- GEEM]	malevolent ones, lawless ones, criminals, the corrupt; wicked, wicked ones	masculine plural adjective (here, it acts like a noun)	Strong's #7563 BDB #957
hâdaph (הִדָּף) [pronounced haw-DAHF]	to thrust [out], to push out, to drive out; to depose	3 rd person masculine singular, Qal imperfect	Strong's #1920 BDB #213

The NET Bible: *This verse contrasts the "appetite" of the righteous with the "craving" of the wicked. This word הוֹה (havvah, "craving") means "desire" often in a bad sense, as 'the desire of the wicked,' which could not be wholesome (Ps 52:9).*¹²⁴

The NET Bible: *Heb "thrusts away" (cf. ASV, NASB); NLT "refuses to satisfy." The verb הִדָּף (hadaf) means "to thrust away; to push; to drive," either to depose or reject (BDB 213 s.v.).*¹²⁵

Barnes: *[He] overturns, disappoints the strong desire of the wicked.*¹²⁶

Jamieson, Fausset and Brown: *He will repel the greedy desires of the wicked.*¹²⁷

Translation: ...but He drives out the cravings of the lawless ones. This phrase is more difficult to translate. God drives out the cravings of the lawless ones, which is one of the things for which we ought to pray.

What God drives out is havvâh (הוֹה) [pronounced hahv-VAW], which means *desire; ruin, fall, calamity, destruction; injury, mischief; chasm, deep pit, hell, gulf;* which is quite the variety of meanings. The NET Bible suggests that this word means *craving (s) or desire*. Strong's #1942 BDB #217. This may require some additional study. However, this would make for a natural contrast, the appetite of the righteous versus the cravings of the lawless. This contrast pits the legitimate needs of the righteous against the ill-legitimate desires of the lawless.

V. 3b: ...but He drives out the cravings of the lawless ones.

God drives out the cravings of the lawless ones (Commentators on Proverbs 10:3b)

Pett: *[T]he lives of evildoers which are ruled by covetousness and desire...[Their] cravings...include seeking the treasures of wickedness (unrighteousness – Prov. 10:2); greed for gain (Prov. 1:13); following men of a perverse heart and mouth who rejoice to do what is not right (Prov. 2:12–15); and responding to the enticements of adulterous women (Prov. 2:16–19; Prov. 5:3–14; Prov. 6:24–35; Prov. 7:5–27; Prov. 9:13–18).*¹²⁸

Erlandsson (quoted by James Rickard): *When man breaks free from God and does not get his wisdom from him ... he then becomes a rasha, 'wicked person,' or boghedh, 'treacherous person,' who follows the impulses and inordinate desires of his evil heart, which leads to malice, lying, perversity, oppression, etc.*¹²⁹

¹²⁴ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 25, 2015.

¹²⁵ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 25, 2015.

¹²⁶ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 10:3.

¹²⁷ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Prov. 10:3.

¹²⁸ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:3.

¹²⁹ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 24, 2016. See link for Erlandsson reference.

God drives out the cravings of the lawless ones (Commentators on Proverbs 10:3b)

Rickard: *Since the wicked have replaced the standards of God with their own desires, they can justify anything that they desire, but they are doomed to frustration. Whereas, those who trust in the Lord as the giver of every good and perfect gift, cf. Prov 18:22; Mat 6:33; James 1:17, find their satisfaction in His gifts.*¹³⁰

Bullinger offers these as illustrations: *Israel (Judges 6:1-4); Samaria (1Kings 18:2. 2Kings 6:5); Jerusalem (Lamentations 5:10. Zephaniah 1:18); the Chaldeans (Habakkuk 2:8).*¹³¹

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Therefore, this verse has to do with the frustrations that the wicked will have, as they will not be able to satisfy their lusts and desires, while the righteous will be at peace, being content in all the Lord provides.

V. 3 reads: **Jehovah will not allow His righteous ones to go hungry, but He opposes the lawless types and their cravings.** We need to look at these two things together, as they are placed together as a proverb. What holds these things together is God's different approach to the different sets of people; what makes these statements antithetical is, it is the righteous versus the lawless and natural hunger (for food or for doctrine) versus sinful cravings.

A half-dozen or so interesting and/or accurate translations followed by the comments of several excellent commentators. The ESV; capitalized is used in the parallel passages quoted.

Translations of and Commentaries on Proverbs 10:3

Translations:

<i>The Message</i>	GOD won't starve an honest soul, but he frustrates the appetites of the wicked.
Names of God Bible	Yahweh will not allow a righteous person to starve, but he intentionally ignores the desires of a wicked person.
New Life Version	The Lord will not let those who are right with Him go hungry, but He puts to one side the desire of the sinful.
American English Bible	Jehovah won't let the righteous ones starve, but impious ways [lead to famine].
Christian Community (1988)	Yahweh does not let the righteous go hungry but he denies satisfaction to the evil doers.
NASB	The LORD will not allow the righteous [Lit <i>soul of the righteous</i>] to hunger, But He will reject [Lit <i>thrust away</i>] the craving of the wicked.

Commentators:

Dr. Thomas Constable: *The righteous will not lack what is most important in life, though they may lack food. Conversely, God will not meet the deepest cravings of the wicked because they have rejected His ways.*¹³²

Gary Everett: *As we see the material prosperity of the wicked, we must be reminded that God will provide for His children. God will not allow us to famish. The path of the righteous is a walk of faith.*¹³³

¹³⁰ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

¹³¹ From <http://www.studydrive.org/commentaries/bul/view.cgi?bk=19&ch=10> accessed February 7, 2016.

¹³² Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Prov. 10:3.

¹³³ Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Prov. 10:3.

Translations of and Commentaries on Proverbs 10:3

Keith Simons in the Easy English Bible: *A good person is someone who trusts God. A good person always tries to respect God. This person may make many mistakes, but he loves God. God looks after the good person. An evil person loves cruelty. He plots to destroy other people. God opposes the evil person. God will ruin this person's plans.*¹³⁴

Clarke: *The righteous have God for their feeder; and because of his infinite bounty, they can never famish for want of the bread of life. On the contrary, the wicked are often, in the course of his providence, deprived of the property of which they make a bad use.*¹³⁵

Chuck Smith: *An interesting proverb. God will take care of His own. He'll not allow the soul of the righteous to famish. But ultimately, the wicked are going to have the substance taken away.*¹³⁶

Ironside: *Whatever his outward circumstances are, the soul of the righteous is lifted above them all and finds cause to rejoice in the midst of tribulation. The lawless have no such confidence. Their desire is often taken away in a moment, just when they are beginning to feel comfortable.*¹³⁷

Ken Cayce: *For a while, the wicked may seem to realize their desires, but in the end, God removes their accomplishments because they are evil.*¹³⁸

Keil and Delitzsch: *God gives satisfaction to the soul of the righteous, viz., in granting blessings. The desire of the wicked He does not suffer to be accomplished; it may appear for a long time as if that which was aimed at was realized, but in the end God pushes it back, so that it remains at a distance, because contrary to Him.*¹³⁹

Peter Pett: *[God] will satisfy his appetites...[of] the unrighteous, [and] YHWH will thrust away the desires and cravings of the wicket. He pushes them from Him. He has no time for the cravings of wrongdoers which are for things displeasing to Him.*¹⁴⁰

Similar Proverbs and passages:

Prov. 13:11 [Wealth gained hastily will dwindle, but whoever gathers little by little will increase it.](#)

Prov. 13:25 [The righteous has enough to satisfy his appetite, but the belly of the wicked suffers want.](#)

Psalms 33:18–19 [Behold, the eye of the LORD is on those who fear Him, on those who hope in his steadfast love, that he may deliver their soul from death and keep them alive in famine.](#)

Psalms 34:9–10 [Oh, fear the LORD, you his saints, for those who fear him have no lack! The young lions suffer want and hunger; but those who seek the LORD lack no good thing.](#)

Psalms 37:18–19 [The LORD knows the days of the blameless, and their heritage will remain forever; they are not put to shame in evil times; in the days of famine they have abundance.](#)

Psalms 37:25 [I have been young, and now am old, yet I have not seen the righteous forsaken or his children begging for bread.](#)

Job 5:20 [In famine he will redeem you from death, and in war from the power of the sword.](#)

¹³⁴ From <http://www.easyenglish.info/bible-commentary/proverbs-lbw.htm> (Prov. 10); accessed February 11, 2016.

¹³⁵ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 10:3.

¹³⁶ From <http://www.studylight.org/commentaries/csc/view.cgi?bk=19&ch=10> accessed February 7, 2016.

¹³⁷ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 10:3.

¹³⁸ From bible-studys.org; accessed February 12, 2016.

¹³⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 10:3.

¹⁴⁰ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:3 (quoted and paraphrased).

Translations of and Commentaries on Proverbs 10:3

Job 20:4–7 Do you not know this from of old, since man was placed on earth, that the exulting of the wicked is short, and the joy of the godless but for a moment? Though his height mount up to the heavens, and his head reach to the clouds, he will perish forever like his own dung; those who have seen him will say, 'Where is he?'

Isa 33:15a, 16 He who walks righteously and speaks uprightly, who despises the gain of oppressions,...he will dwell on the heights; his place of defense will be the fortresses of rocks; his bread will be given him; his water will be sure.

Habak. 3:17–19 Though the fig tree should not blossom, nor fruit be on the vines, the produce of the olive fail and the fields yield no food, the flock be cut off from the fold and there be no herd in the stalls, yet I will rejoice in the LORD; I will take joy in the God of my salvation. GOD, the Lord, is my strength; he makes my feet like the deer's; he makes me tread on my high places.

Matt. 6:30–33 "But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. But seek first the kingdom of God and his righteousness, and all these things will be added to you."

Luke 12:16–21 And He [Jesus Christ] told them a parable, saying, "The land of a rich man produced plentifully, and he thought to himself, 'What shall I do, for I have nowhere to store my crops?' And he said, 'I will do this: I will tear down my barns and build larger ones, and there I will store all my grain and my goods. And I will say to my soul, "Soul, you have ample goods laid up for many years; relax, eat, drink, be merry." But God said to him, 'Fool! This night your soul is required of you, and the things you have prepared, whose will they be?' So is the one who lays up treasure for himself and is not rich toward God."

Heb. 13:5–6 Keep your life free from love of money, and be content with what you have, for he has said, "I will never leave you nor forsake you." So we can confidently say, "The Lord is my helper; I will not fear; what can man do to me?" (Deut. 31:6 Psalm 118:6) (Passages quoted from the ESV; capitalized)

It is actually surprising just how much God speaks to this in Scripture.

The verses quoted above are from *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 10:3.

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Summing up, Ironside writes: *The triumphant song of Habakkuk (3:17-19) fitly illustrates the first clause of Proverbs 10:3, and the fate of the rich fool (Luke 12:16-21) the second.*¹⁴¹

There are primarily 3 pairs of people which we study in the book of Proverbs: the wise versus the foolish (v. 1); the righteous versus the wicked (or evil) (vv. 2–3); and the hard-worker versus the slacker (v. 4–5).

Gary North: *The Bible is quite clear about a major cause of personal poverty: a person's unwillingness to work. Proverbs returns to this theme repeatedly. The cause-and-effect relationship between slack hands or folded hands and poverty is real, the Bible says. He who would avoid poverty must work diligently.*¹⁴²

¹⁴¹ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 10:3.

¹⁴² From <http://www.garynorth.com/WisdomAndDominion.pdf> (p. 96) accessed February 4, 2016.

Being needy is doing a palm of letting down and a hand of strict decisions makes rich. Proverbs 10:4 **A poor [man] does [with] a relaxed [and slothful] hand but a diligent [or, *decisive*] hand makes [one] rich.**

The poor man works, producing little because he has a lazy mental attitude; the man who is diligent and decisive, on the other hand, becomes rich.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Being needy is doing a palm of letting down and a hand of strict decisions makes rich.
Revised Douay-Rheims	The slothful hand has wrought poverty: but the hand of the industrious gets riches. He that trusts to lies feeds the winds: and the same runs after birds that fly away.
Plain English Aramaic Bible Peshitta (Syriac)	Poverty humbles a man but the hands of the diligent make rich.
Septuagint (Greek)	Poverty humbles a man; but the hands of diligent men make rich. ^(10:4) Poverty brings a man low, but the hands of the vigorous make rich. ^(10:4A) A son who is instructed shall be wise, and shall use the fool for a servant.

Significant differences: The slothful or weak hand is not found in the Aramaic or in the Greek in the first phrase. The second phrase seems to speak of making decisive decisions, which is not really found in the Latin, Greek or Aramaic.

Both the Latin and Greek have an additional proverb which comes after v. 4 (which are different from one another). Here, their additions screw up the chiasmus.

Limited Vocabulary Translations:

Bible in Basic English	He who is slow in his work becomes poor, but the hand of the ready worker gets in wealth.
Easy English	The lazy person becomes poor. The busy person becomes rich.
Good News Bible (TEV) <i>The Message</i>	Being lazy will make you poor, but hard work will make you rich. Sloth makes you poor; diligence brings wealth.
NIRV	Hands that don't want to work make you poor. But hands that work hard bring wealth to you.

Thought-for-thought translations; paraphrases:

Common English Bible	Laziness brings poverty; hard work makes one rich.
Contemporary English V. New Berkeley Version	Laziness leads to poverty; hard work makes you rich. Always poor is he who works with an indolent hand, but the hand of the diligent brings wealth.
New Century Version	A lazy person will end up poor, but a hard worker will become rich.
New Living Translation	Lazy people are soon poor; hard workers get rich.

Partially literal and partially paraphrased translations:

American English Bible	Poverty humbles a man, but hard-working hands will enrich him.
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	Correcting a son makes him wiser; so the foolish, he'll treat as his servants.
Beck's American Translation	If you do things carelessly, you'll be poor, but the hands of busy people make them rich.
International Standard V	Lazy hands bring poverty, but hard-working hands lead to wealth.
New Advent (Knox) Bible	Idle hand, empty purse; riches come of hard work. (Who trusts in false promises, throws his food to the winds; as well may he chase bird in flight.) The second half of this verse is not found in the Hebrew text; the Septuagint Greek gives it immediately after verse 12 of ch. 9.
Translation for Translators	Lazy people soon become poor; it is those who work hard who become rich.

Proverbs 10:4 (Tree of Life Version) Graphic; from [Cody Chase Creative](#); accessed February 9, 2016.

Mostly literal renderings (with some occasional paraphrasing):

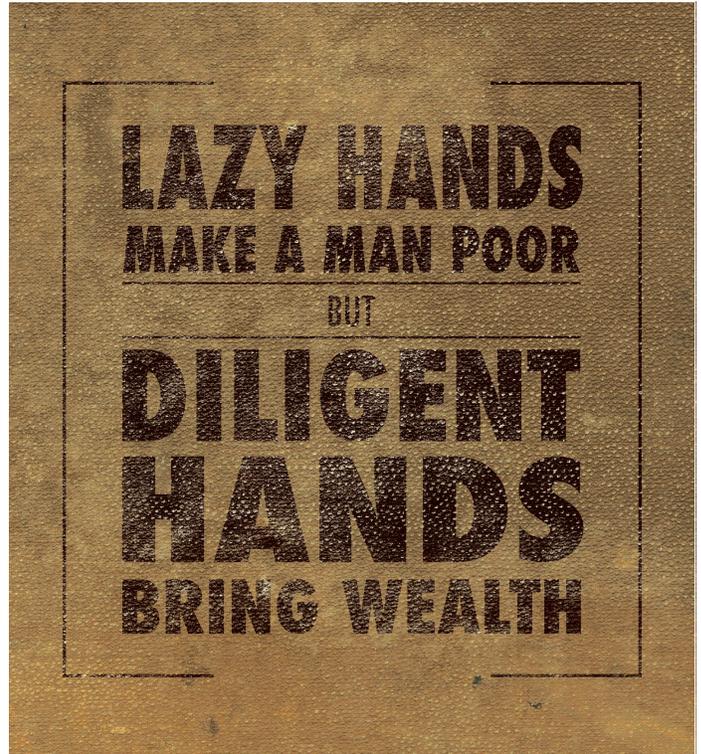
Ferrar-Fenton Bible	The careless hand produces want, The diligent makes wealth.
God's Truth (Tyndale)	An idle hand makes poor, but a quick laboring hand makes rich.
HCSB	Idle hands make one poor, but diligent hands bring riches.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The lazy hand brings poverty; the diligent hand brings wealth.
The Heritage Bible	The destitute deals with a treacherous palm, and the hand that digs it out is righteously happy.
New American Bible (2002)	The slack hand impoverishes, but the hand of the diligent enriches.
New American Bible (2011)	The slack hand impoverishes, but the busy hand brings riches. Prv 6:11; 12:24; 13:4; 20:13; 28:19.
Revised English Bible	Idle hands make for penury; diligent hands make for riches.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Idle hands bring poverty; diligent hands bring wealth.
exeGesés companion Bible	He who works a deceitful palm impoverishes; and the hand of the decisive enriches.
JPS (Tanakh—1985)	Negligent hands cause poverty, But diligent hands enrich.
Judaica Press Complete T.	A poor man makes a deceitful scale, and the hand of those who make true decisions will make <i>them</i> rich.
Orthodox Jewish Bible	He becometh poor that dealeth with a negligent palm, but the yad of the diligent maketh wealth.
<i>The Scriptures</i> 1998	Poor is he who works with a lazy hand, But the hand of the hard worker makes rich.



Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Poor is he who works with a negligent <i>and</i> idle hand, But the hand of the diligent makes <i>him</i> rich.
The Expanded Bible	A ·lazy person will end up [^L slack palm makes a person] poor, but a ·hard worker will become [^L determined hand makes a person] rich.
Kretzmann's Commentary	He becometh poor that dealeth with a slack hand, doing his work with an idle hand, too lazy to exert himself; but the hand of the diligent maketh rich, under the blessing of God prosperity and even wealth will be given to him who works with industry and energy.
NET Bible®	The one who is lazy becomes poor [<i>Heb</i> “causes poverty.” The expression is literally, “the palm of slackness causes poverty.”], but the one who works diligently becomes wealthy.
The Voice	A slack hand produces <i>nothing but</i> poverty, but an industrious hand <i>soon</i> takes hold of riches.

Literal, almost word-for-word, renderings:

Concordant Literal Version	A deceitful palm makes destitute, Yet an industrious hand shall enrich."
English Standard Version	A slack hand causes poverty, but the hand of the diligent makes rich.
Green's Literal Translation	He who works <i>with</i> a lazy hand <i>becomes</i> poor, but the hand of the hard worker makes <i>him</i> rich.
NASB	Poor is he who works with a negligent hand, But the hand of the diligent makes rich.
Webster's Bible Translation	He becometh poor that dealeth [with] a slack hand: but the hand of the diligent maketh rich.
World English Bible	He becomes poor who works with a lazy hand, But the hand of the diligent brings wealth.
Young's Updated LT	Poor is he who <i>is</i> working—a slothful hand, And the hand of the diligent makes rich.

The gist of this passage: The lazy person becomes poor and the hard-working person becomes rich.

Proverbs 10:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rûwsh (רֹשׁ) [pronounced roosh]	<i>to be in want, to be needy, to be poor</i>	Qal active participle	Strong's #7326 BDB #930
Owen has a masculine singular noun here instead.			
The NET Bible: <i>The MT reads שָׁרָא (ra'sh, "poor") which is the plene spelling of שָׂרָא (rash, "poor [person]"; HALOT 1229-30 s.v. שִׁיר). Both Tg. Prov 10:4 and LXX reflect an alternate vocalization שִׁיר (rish, "poverty") which is from the same root, and essentially means the same thing.</i> ¹⁴³			
‘âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>doing, making, manufacturing, constructing, fashioning, forming, preparing; producing</i>	Qal active participle	Strong's #6213 BDB #793
kaph (כַּף) [pronounced kaf]	<i>palm, hollow or flat of the hand, sole of the foot; bowl, spoon</i>	feminine singular construct	Strong's #3709 BDB #496

¹⁴³ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 26, 2015.

Proverbs 10:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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These nouns are tied together because of the fact that they are concave.

r ^e mîyyâh (רֵימָר) [pronounced r ^e -mee-YAW]	a letting down or relaxing of [the hands], indolence, slothful; deception, deceit, fraud	feminine singular noun	Strong's #7423 BDB #941
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The NET Bible: *Heb* "a palm of slackness." The genitive noun רֵימָר (*remiyyah*, "slackness") functions as an attributive adjective: "a slack palm" (BDB 941 s.v.). The term כַּף (*khaf*, "palm") is a synecdoche of part (= palm) for the whole person (= one who works with his hands). The hand is emphasized because it is the instrument of physical labor. The "slack hand" is contrasted with the "diligent hand." A slack hand refers to a lazy worker or careless work that such hands produce. See N. C. Habel, "Wisdom, Wealth, and Poverty Paradigms in the Book of Proverbs," *BiBh* 14 (1988): 28-49.¹⁴⁴

The Cambridge Bible: *It has been thought that the change of a single vowel point would give A slack hand makes poor, which is an exact parallel to the second clause of the verse, and is adopted by the Vulgate.*¹⁴⁵

James Rickard: [T]he noun REMIYAH, רֵימָר that has two meanings. The first is "laziness, negligence or slack" referring to an idle hand, here and Prov 12:24, the other is "deception, deceit, fraud or treachery." The first is the usage here as a "slack palm" but again, the second definition should not go without notice as to its meaning and usage here.¹⁴⁶

Translation: A poor [man] does [with] a relaxed [and slothful] hand... There are poor people for a variety of reasons, and sometimes, they are not fully responsible for their situation. However, this passage and others (particularly in Proverbs) suggest that there are many people who are poor of their own accord. It is their own lack of industriousness that places them in the category of poor.

A key word here has several meanings. The word is r^emîyyâh (רֵימָר) [pronounced r^e-meet-YAW], and it means a letting down or relaxing of [the hands], indolence, slothful; deception, deceit, fraud. Although this word is often translated *deceitful* (Job. 13:7 Psalm 120:2-3 Hos. 7:16 Jer. 48:10)¹⁴⁷, regarding a hand, *being slack*, or *letting down* the hand, or *relaxing* the hand is more apt. Strong's #7423 BDB #941.

V. 4a: A poor [man] does [with] a relaxed [and slothful] hand...

Various Commentators on the lazy (or, deceitful) hand (Proverbs 10:4a)

Gill writes: *Or, "that works with a deceitful hand"; or, "with a hand of deceit" (u), as it may be rendered; who pretends to work, but does not; makes a show as if he did, but acts deceitfully; or who uses many tricking and deceitful ways and methods to live, as usually slothful persons do.*¹⁴⁸ Particularly, those who work for other people, this is often how they behave at work.

¹⁴⁴ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 26, 2015.

¹⁴⁵ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Prov. 10:4.

¹⁴⁶ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

¹⁴⁷ From Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 10:4.

¹⁴⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:4 (slightly edited).

Various Commentators on *the lazy (or, deceitful) hand* (Proverbs 10:4a)

Matthew Henry explains this half of the verse: *[T]hose who deal with a slack hand, who are careless and remiss in their business, and never mind which end goes foremost, nor ever set their hands vigorously to their work or stick to it; those who deal with a deceitful hand (so it may be read); those who think to enrich themselves by fraud and tricking will, in the end, impoverish themselves, not only by bringing the curse of God on what they have, but by forfeiting their reputation with men; none will care to deal with those who deal with sleight of hand and are honest only with good looking to.*¹⁴⁹

James Rickard: *The “negligent hand” is one who acquires things through deception, deceit, fraud, treachery, cheating, lying, stealing, etc., which continues the metaphor of this section. See also Prov 24:30-34. Also KAPH is used for hand to indicate the posture of the poor who typically have their hand or palm out looking to gain something from someone else’s hard work.*¹⁵⁰

James Rickard: *[The principle is this:] The careless worker is more concerned about the immediate circumstance than about the long-term effects of his actions. One aspect of diligence is considering consequences, something which the fool consistently fails to do.*¹⁵¹

Benson Commentary: *[Such a one] is negligent and slothful in his business. Hebrew, הִימַר שָׁ, with a deceitful hand, so called, partly because it seems, or pretends to do something, when, in truth, it doth nothing; and partly because such persons usually endeavour to maintain themselves by deceit and wickedness, instead of doing it by honest labour and diligence.*¹⁵²

B. E. Nicholls states it quite succinctly: *Sloth is the mother of poverty.*¹⁵³

Chapter Outline

Charts, Graphics and Short Doctrines

Robert Dean on laziness: *Because labor is toilsome the inclination is to do as little as is possible. To those who go too far this is known as laziness—defining laziness in the sense of irresponsibility toward labor or toward the responsibility that God has given us. This is as much a product of the sin nature as other foolish sins. Laziness, slothfulness in the Proverbs is always associated with foolishness and arrogance, and with a failure to take personal responsibility for one’s own life. So it is always spoken of in association with sin. Laziness is related to the sin nature. That means that for some of us laziness is going to be a trend of our sin nature; something of a default position and something we are going to have to deal with in the process of our spiritual life and spiritual growth.*

Dean continues: *There is a spiritual value to diligence and there is a correlation between how diligent a person is in their day-to-day life, their work life, their home life, and diligence and discipline in their spiritual life.*

Dean goes on, speaking more about sloth in the spiritual life: *One of the problems that we have today is that there are far too many Christians who are lazy and slothful in their Christian life. They do not put forth any effort to grow spiritually. They think they can show up at church once a week and that somehow 45 minutes (in most churches 20 minutes) or an hour of Bible study is going to counteract all of the rest of the week where they are being inculcated with the values of the world system. This is just irrational. We need to be memorizing Scripture. Most of the time when we need to claim a promise we are not anywhere near a Bible. What we have in our heart from the Scriptures is what is going to be with us when and if we reach a point where we don’t have much access to our Bibles. We should not succumb to the arrogance of thinking that is not going to happen to us. Every nation that*

¹⁴⁹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 10:4.

¹⁵⁰ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

¹⁵¹ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

¹⁵² From <http://biblehub.com/commentaries/proverbs/10-4.htm> accessed February 12, 2016.

¹⁵³ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:4.

fails the test of prosperity sooner or later internally collapses, and there is always hostility toward those who hold to the truth. The only thing that enables us to survive is that we hide the Word of God in our heart, as the psalmist says.¹⁵⁴

Peter Pett ties this to the previous verse: Men seek *‘the treasures of unrighteousness’*, treasures obtained through theft, fraud, dishonesty and violence, because it is the easy way, and they are lazy. For otherwise laziness leads to poverty. This proverb is vividly illustrated in Prov. 6:6-11 [= *Go to the ant, O sluggard; consider her ways, and be wise. Without having any chief, officer, or ruler, she prepares her bread in summer and gathers her food in harvest. How long will you lie there, O sluggard? When will you arise from your sleep? A little sleep, a little slumber, a little folding of the hands to rest, and poverty will come upon you like a robber, and want like an armed man.*]. The dilatory worker will never be wealthy except by unjust gain. In contrast the hard worker does become relatively wealthy. And he also experiences richness of heart.¹⁵⁵

This person can appear to be working, and he looks busy, but all of that is deceit. Surely you know people like this who make it appear as if they are working, but, in reality, nothing is being accomplished.

Proverbs 10:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâd (יָד) [pronounced <i>yawd</i>]	<i>hand; figuratively for strength, power, control</i>	feminine singular construct	Strong's #3027 BDB #388
The Pulpit Commentary: <i>The words for "hand" are different in the two clauses as Wordsworth remarks. The first word is caph, the open, ineffective, hand or palm; the second term is yad, the hand tense and braced for vigorous work.</i> ¹⁵⁶			
chârûwts (חָרוּץ) [pronounce <i>khaw-ROOTS</i>]	<i>strict decision; something decided [upon]; a judgment</i>	masculine plural adjective	Strong's #2742 BDB #359
This word also means <i>sharp-pointed, sharp, diligent (adjective); trench, moat, ditch (masculine noun); gold (used in poetry)</i> . The meaning of a <i>strict decision</i> seems to come from the idea that the <i>decision</i> is a <i>sharp, diligent</i> concept.			
The NET Bible: <i>Heb "but the hand of the diligent" (so KJV, NAB, NASB, NRSV). The genitive noun מִצְוֹרָה (kharutsim, "diligence") functions as an attributive adjective: "a diligent hand." The noun מִצְוֹרָה (kharutsim) uses the plural form because the plural is often used for abstract moral qualities. The term יָד (yad, "hand") is a synecdoche of part (= "hand") for the whole person (= "the one who works with his hands"). The hand is emphasized because it is the instrument of physical labor.</i> ¹⁵⁷			
‘âshar (אָשַׁר) [pronounced <i>gaw-SHAHR</i>]	<i>to make rich, to cause one to be rich</i>	3 rd person feminine singular, Hiphil imperfect	Strong's #6238 BDB #799

¹⁵⁴ From DeanBible.org, accessed February 3, 2016.

¹⁵⁵ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:4.

¹⁵⁶ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 10:4.

¹⁵⁷ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 26, 2015.

Proverbs 10:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The NET Bible: <i>Heb “makes rich” (so NASB, NRSV). The Hiphil verb is used in a causative sense; literally, “the hand of the diligent makes rich.”</i>¹⁵⁸</p>			

Translation: ...but a diligent [or, decisive] hand makes [one] rich. A person with a diligent or decisive hand makes himself rich. This is the other side of the coin.

The word *hand* is simply put in for something that we do. Therefore, one way of translating this verse is: **The poor man works, but with a lazy mental attitude; the man who is diligent and decisive becomes rich.** The key is your mental attitude; the key is what you are willing to do (and I don't mean in a ruthless way, but in regards to working hard and going the extra mile).

Although there are no doubt exceptions, a person who works hard daily—which may involve working two jobs (or more)—is going to be better off than the person who does not work or who accepts some sort of welfare for most of his or her life. And so that there is no confusion on this issue, there are families for whom welfare is a generational thing. They learn from mother to daughter the steps to take in order to get paid by the government to do nothing.

Gill: *[Those who are "sharp" and acute, as the word signifies; who are careful and industrious, mind their business, and do the honest part; these, with a divine blessing, frequently grow rich.*¹⁵⁹

Keith Simons in the Easy English Bible: *A wise person is not lazy. He is not afraid to work hard. He does not steal to make himself rich. He does not expect other people to give money to him. A wise man learns from his studies. But a wise man can also learn when he works.*¹⁶⁰

Trapp: *[T]he hand of the diligent...[is] active and agile;...[it] will...take care of smallest matters [to see] that all go right, being frugal and parsimonious of time, husbanding the opportunity of thriving and plenty.*¹⁶¹

J. Everitt: *A connection exists between the bounty of God and the duty of man. All things are of God, and our dependence upon Him is absolute and imperative. There is a perfect accordance between the established law of nature and the law of grace. The former of these combines a dependence upon God for daily subsistence with the necessity of effort to procure it. The latter tells us, and insists upon it, that while by grace we are saved through faith which is the gift of God, we are nevertheless to “**work out our own salvation with fear and trembling.**”*¹⁶² I am still pondering the last point he makes.

In any case, working hard is not a rejection of God's provision; it is embracing His provision.

William Arnot: *The earth brings forth thorns, instead of grapes, unless it be cultivated by the labour of man. This is an infliction because of sin, and yet it has been turned into a blessing. Even human governments have learned so to frame the necessary punishment as to make it a benefit to the culprit. The Governor of the nations did this before them. A world bringing forth food spontaneously might have suited a sinless race, but it would be unsuitable for mankind as they now are. If all men had plenty without labour, the world would not be fit for living in. The fallen cannot be left idle with safety*

¹⁵⁸ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 26, 2015.

¹⁵⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 104.

¹⁶⁰ From <http://www.easyenglish.info/bible-commentary/proverbs-lbw.htm> (Prov. 10); accessed February 11, 2016.

¹⁶¹ John Trapp *A Commentary on the Old and New Testaments*; Edited by: W. Webster and Hugh Martin; e-sword, Prov. 10:4.

¹⁶² *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:4.

*to themselves. In every country, and under every kind of government, the unemployed are the most dangerous classes. Thus the necessity of labour has become a blessing to man.*¹⁶³

Arnot's observation here can be spiritually applied as well. The world, left to its own devices, would go to hell. However, the application of experiential righteousness provides blessing, by way of the gospel or spiritual growth.

V. 4 reads: **The poor man works, but with a lazy mental attitude; the man who is diligent and decisive becomes rich.** This is not differential calculus. There are only so many hours in the day. The person who works hard all day is going to amass more wealth than the person who works a little, and then spends time engaging in sins (like, taking drugs or drinking or chasing women or getting involved in homosexual activity). Obviously, there will be some exceptions to the rule, but this is true, generally speaking. Sin uses up a person's energy and wealth. Righteous living does not. Work produces wealth; not working does not. All of this stands as true, even without incorporating the spiritual factor into it.

Application: There is another aspect to work which ought to be mentioned: finding the work that appeals to you. In the United States, many people find it possible to work at their passion. If you can find what you love to do—and money is not a factor—your life can be quite enjoyable. Personally, I was a teacher for 29 years, and much of that was incredibly gratifying. There are many times in my life I thought, “And they pay me to do this? How great is that!” Now, I happened to enter into teaching on the tail-end of the greatest period of public education in Texas history, so that obviously contributed to my enjoyment of my work. There was great discipline, great autonomy for the teachers and great support from the administration and staff. Partway through my career as a teacher, Austin decided that it would *fix* the Texas educational system, and it went downhill from there. However, the majority of my career was spent in nearly ideal circumstances for the institution. Furthermore, I was a student in the California public education system when they were great as well. My point is (I have strayed somewhat), work can be quite fulfilling if you find the right occupation, prepare for it, and work hard at it.

As a tangent from the above, this is possible in the United States because of the great blessing that God has given to the United States. Having so many options available is the grace of God. Not everyone is suited for manual labor, and not every person is forced to enter into the labor force doing manual labor. On the other hand, not everyone is suited to white collar work, and this is not the only route left open to us. However, this latter type of labor is only a recent invention.

What we have in the United States is almost unique in the world—that a significant number of people can find the sort of work that for them is enjoyable and fulfilling. I have personally known people who live on the dole, and, for the most part, these people are less happy than those who work. This seems to many as counter-intuitive, that you have all day to yourself to do whatever you want to do, and you are not happy with this. But that is partly attributable to the sin nature. *Idle hands are the devil's workshop* is more than just a saying.

North seems to be quite interested in the Bible and the principles of wealth.

Gary North on the Slack Hand Versus Hard Work

The slack hand reflects a moral weakness on the part of the lazy person. God calls men to work hard in order to exercise dominion. Man's work has been cursed ever since Adam's Fall, but it is still man's moral responsibility to labor, to attempt to overcome progressively the external effects of the curse. How? Through moral behavior, which includes hard work. A man's character is reflected in his attitude toward work. A man who is unwilling to work long and hard is not to be regarded as a paragon of biblical virtue.

Slack hands produce poverty. The cause-and-effect relationship between slack hands and poverty mirrors the relationship between diligence and riches. This proverb appeals directly to men's economic self-interest. The moral virtue of hard work is an underlying theme in the Bible, but the appeal here (and in most other passages) is not to morality as such, but rather to the economic fruits of morality. It is the universal (or nearly universal)

¹⁶³ From [William Arnot](#) (MS Word document), (p. 234), accessed February 14, 2016.

Gary North on the Slack Hand Versus Hard Work

desire of men to improve their economic circumstances. This is the underlying presupposition of this proverb. Only because there are God-created cause-and-effect relationships between morality and hard work, and between hard work and wealth, are large numbers of otherwise unconcerned and immoral men motivated to discipline themselves by means of hard labor. Their production blesses themselves and their families, and it also blesses those who benefit through peaceful trade with them. Per capita wealth of many people is thereby increased.

In sharp contrast to the thesis of socialistic “liberation theology,” God is not on the side of the poor as such. He is on the side of the righteous, including the righteous poor. Most of all, He is on the side of His own word, which sets forth the moral and occupational criteria for escaping poverty. Poverty is to be shunned, just as immorality is to be shunned. Wealth is a legitimate goal and a reward for shunning immorality in one’s occupation. More than any other specified cause of poverty, the Bible singles out morally dissipated living, whose chief occupational manifestation is slack hands.

From <http://www.garynorth.com/WisdomAndDominion.pdf> (pp. 97–98) accessed February 4, 2016.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

I probably need to reduce this in size.

The Pulpit Commentary on Work

- I. **WEALTH DEPENDS ON WORK.** This is a primary law of providence. God might have fed us as he fed the ravens. But instead of putting food ready for our mouths, he gives us hands with which to work for it. Social arrangements only disguise this law. The son inherits the fruits of his father’s industry. The idle man sucks the honey of other men’s toil. But it remains truth that work makes wealth. Every man’s wealth depends largely on the work of some one—his own or somebody else’s. It is the duty of everybody to see that he is not dependent upon other people’s labours if he can help himself. The man who squanders his money in prosperous times, and throws himself on public charity directly he is ill or out of work, is guilty of gross selfishness amounting to dishonesty. It is plainly every man’s duty not only to keep himself and his family, but, where it is possible, to make fit provision for the future, or he will be robbing others of their maintenance. Hence one obligation to be industrious and thrifty.
- II. **WORK IS FOR OUR OWN GOOD.** People talk of the curse of toil, little knowing that it is one of the greatest blessings we have. Better talk of the curse of idleness. It is a happy thing that man has to earn his bread with the sweat of his brow. Work develops strength—strength of mind as well as strength of limb. The self-made man is not invariably a model of grace; but he is usually a specimen of sturdy vigor of character, as different from the limp conventionality of indolence as granite rock from drifting seaweed.
- III. **WE ARE ALL STEWARDS.** The servant is required to be industrious for his master’s sake. His time is not his own. He is not at liberty, therefore, to lounge about in dreamy idleness. We are stewards of the things lent us by God. He has sent us to work in his vineyard. In due time he will call us to account. "To be blameless as a steward of God" a man must be faithful, honest, industrious.
- IV. **CHRISTIANITY INCULCATES DILIGENCE.** No greater mistake can be made than to suppose that the New Testament favours indolence. The ideal of Oriental monasticism is derived from other sources. Even the remake in the West knew better. In its palmy days European monasticism was the centre of honest toil. The monks cleared forests, reclaimed bogs, built cathedrals, cultivated farms, studied, laboriously copied and preserved for us the invaluable treasures of the literature of antiquity. Amongst other fruits of grace in the Christian’s heart will be increased diligence in business. Christian principle, however, is necessary to consecrate industry. Without it wealth will be a god, business an absorbing worldly influence, and success a source of low selfish pleasure. But he who is diligent on Christian principle will make his business holy by working in it as the servant of Christ, and his wealth holy by dedicating it to the use of God.

The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 10:4 (in Homiletics).

Chapter Outline

Charts, Graphics and Short Doctrines

This doctrine could be edited. Prov. 10:4 **A poor [man] does [with] a relaxed [and slothful] hand but a diligent [or, decisive] hand makes [one] rich.**

Johnny Sanders on the Work Ethic

- I. THE WISDOM OF GOD LEADS TO A SOUND WORK ETHIC, 10:16.

“The wages of the righteous is life, The income of the wicked, punishment.”

 - A. From the Negative Standpoint, to Refuse to Work Is a Sin.
 1. We must earn our living by the sweat of our brow, Gen 3.
 2. Refusal to work is a serious matter, Pro. 18:9.

“He also who is slack in his work is brother to him who destroys.”

“But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel” (1 Tim. 5:8).

“For even when we were with you, we used to give you this order: if anyone will not work, neither let him eat” (2 Thes. 3:10).
 - B. Work should be a force for good, not evil.

Godly wisdom recognizes this and understands that those who follow biblical principles will find many opportunities to glorify the Lord. Is it any wonder the Scripture proclaims, “Whatsoever thy hand findeth to do, do it with thy might” (Eccl. 9:10).
- II. GOD WILL BLESS THE WORK OF OUR HANDS, Pro. 28:19.

“He who tills his land will have plenty of food, But he who follows empty pursuits will have poverty in plenty.”

 - A. God Bless Those Who Are Industrious;
 1. We should work wisely

Working wisely has a lot to do with the way you invest your time, energy, and resources. There are people who exhaust themselves with their jobs but never get anywhere. Others can do the same job and show a profit. Some work wisely, others simply do not. They may work, but they neglect or ignore sound business practices.

Working wisely goes beyond that. In another message I shared a few words about a neighbor in the community in which I grew up, a neighbor I will call George. As I pointed out, George used the word “smart” to describe one who was industrious, one who was willing to work. Well, when it come to work, we need to be smart in the sense of being wise, but we also need to be “smart” in the sense of being diligent, or industrious.

I was pastor of the Forest Baptist Church, Forest LA, for fifteen years. Most of the older people there had migrated from south Mississippi in the early part of the Twentieth Century, bought and cleared land, and farmed it, working “from can >til can’t” (that is from can see to can’t see, or from before the sun came up until after it went down). From time to time I would hear someone referred to as the “hardest working man in West Carroll Parish.” The two men of whom that statement was most often made were both members of our church, Jack Witcher and Tom Sharplin. Not only were they hard works, their families worked hard.

When John, my older son, finished the tenth grade Tom Sharplin hired him to work on a rice farm. The first day I drove John out to Tom’s house he got out of the car and walked casually - like most any teenager - over to where Tom and his sons were working on a tractor. When I picked John up that evening, I told him that from that time on, when he got out of the car and walked over to the job or to meet his employer, I would like to see a little more life in his step: “walk like you’ve come to work. Tom can tell by the way you walk up to him whether or not you will work.” I had heard him say something like that. Within a few months, if anyone had asked Tom or his sons, they would have told you that John was the hardest working teenager in the area. He had the respect of a lot of adults because of it.

Johnny Sanders on the Work Ethic

Your approach to you work may say a lot more than you think. Have you ever gone to a department store and looked around for a clerk, only to find someone whose attitude seemed to say, "Here comes another one! I am sick of fooling with these people?" Then you meet another clerk who made you feel welcome and you leave knowing you will return.

2. Working wisely saves energy.

It is not always the person who works hardest who benefits most from it. There are planners and there are plodders. Some plan their work and others just keep plodding along, day after day. Some of those people never understand what is happening, and often resent the success of those who work more wisely and have more time for leisure.

3. Working wisely can avoid waste of time, energy, and materials.

Buck Jackson grew cotton and soybeans on his farm just outside of Bastrop, LA. He produced some of the highest yields in the area, and there is some really great land in the area, especially around Mer Rouge and Oak Ridge. Bigger operators wanted to know how he did it. How could he produce over fifty bushels of soybeans per acre. His answer, "I work my soybeans like you work your cotton." To many at the time, growing soybeans is what you did in between work in cotton fields.

But there was more to his story. He only had two John Deere tractors and they were never pampered - serviced well, but never pampered. Whatever they were capable of, he got it out of them. Then every other winter he pulled the engines and rebuilt them - whether the needed it or not. With only two tractors he could not afford a breakdown during the year.

That type planning and that kind of program is good for success, but it does not stop there. It makes a statement about the person. Your work habits and your attitude toward your work makes a statement to others. For example, some of the most arrogant people I have ever known were farmers; some of the most humble people I have ever met were farmers. I grew up on a cotton and Soybean farm seven miles west of Sledge, MS, and I worked part-time for the USDA while I was going to college and seminary. I also worked agricultural surveys for the Statistical Reporting Service when my wife took off three years from teaching after John was born. I have known a lot of farmers.

I cannot forget the man who was arrogant and obnoxious when I visited his farm. Then when I was asked to preach in a local church this man was leading the singing! His brother was one of the most pleasant people with whom I worked during those days. If you were a lost person, which brother would you listen to if he tried to witness to you?

B. No Blessings Are Promised to Those Who are Slothful or Lazy.

1. People who are slothful in business seldom succeed.

2. A poor work-ethic can destroy a business.

3. A lazy person's family suffers.

4. A slothful person seldom gets promotions.

5. If you do less than your best it is a sin.

Carl Hart was a retired contractor when I met him at a deer camp. Like many employers, he had often dealt with employees who wouldn't work. However, he had discovered something that served him well. He said that if you had a job to do that was slow and tedious and required a lot of time, and you didn't have time to figure out a way to save time, just give it to the laziest man you had. He would find a quicker way or an easier way if one could be found.

ILLUSTRATION. A number of years ago a friend told me that International Paper Company became fed up with people loafing on the job. More to the point, they were fed up with people going to sleep on the job. So the plant manager sent down the word that any employee caught sleeping on the job would be fired on the spot.

One employee had become so accustomed to taking a brief nap after lunch that his biological clock sent a signal to his brain that he was about to miss his nap. So, after fighting sleep for a little while, he sat down in a corner he thought would be safe for a brief time and bowed his head and went to sleep. At some point he opened his eyes, his head still down and he was looking at the toes of a pair of boots. He knew it was his supervisor and that this man would

Johnny Sanders on the Work Ethic

fire him for sleeping on the job. He hesitated only a matter of seconds and said, "Amen!" He immediately got up and went back to work. His quick thinking, as sacrilegious as it was, saved his job.

C. You Can Honor God By Your Work.

1. Hard work is not synonymous with Christianity.
2. Many lost people are hard working people.
3. No one goes to heaven because of hard work.
4. Our work can, and should glorify God.
5. Our work often puts us in contact with people who need a witness.
6. God can take our best effort and use it for his glory.

ILLUSTRATION. Dr. Sam Gore was head of the Art Department at Mississippi College for forty-two years. He also gave me the oil painting I have hanging over my desk, one that I first saw hanging on a wall in his own home. He also gave me a sculpture of the head of Christ with the crown of thorns. He is an internationally renowned sculptor who has presented programs in which he sculpts the head of Christ, or one of his other favorites before some impressive audiences. Sam, a former art educator of the year in American colleges and universities (according to one of the certificates a student discovered in that closet). He is highly regarded by artists and loved by Christians who know him. He is also one of the most godly men I have ever known.

By the time he retired he had thrown enough awards and certificates of recognition into the of a storage closet to have satisfied the collective ego of a major university. If you ever go into the Baptist Hospital in Jackson, Mississippi, look to the left and enjoy his STUDENT NURSE. If you go to the Mississippi Agricultural Center, stop and spend some time with his AMERICAN LABORER. The sculpture is that of a man in overalls, with the top button on the side unfastened. He has been working but now he is seated on a stump, reading his Bible. The face is that of his father, Brother John Gore, who baptized my father when I was an infant.

I had the privilege of listening to Sam explain the hows and whys of each hand, arm, leg, face, and even the beagle that curled around his feet, totally at peace with his master, just as his master was at peace with his Master. I was particularly impressed when he told he that after he had finished the sculpture he decided to take off the left hand and make it larger and stronger because, "the hand that holds the Bible should not be a wimpish hand."

This sculpture is a tribute to the American worker. Now, here is a part of the story that had greatest meaning to me. For some time Sam reviewed for me the place of art and sculpture in the Bible, the contribution of Francis Shaeffer to our understanding of the contribution of art to the Kingdom of God, and the workers who had been trained in the school of artisans in the Valley of Kings in Egypt before the Exodus. If you want to make a study of the value God places on a "job well done", study the Book of Exodus, giving special attention to the work on the Tabernacle.

From sermons.pastorlife.com accessed February 13, 2016.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Work is one of the most important aspects of the Christian life.

Zollikofer on the Advantages of Hard Work in the Right Job

1. The industrious man performs and accomplishes many things which are profitable to himself and others in numberless respects. Let his station be never so humble, yet that which he does in it has influence more or less upon all other stations. If he completely fulfil his duty, every other can more completely fulfil

Zollikofer on the Advantages of Hard Work in the Right Job

- his. Let the faculties, the endowments of a man be never so confined, yet by continued uninterrupted application he can perform much, often far more than he who with eminent powers of intellect is slothful or indolent.
2. He executes them with far more ease and dexterity than if he were not industrious. He has no need of any long previous contest with himself, of long previous consideration how he shall begin the work, or whether he shall begin it at all. But he attacks the business with alacrity and spirit and pursues it with
 3. He unfolds, exercises, perfects his mental powers. And this he does alike in every vocation; because it is not of so much consequence to what we apply our intellectual faculties, as how we employ them. Whether we apply them to the government of a nation or to the learning and exercise of some useful trade makes no material difference. But to learn to think methodically and justly, to act as rational beings, with consideration and fixed principles, to do what we have to do deliberately, carefully, punctiliously, conscientiously, that is the main concern. Virtuous diligence is a continual exercise of the understanding, of reason, of reflection, of self-command.
 4. The industrious man lives in the entire true intimate consciousness of himself. He rejoices in his life, his faculties, his endowments, his time. He can give an account of the use and application of them and can therefore look back upon the past with satisfaction and into the future without inquietude.
 5. He experiences neither languor nor irksomeness. He who really loves work can never be wanting in means and opportunities for it. To him every occupation is agreeable, even though it procure him no visible profit.
 6. He alone knows the pleasures of rest for he alone really wants it, he alone has deserved it, he alone can enjoy it without reproach.
 7. The industrious man alone fulfils the design for which he is placed on earth, and can boldly give an account to God, to his fellow-creatures, and to himself how he has spent his life.

The Preacher's Complete Homiletical Commentary; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:3–4.

[Chapter Outline](#)

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It is clearly God's plan that we work. We are not placed on this earth to sit on our butts 16 hours a day watching videos.

J. Everitt on Diligence and prosperity

- I. Apply sentiment of text to the ordinary affairs of life. With respect to temporal blessings. The purposes of God are never carried into effect without the use of those means by which they are intended to be accomplished. The application of these means is indispensable to the attainment of the end. If we neglect these, it will be worse than folly to hope for any blessing. What are the appointed means by which a beneficent providence supplies the temporal wants of man?
 1. Diligence or industry. An unoccupied and idle man countervails all the laws both of his animal and intellectual frame and wages war upon every organ of his material structure. The law of industry is a benevolent law. If you would make a man miserable, let him have nothing to do. Idleness is the nursery of crime.
 2. Economy. He who wastes what providence gives him may not complain of it being with-held or withdrawn. Nature and observation are constantly reading us this lesson. In all that God does there is nothing lost, nothing thrown away, nothing but what is designed for some useful purpose. Every natural substance that does not retain its original form passes into some other that is equally important in its way. There is no example of the entire destruction of anything in the universe. The Lord Jesus did not deem it mean to be frugal. Meanness is more justly chargeable to waste and prodigality. He that is regardless of little things will be very apt to be careless of those that are
 3. A sacred regard to the Lord's day. If a man would make the most of human life, to say nothing of the life to come, he must be a conscientious observer of this consecrated day. Other collateral means are, a sacred regard to truth, honesty in every transaction, rectitude and integrity of

J. Everitt on Diligence and prosperity

- II. Apply sentiment of the text to the interests of the soul. Many events may transpire which will frustrate the most diligent in their enterprise. Sickness, infirmity, calamity, treachery. But it is never so in the case of the soul. There is an opulence in the Divine benignity which satisfies the desire of every praying spirit. Note there is a certainty in the promise. Labour for the meat which endures unto everlasting life shall be rewarded in the issue to the extent of our largest expectations. And at the last his joy will be full. He has gained the true riches and is rich indeed.

The Biblical Illustrator; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:4 (Slightly edited).

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ESV; capitalized used rather than KJV below.

Don Robinson “Choose Productivity” (Proverbs 10:4)

Have you ever received a gift certificate from someone? They are wonderful aren't they? Take an ordinary piece of paper and exchange it for valuable merchandise. One problem with all of that. Most of them have an expiration date. That means that we have to use it within the allotted time or it becomes worthless. Have you ever put one aside and then realized that the certificate had expired?

Life is like a gift certificate from God. We can use it for the Lord, or we can waste it. The choice is ours. The challenge tonight is to choose to be productive rather than lazy. An attitude of laziness (the Bible refers to this as slothfulness) results in wasting the gifts that God has given to us.

- I. Does the Bible Promise Riches?
- A. False teaching.
1. Here are some books to consider: (I edited out these books, as I do not want to reference any individual's ministry. The idea of the books appears to be, you can work the spiritual life in such a way as to end up being financially wealthy.
 2. Consider the nearly constant barrage of teaching on Radio and TV.
 - a. Let God know what you need from Him:
 - (1) New Car?
 - (2) New Job?
 - (3) Health?
 - (4) New House?
 - (5) Finances?
 - b. Give God your best gift. (that means money)
 - c. Pray the prayer of agreement.
 - (1) This is generally some claim to the items above.
 - (2) This is also connected with laying your hand on a photograph or the picture tube.
 - d. Mail your prayer request and your faith gift back to them right away.
 - (1) There are con men who masquerade as men of God.
 - (2) The only way for us to discern whether they are of God or not is to evaluate them in light of the Scriptures.
- B. Bible Teaching.
1. Consider the following verses. Prov.3:9-10 **Honor the LORD with your wealth and with the firstfruits of all your produce; then your barns will be filled with plenty, and your vats will be bursting with wine.** Prov.10:22 **The blessing of the LORD makes rich, and he adds no sorrow with it.** Prov.15:6 **In the house of the righteous there is much treasure, but trouble befalls the income of the wicked.**
 2. At first glance these may seem to indicate that if we are righteous, faithful, and true to the Lord then He is obligated to give us riches.

Don Robinson "Choose Productivity" (Proverbs 10:4)

3. Note also that among N.T. believers it seems that riches were the exception, not the rule. 1Cor. 1:26 **For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth.**
 4. How many millionaires are there here tonight? Is God angry with all of us?
 5. The truth is that God does bless His children, but it is not always in the realm of the material
- C. So what's the point?
1. Although God does not call all of us to a life of riches: He does call all of us to a life of
 2. Productivity is an attitude that views our resources as gifts from God to be used to greatest extent possible.
 3. Consider priorities.
 - a. When asked most Christian people will list them as follows:
 - (1) My Relationship with God
 - (2) My Relationship with Family
 - (3) My Relationship with Others
 - (4) My Relationship with my Job
 - b. Realistically, and honestly what happens is that our relationship with God is pushed back and He gets whatever time is left over.
 4. Choosing productivity means using what God has given us to serve and honor Him.
- II. The Opposite of Productivity.
- A. Let's take a field trip.
1. Prov. 24:30-34 **I passed by the field of a sluggard, by the vineyard of a man lacking sense, and behold, it was all overgrown with thorns; the ground was covered with nettles, and its stone wall was broken down. Then I saw and considered it; I looked and received instruction. A little sleep, a little slumber, a little folding of the hands to rest, and poverty will come upon you like a robber, and want like an armed man.**
 2. The writer observes his neighbor's yard and rather than being irritated by the neglect, he chooses to learn from it.
 3. God includes this observation in His Word that we might also learn from it.
- B. Slothfulness or the Sluggard.
1. The person who wastes his life and the gifts that God has given is represented as being 'slothful' or a 'sluggard'.
 2. Sometimes he is referred to as a 'fool'.
 3. He is not a freak of nature, just an ordinary man who has made too many excuses, too many refusals, and too many postponements.
- C. How to recognize a Sluggard.
1. He refuses to begin a job. Prov.26:13-14 **The sluggard says, "There is a lion in the road! There is a lion in the streets!" As a door turns on its hinges, so does a sluggard on his bed.**
 - a. Some try to excuse this by saying that they work better under pressure.
 - b. Procrastination presumes upon God that we will have a tomorrow.
 - c. James tells us clearly that we have no such promise. James 4:13-14 **Come now, you who say, "Today or tomorrow we will go into such and such a town and spend a year there and trade and make a profit"— yet you do not know what tomorrow will bring. What is your life? For you are a mist that appears for a little time and then vanishes.**
 - d. These verses make it clear that we are to live life in the present, not in the future.
 2. The sluggard doesn't complete the work that he starts. Prov.12:27 **Whoever is slothful will not roast his game, but the diligent man will get precious wealth.** Prov.19:24 **The sluggard buries his hand in the dish and will not even bring it back to his mouth.**
 - a. Here we see that the sluggard, even if he begins a task, falls short of completion.
 - b. Good intentions...how many times have we said of someone, "They mean well" or some other similar thought.
 - c. John F. Kennedy said, "Success hinges on a passion for excellence."
 - d. 'Excellence' is not in the sluggard's vocabulary.

Don Robinson "Choose Productivity" (Proverbs 10:4)

- e. Anything that he might finally accomplish is mediocre at best, and he believes it to be just fine.
 - 3. The sluggard ignores opportunities.
 - a. The problem with the sluggard was not that he slept, because we all need sleep.
 - b. The real problem was that he slept at the wrong time.
 - c. He should have been preparing his field for the sowing seed, but he was asleep.
 - d. Consequently when harvest time came there was nothing. cf Prov. 24:34
 - 4. The sluggard craves riches.
 - a. He will play the powerball or lottery before he will pay his bills.
 - b. He wants the blessings of prosperity without putting forth the effort to be productive. Prov.14:23 **In all toil there is profit, but mere talk tends only to poverty.**
 - 5. The spirit of slothfulness will extend into every area of their lives.
- III. Becoming Productive.
- A. Remember, we need a clearly defined purpose.
 - 1. Without it, there is little motivation to use what God has given us to glorify Him.
 - 2. Complacency is a bitter enemy to productivity.
 - B. Manage time effectively.
 - 1. Every minute of our life is a precious gift from God.
 - 2. We need to make the best use of it. Eph. 5:14b-16 **Therefore it says, "Awake, O sleeper, and arise from the dead, and Christ will shine on you." Look carefully then how you walk, not as unwise but as wise, making the best use of the time, because the days are evil.** Psalm 90:12 **So teach us to number our days that we may get a heart of wisdom.**
 - 3. Use 'to-do' lists, prioritize activities.
 - C. Follow God's principles of finance.
 - 1. Often slothfulness and poverty go hand in hand.
 - 2. Ignoring Biblical principles about money will result in financial bondage.
 - 3. Disobedience to God's commands will bring chastisement.
 - D. Choose to be productive. 1Cor. 9:27 **But I discipline my body and keep it under control, lest after preaching to others I myself should be disqualified.**
 - 1. Define productive correctly.
 - 2. To have a truly productive life, we must invest our efforts in those areas that will have the greatest returns.
 - 3. Since this earth and everything on it will pass away, our attention needs to be on those things that are of eternal significance.

Tonight the challenge is to choose to be productive. A person can be busy without being productive. Let's purpose to invest our lives into those things that will last for an eternity. Let's determine that we will replace the spirit of sloth with the spirit with a diligence.

Only one life and soon 'twill be past, Only what's done for Christ will last.

From <http://www.brandonweb.com/sermons/sermonpages/proverbs12.htm> (edited); accessed February 13, 2016.

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All things being equal, if a person works hard, is productive all of his life, he will slowly but surely build up possessions and wealth. This is true for believers and unbelievers alike. If such a person avoids the many lusts in life (alcohol, drugs, women, power, money) and concentrates on being a good family man and a hard worker, they will progress in life. In some economic systems, like socialism, this is less likely to be true. The more economic freedom a country offers, the more likely such a person will succeed financially in life.

Christians do tend to fare better than unbelievers, simply because most Christians tend to curb their excesses more than unbelievers. Obviously, things happen in life—sicknesses, accidents, marital problems, etc. These things can impact a person's movement in the financial realm.

Furthermore, a believer who is looking to financially make it, and this is his focus, rather than Bible doctrine, then God may bring him back down to earth now and again, and *slow his roll*, so to speak. Hard work is the right thing to do; however, if your life is focused on work and making money, rather than knowing better the Lord Who bought you, then your life will be much less blessed than the person who makes Bible doctrine his priority.

So there is no misunderstanding, I personally spend 3–5 hours a day in study of the Word of God. This is not normal; nor is this expected of the average believer. Every believer ought to listen to a 45 min. to an hour and a quarter lesson each day. Most **doctrinal churches** provide 4 hours of teaching a week; and it is worth your while to find an additional 3–4 hours of teaching (this may come from re-listening to your pastor's lessons; or reading and/or studying doctrinal teaching in books, or even finding an acceptable pastor who provides lessons; most doctrinal teachers have no problem with you listening to the teaching of R. B. Thieme, Jr., as many were spiritually brought up by him). For some people, an hour a day of doctrinal teaching may seem *fanatical*. It is not. During the typical day, through television, radio, school, and the internet, you will be exposed to 6–10 hours of human viewpoint. A small amount of doctrinal teaching will provide you the balance that you need.

Let me add that, if you are near a doctrinal church, that is where you need to go for teaching. Believers do better in an academic setting. Believers do better if they are exposed to other believers. Unless you have no choice, you should not be only listening at home (or in your car) to Biblical teaching.

I mentioned socialism and economic freedom, and I write this in the year 2016, where a great many people in this country are confused about democratic socialism, thinking that it is a good system and some may even think that it is a *Christian* economic system (it is not!).

The article which follows is one of the best that I have read on European (that is, democratic) socialism.

What life in socialist Europe is actually like, by Robert Moon

After spending years living in socialist Germany and exploring all over Europe, what is striking is that, even in one of the wealthiest non-U.S. places on Earth, it is all about learning to do without.

Modern residential apartment blocks in Greenwich Millenium Village on June 4, 2014 in London, England
Photo by Matthew Lloyd/Getty Images.

Let's examine the facts:

-There is a crushing 20% sales tax on everything. There is also a TV tax, a radio tax, a dog tax, a death tax of up to 50%, and every other kind of tax you could possibly imagine...for a grand total of about 60-65% of your income (unless you have already been brutalized into poverty by this system, in which case you get welfare).

"Government's view of the economy could be summed up in a few short phrases: If it moves, tax it. If it keeps moving, regulate it. And if it stops moving, subsidize it." --Ronald Reagan



What life in socialist Europe is actually like, by Robert Moon

-There is no such thing as Central Air...people just suffer through the heat, and freeze in the Winter with these dinky little radiator-heaters (which is all most people can afford, due to staggering government utility costs).

-Gasoline is usually \$7-10 per gallon (about 1.50 Euros per liter as I write this), due to the government's insanely aggressive taxes on fuel.

-People usually cannot afford 15 or even 30-year mortgages...they often must get 50-year mortgages to purchase a home (government makes housing astronomically expensive).

-Consumers are 100% disregarded, given total crap for options, and complaints over terrible service are completely ignored.

-It takes six hours to do half a load of laundry (government forces people to use these tiny, 'environmentally-friendly' laundry machines).

-Showers are the size of phone booths, water heaters are often woefully inadequate, and all water services cost an absolute fortune.

-Closets do not exist. The only thing you can do to store and organize your clothing is to purchase a huge, bulky piece of furniture called a "wardrobe" for every bedroom, which leaves you with very little actual living space in the already incredibly tiny homes Europeans must deal with.

-You can't wash your own car in your own driveway. That might hurt the environment, so you must take your vehicle to a government-approved car wash and wildly overpay someone else to do it for you.

-Even the "big," "Americanized" trash bins hold no more than a wastebasket of garbage...for two weeks of waste (no matter how many people live in your home). If the can is overflowing, they will not take your garbage, and every single item is required by law to be organized into separate color-coded recycling bags.

-You cannot even name your own child without government approval. There is literally an agency you must register with upon giving birth that decides whether or not your child's name is acceptable to the government.

-Gun rights do not exist. The only way to get access to any firearms whatsoever is through a jaw-droppingly extreme permit/licensing process that involves taking elaborate tests, paying fees, and proving to the government you have a "legitimate" reason for wanting a gun (hunting, target shooting, etc.).

And even if you do manage to jump through all the hoops required to get a gun, you can still only keep it if you regularly verify to the government that you are actively using it for the purpose you listed, or it will be confiscated.

-Hunting and fishing also require an insane process of government-mandated training, tests, fees, licenses, permits and endless other restrictions.

-Having extreme views is illegal. Being a Neo-Nazi is a crime, as is questioning the Holocaust, or anything that could possibly be construed as "hate speech" by the left. Flipping someone off is also a criminal offense.

-It costs thousands of dollars to get a license, own a car, and pay for the more than \$1 million of auto

What life in socialist Europe is actually like, by Robert Moon

insurance you are forced to carry...and there are speed cameras everywhere, and there is no gray area (my boss couldn't even get out of a ticket from when he sped his wife to the hospital to give birth).

-Nearly two-thirds of YouTube's top 1,000 videos have been banned in Germany due to the fanatical German Journalists' Union (DJV) absurdly demanding that artists be paid for each and every video that in any way uses any part of their music--even if it is just some random user having part of some random song on in the background of their video.

-Company web sites are usually primitive and have inaccurate/outdated information, while almost no one answers their phone and you are forced to show up repeatedly during (often ridiculously narrow) operating hours to get the simplest product or service. Germans only work 36-39 hours per week, and the French have a 35-hour work week.

It goes on and on, and on.

Democrats, who used to absolutely crucify people for pointing out their socialist ideas and beliefs, now openly defend this disastrous, time-disproven ideology (see deregulation and lower taxes in China in the 1980s, in India in the 1990s, in Ireland in the early 2000s, and the left's class warfare insanity that destroyed the US economy in 2008) as it punishes success, rewards failure, and lures self-reliant individuals into total nanny state dependence through handouts.

Usually, they try to justify it by arguing that Europe has superior, more affordable education and health care (as if freedom were irrelevant and all that mattered was being better-maintained cattle). But when you actually live there, you can't help but notice that there is more to the story...as when you discover that you have to pay a small fortune to get your kids through grade school. Or that you still have to pay through the nose for insurance every month, cover all your own prescription costs, and sit on waiting lists to see a "free" doctor.

The bottom line: The only difference between the nanny state socialist control freaks of Europe and the ruthless Third World tyrants they condemn, is that in Europe, they bankrupt, impoverish, and enslave people through the charade of voting, as opposed to at gun point...to maintain the appearance of legitimacy.

Think about that next time you're sitting in the lap of luxury listening to Democrats talk about how well socialism works.

This sort of thing does not occur overnight; the policies are voted in, they are implemented, and over a period of decades, they begin to erode the economic dynamism of the economy they are in. These socialist policies act like a cancer to the host economy.

There is more information on **Socialism** available here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

From <http://www.examiner.com/article/what-life-socialist-europe-is-actually-like> accessed February 13, 2016.

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Socialism and Young People: Young people are often very easy to manipulate when it comes to things like wealth, the poor and socialism. They want things to be fair and even some of them still think that they live in a world that is fair and just (or that they can somehow, with the right political system, make it fair and just). Nearly always, they have little or no income; few possessions, and they do not pay much by way of taxes. So when a political candidate comes along and promises to make things more fair (couching their philosophy in that sort of language), and that this will come by taxing the rich just a little bit more—and, as a result, there will be more fairness and the wealth will get spread around.

Young people do not realize that possessions are often the result of decades of work. As most people advance in their careers, their income generally increases, the number of possessions which they continue to accumulate increases; the newness of these items also increases. This is simply the way of normal life. This is difficult for a young person, because they often lack patience when young.

When government steps in to make things fair, no one at the bottom becomes richer. In fact, what usually happens is, those at the bottom get frozen into a particular income bracket (near the bottom) *never* to emerge from that income bracket ever again (unless they get off welfare). No one on welfare ever gets ahead in the world. Only people who are not on welfare get ahead in the world.

It is easy to become confused in this world, particularly when you focus on people and things. Lately, I have seen Donald Trump's jet with his name emblazoned on the side. Now, in the wrong frame of mind, I could be jealous. Why does he have a jet and I don't? How is that fair? But there are always those in life who have more than you have; and always those who have much less. If you live in the United States, then you ought to know that about 90% of the world has less than you have.

What is most important is, having things may give you a thrill for a time, but that is short-lived, and that does not make you happy, long-term. That does not make you feel as if life is good for you.

Furthermore, socialism is a political system which gives a very small group of people great power and great wealth. When dealing with a country that is very poor, socialism blame this poverty on those in power or on capitalism, and promise that socialism will fix it. When dealing with a country with strong Biblical values, they claim that socialism is just the political version of Christianity. And in a wealthy country, like the United States, then those who are trying to sell socialism use fairness and wealth inequality in order to get a foothold.

There is no magic bullet. There is no magic fix. There is no system that turns a state into a nirvana. What there is, is power and wealth; and socialists sell their system as a fix-all in order for them to gain power and wealth. Those who want power, simply want power. They will often tell you anything in order to get that power.

A half-dozen or so interesting and/or accurate translations followed by the comments of several excellent commentators.

Translations of and Commentaries on Proverbs 10:4

Translations:

Bible in Basic English	He who is slow in his work becomes poor, but the hand of the ready worker gets in wealth.
Good News Bible (TEV)	Being lazy will make you poor, but hard work will make you rich.
Common English Bible	Laziness brings poverty; hard work makes one rich.
The Voice	A slack hand produces <i>nothing but</i> poverty, but an industrious hand <i>soon</i> takes hold of riches.

Commentators:

Kukis: The lazy person becomes poor and the hard-working person becomes rich.

Clarke: *God has ordered, in the course of his providence, that he who will not work shall not eat. And he always blesses the work of the industrious man.*¹⁶⁴

¹⁶⁴ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 10:4.

Translations of and Commentaries on Proverbs 10:4

Chuck Smith: *[O]ne thing that is noted in the proverbs and in the Bible is that God does respect and desire that in your business dealings you always be absolutely honest and upright. Don't be trying to always shyster the other guy or take advantage of another guy. Or we read a little further where the buyer says, "It's not worth a thing, it's not worth a thing." But when he walks away, he brags about what kind of a deal he got. "It's worth nothing. It's worth nothing." And you go away, "Man, did I ever have a deal! Look what I bought for \$5. Really took that sucker." And he speaks against that kind of stuff. "He who deals with a slack hand." Deal honestly. Don't deal with a slack hand. But be diligent. He'll become poor that deals with a slack hand. It'll come back to you. You won't stay in business. You won't last in business. But if you are honest and diligent in business, then you're going to get the reputation for that. You cannot keep your reputation from getting around. It'll either be good or bad.*¹⁶⁵

The College Press Bible Study: *The proper result of shiftlessness is to have nothing. God has willed that if a person will not work, he should not have things to eat (2Thess. 3:10). Some may become rich through crooked dealings, but others are prosperous through diligence.*¹⁶⁶

Ken Cayce: *Get your priorities straight and work hard, and God will bless you abundantly even in this life. Laziness will get you nowhere but to the poorhouse.*¹⁶⁷

Ironside gives a more expanded explanation: *Scripture never commends slothfulness; instead it commands the Christian to be zealous. The disorderly among the Thessalonians had evidently forgotten this command (2 Thessalonians 3:7-12). The apostle wrote urging them "that with quietness they work, and eat their own bread." Faith and laziness do not mingle. What is sometimes miscalled faith is really presumption. Diligence is the fit companion of faith. The Moabitess Ruth demonstrated both qualities. She took the place of the poor and the stranger among the gleaners in the fields of Boaz, but was exalted in due time (Ruth 2-4).*¹⁶⁸

Gary North: *Laziness produces poverty. This is a continuing theme in the Book of Proverbs. Laziness is a manifestation of moral weakness. This proverb appeals to personal self-interest: visible success. This is a positive sanction. But more fundamental is the means of success: righteousness. God is on the side of the righteous. He shows this by blessing them for obedience.*¹⁶⁹

Gill suggests a more spiritual interpretation: *All this is true in a spiritual sense; such who are slothful in attendance on the means of grace, the word and ordinances, are slack and negligent in duty, bring a spiritual poverty upon them; and like the Laodicean church, who, through her lukewarmness and carnal security, became poor and wretched, blind and naked...[and those] who are diligent in the use of means are frequent at the throne of grace, forsake not the assembly of the saints, constantly wait at Wisdom's gates; these grow rich in grace and in all good works.*¹⁷⁰ This is certainly the most important way to understand this passage.

Matthew Henry also gives a spiritual interpretation¹⁷¹ to this: *This is true in the affairs of our souls as well as in our worldly affairs; slothfulness and hypocrisy lead to spiritual poverty, but those who are fervent in spirit, serving the Lord, are likely to be rich in faith and rich in good works.*¹⁷²

Similar Proverbs: (the ESV; capitalized is used below)

Prov. 12:24 **The hand of the diligent will rule, while the slothful will be put to forced labor.**

¹⁶⁵ From <http://www.studydrive.org/commentaries/csc/view.cgi?bk=19&ch=10> accessed February 7, 2016.

¹⁶⁶ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Prov. 10:4.

¹⁶⁷ From [bible-studys.org](http://www.bible-studys.org); accessed February 12, 2016.

¹⁶⁸ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 10:4.

¹⁶⁹ From <http://www.garynorth.com/WisdomAndDominion.pdf> (p. 100) accessed February 4, 2016.

¹⁷⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:4 (slightly edited).

¹⁷¹ That is, he relates this to the spiritual life and to spiritual growth.

¹⁷² Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 10:4.

Translations of and Commentaries on Proverbs 10:4

Prov. 12:27 Whoever is slothful will not roast his game, but the diligent man will get precious wealth.

Prov. 13:4 The soul of the sluggard craves and gets nothing, while the soul of the diligent is richly supplied.

Prov. 19:15 Slothfulness casts into a deep sleep, and an idle person will suffer hunger.

Prov. 19:24 The sluggard buries his hand in the dish and will not even bring it back to his mouth.

Prov. 20:4 The sluggard does not plow in the autumn; he will seek at harvest and have nothing.

Prov. 20:13 Love not sleep, lest you come to poverty; open your eyes, and you will have plenty of bread.

Prov. 21:5 The plans of the diligent lead surely to abundance, but everyone who is hasty comes only to poverty.

Prov. 24:30–34 I passed by the field of a sluggard, by the vineyard of a man lacking sense, and behold, it was all overgrown with thorns; the ground was covered with nettles, and its stone wall was broken down. Then I saw and considered it; I looked and received instruction. A little sleep, a little slumber, a little folding of the hands to rest, and poverty will come upon you like a robber, and want like an armed man.

As you can see, there are a great many parallels to this concept.

One would think that this is a pretty basic concept, but a huge swath of Americans no longer believe this. A significant number of Americans believe that the key to inequality is socialism; or more government controls and mandates.

The verses quoted above are from *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 10:4.

Chapter Outline

Charts, Graphics and Short Doctrines

The College Press Bible Study points out something interesting: when God calls various men into service, often these men are industrious men in the midst of their busy lives. *In calling men to serve Him God has always called the busy people: Elisha plowing (1Kings 19:19–21), fishermen working (Matt. 4:18–22), Matthew sitting at his place of toll (Matt. 9:9), and Saul of Tarsus busy persecuting (Acts 26:10–18).*¹⁷³

Application: When discussing the Christian and work, there are many factors to consider. Because a believer with doctrine tends to be more industrious, work is often more fulfilling. However, such a one cannot lose himself completely in his work, if he has family obligations. Furthermore, we all have spiritual obligations as well. There is a balance that must be achieved, bearing in mind that, it is God's plan for us as human beings to work (and to work hard). The believer needs to have his focus on God and upon doing a good job—not upon the money he makes (although that can certainly be a factor in what we do). The believer cannot lose sight of spiritual growth nor can he lose sight of spiritual obligations (which will vary from believer to believer). The believer must consider obligations to family—they require time and care. A believer should not be guilty of working extraordinary hours for years on end, to the complete neglect of his wife and children. Unless there are unusual circumstances which require such hours (the father/husband may have few skills and therefore is working two full-time jobs to make ends meet), a husband needs to oversee and guide his family (the father is the spiritual head of a family).

Now think back to the **chiasmic** way of seeing these first 8 verses (yes, I realize that we are only in v. 4). Often, what is in the middle is the most important and those things on the outside lead toward the middle (vv. 4–5 are in the middle). We begin with wisdom rather than with foolishness; we progress to righteousness rather than wickedness; and finally, we are working God's work—we are doing **divine good**—and all of this is a result of spiritual growth. So, the believer exposes himself to wisdom (Bible doctrine); and he grows to the point where he

¹⁷³ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Prov. 10:4.

is experientially righteous; and the result is, he is able to perform acts of divine good as a result. The key or the most important section is that usually which falls in the middle.

Furthermore, this clearly organized section of 8 verses provides the true introduction to Prov. 10–22, as well as the foundation for all that follows.

Gary North: *Timing is practically everything. This is a continuing message in the Bible. To every thing there is a season, and a time to every purpose under the heaven (Eccl. 3:1).*¹ An overriding concern of the godly man should be his lack of time. The strength of youth is not to be wasted. Remember now your Creator in the days of your youth, Before the difficult days come, And the years draw near when you say, “I have no pleasure in them”: While the sun and the light, The moon and the stars, Are not darkened, And the clouds do not return after the rain;... (Eccl. 12:1–2). Jesus’ words reflect this same concern: “I must work the works of Him who sent Me while it is day; the night is coming when no one can work” (John 9:4).¹⁷⁴ The NKJV was used in the last two quotations.

Gathering in the summer, a son is being prudent; sleeping in the harvest a son bringing shameful.

Proverbs
10:5

[The one who] gathers in the summer [is] the prudent son; [but the one who] sleeps during the harvest is a shameful son.

Working hard in the summer is a mark of good character; but sleeping when there is work to be done is shameful.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Gathering in the summer, a son is being prudent; sleeping in the harvest a son bringing shameful.
Revised Douay-Rheims	He that gathered in the harvest is a wise son: but he that <u>snorts</u> in the summer, is the son of <u>confusion</u> .
Plain English Aramaic Bible	He that works in summer is an intelligent son, and he who sleeps in harvest is a son that brings shame.
Peshitta (Syriac)	He who works in summer is a wise man; but he who sleeps in harvest is a son that causes shame.
Septuagint (Greek)	A wise son is <u>saved from heat</u> , but a <u>lawless son is blighted of the winds</u> in harvest.

Significant differences: No idea what is going on in the Greek with the first phrase.

In the second phrase, the Latin has the lazy son *snorting* and making him a son of *confusion*. That is much different from the Hebrew. The second phrase in the Greek is quite far from the second phrase in the Hebrew.

Limited Vocabulary Translations:

Bible in Basic English	He who in summer gets together his store is a son who does wisely; but he who takes his rest when the grain is being cut is a son causing shame.
Easy English	The wise son harvests crops in summer. The son that sleeps during the harvest is stupid.
Easy-to-Read Version–2002	A smart man gathers the crops at the right time. But if a person sleeps during the time of harvest and does not gather the crops, then he will be shamed.

¹⁷⁴ From <http://www.garynorth.com/WisdomAndDominion.pdf> (p. 101) accessed February 4, 2016 (slightly edited).

Easy-to-Read Version—2006	A son who works hard while it is harvest time will be successful, but one who sleeps through the harvest is worthless.
Good News Bible (TEV)	A sensible person gathers the crops when they are ready; it is a disgrace to sleep through the time of harvest.
<i>The Message</i>	Make hay while the sun shines—that's smart; go fishing during harvest—that's stupid.

Thought-for-thought translations; paraphrases:

Common English Bible	A wise son harvests in the summer; a disgraceful son sleeps right through the harvest.
Contemporary English V. The Living Bible	At harvest season it's smart to work hard, but stupid to sleep. A wise youth makes hay while the sun shines, but what a shame to see a lad who sleeps away his hour of opportunity.
New Berkeley Version	He who gathers during the summer is a prudent son, but a son who sleeps during the harvest acts shamefully.
New Century Version	Those who gather crops on time are wise, but those who sleep through the harvest are a disgrace.
New Living Translation	A wise youth harvests in the summer, but one who sleeps during harvest is a disgrace.

Partially literal and partially paraphrased translations:

American English Bible	An intelligent son will be saved, and not [suffer from] sweltering heat; but wind will destroy all the harvest, of the son who is a lawbreaker.
Beck's American Translation	You're a wise son if you gather in summer but a disgrace if you sleep at harvesting.
International Standard V	Whoever harvests during summer acts wisely, but the son who sleeps during harvest is disgraceful.
New Advent (Knox) Bible	Wilt thou gather in harvest time, a son well schooled? Or sleep the summer round, to thy father's great shame?
Translation for Translators	Those who are wise, harvest the crops when they are ripe; it is shameful/disgraceful to sleep and not work during harvest time.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	A prudent man will reap in summer; A soul of shame will sleep in harvest.
God's Truth (Tyndale)	Who so gathers in summer is wise: but he that is sluggish in harvest, brings himself to confusion.
Lexham English Bible	He who gathers in the summer [is] a child who is prudent; he who sleeps at the harvest [is] a child who brings shame.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The prudent man reaps in summer; the one who sleeps at harvest time deserves scorn.
The Heritage Bible	He who harvests in harvest is an intelligently successful son; he who is stupefied in harvest <i>is</i> a son causing you to pale in shame.
New American Bible (2002)	A son who fills the granaries in summer is a credit; a son who slumbers during harvest, a disgrace.
New American Bible (2011)	A son who gathers in summer is a credit; a son who slumbers during harvest, a disgrace.
New Jerusalem Bible	Reaping at harvest-time is the mark of the prudent, sleeping at harvest-time is the sign of the worthless.

Revised English Bible A prudent son gathers crops in summer; a son who sleeps at harvest is a source of disappointment.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible A sensible person gathers in summer, but he who sleeps during harvest is an embarrassment.

exeGesés companion Bible He who harvests in summer is a comprehending son; he who sleeps soundly in harvest is a son who shames.

JPS (Tanakh—1985) He who lays in stores during the summer is a capable son, But he who sleeps during the harvest is an incompetent.

Judaica Press Complete T. An intelligent son gathers in the summer, whereas an embarrassing son sleeps soundly during the harvest.

Orthodox Jewish Bible He that gathereth in kayitz is a ben maskil (son of wisdom), but he that sleepeth in katzir (harvest) is a ben that causeth shame.

Expanded/Embellished Bibles:

The Amplified Bible He who gathers during summer and takes advantage of his opportunities is a son who acts wisely, But he who sleeps during harvest and ignores the moment of opportunity is a son who acts shamefully.

The Expanded Bible Those who gather crops on time [in the summer] are wise, but those who sleep through the harvest are a disgrace.

Kretzmann's Commentary He that gathereth in summer, in the time of harvest, is a wise son, literally, "that doeth wisely"; but he that sleepeth in harvest, thus losing the best opportunity for storing the fruits of the land, is a son that causeth shame, bringing ruin upon himself and upon his aged parents.

NET Bible® The one who gathers crops [The direct object "crops" does not appear in the Hebrew but is implied by the verb; it is supplied in the translation for the sake of smoothness.] in the summer is a wise son, but the one who sleeps during the harvest is a son who brings shame to himself [The phrase "to himself" does not appear in the Hebrew text, but is supplied for the sake of clarity. Another option is "to his father."].

The Voice A wise son stores up for the winter months while it is still summer, but a shameful son lies around even during the harvest.

Literal, almost word-for-word, renderings:

Concordant Literal Version He who hoards food in the summer is a son of intelligence; He who is in a stupor in the harvest is a son of shame.

Emphasized Bible He that gathereth in summer, is a prudent son, he that sleepeth long in harvest, is a son causing shame.

English Standard Version He who gathers in summer is a prudent son, but he who sleeps in harvest is a son who brings shame.

NASB He who gathers in summer is a son who acts wisely, But he who sleeps in harvest is a son who acts shamefully.

Webster's Bible Translation He that gathereth in summer [is] a wise son: [but] he that sleepeth in harvest [is] a son that causeth shame.

World English Bible He who gathers in summer is a wise son, But he who sleeps during the harvest is a son who causes shame.

Young's Updated LT

Whoever *is* gathering in summer is a wise son, Whoever *is* sleeping in harvest is a son causing shame.**The gist of this passage:**

The son who gathers (harvests, works) during the summer when it is needed is wise; and the son who sleeps during the harvest is a shame to his family.

Proverbs 10:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âgar (אָגַר) [pronounced <i>aw-gahr</i>]	<i>gathering</i>	Qal active participle	Strong's #103 BDB #8
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
qayitz (קַיִץ) [pronounced <i>KAH-yits</i>]	<i>summer; harvest of fruits; summer-fruit, fruits, ripe fruit</i>	masculine singular noun with the definite article	Strong's #7019 BDB #884
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun	Strong's #1121 BDB #119
sâkal (שָׂכַל) [pronounced <i>saw-KAHL</i>]	<i>looking at, attending to, turning the mind to; being or becoming understanding, being prudent; being successful, acting prosperously; instructing, teaching, making prudent</i>	Hiphil participle	Strong's #7919 BDB #968

The NET Bible: Heb "prudent." The term *שָׂכַל* (*maskil*) refers to a wise and so successful person. He seizes the opportunity, knowing the importance of the season.¹⁷⁵

Translation: [The one who] gathers in the summer [is] the prudent son;... The person who gathers in the summer is a person who works when there is work before him. This is a mark of prudence; this indicates understanding.

In life, many of us are given work—work is literally placed in front of us. It is God's plan for man to work (and women, of course). When there is work to be done, the wise son works.

James Rickard: *The son who emulates the industry of the ant is "acting wisely", SAKAL (sakhal), שָׂכַל meaning, "to succeed, or understand." The noun from this root is used for "understanding, wisdom, insight, good sense and shrewdness." Therefore, the basic idea of this verb seems to be "to have the know-how to succeed in an endeavor and to obtain a desired result."*¹⁷⁶

Gill: *[Summer] is the time of gathering the fruits of the earth, and laying them up against winter, as the ant is said to do (Prov. 6:8).*¹⁷⁷

Bullinger offers these as illustrations: *Isaac (Genesis 18:19); Joseph (Genesis 47:12); Timothy (2Timothy 3:15. Acts 16:1, Acts 16:2).*¹⁷⁸

¹⁷⁵ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 26, 2015.

¹⁷⁶ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

¹⁷⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:5.

¹⁷⁸ From <http://www.studydrive.org/commentaries/bul/view.cgi?bk=19&ch=10> accessed February 7, 2016.

Proverbs 10:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râdam (רָדַם) [pronounced raw-DAHM]	<i>being in a heavy sleep, falling into a heavy sleep, sleeping; being unconscious</i>	Niphal participle	Strong's #7290 BDB #922
The NET Bible: <i>The term "sleeps" is figurative, an implied comparison that has become idiomatic (like the contemporary English expression "asleep on the job"). It means that this individual is lazy or oblivious to the needs of the hour.</i> ¹⁷⁹			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
qâtsîyr (רִיץֵּיִר) [pronounced kaw-TZEER]	<i>harvesting, harvest; process of harvesting; crop, what is harvested or reaped; time of harvest</i>	masculine singular noun with the definite article	Strong's #7105 BDB #894
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun	Strong's #1121 BDB #119
bôwsh (שׁוֹבֵשׁ) [pronounced bôsh]	<i>putting anyone to shame [especially on account of frustrated endeavors]; disgracing; doing shameful things, acting shamefully</i>	Hiphil participle	Strong's #954 BDB #101

Translation: ...[but the one who] sleeps during the harvest is a shameful son. On the other hand, there is the son who sleeps when there is work put before him; it is harvest time, and the weather is so nice, he thinks, "I'll sleep in; I will take a nap on the roof and enjoy the cool breeze." He is disgraceful; he is acting shamefully.

Sleeping here is a result of laziness; and not need. Obviously, many of us are prone to sleep on that perfect fall or spring day, missing out on the actual perfection of it.

Gary North: *Solomon does not say that sleeping is wrong. What he says is that sleeping late during the days of harvest is wrong. The sleeper has failed to understand the relationship between timing and success. He has assumed that he can rest at his discretion. The Bible says no. People are to work for six days; they are to rest on the seventh (Ex. 20:10).*¹⁸⁰

Koptak: *The contrast between industry and idleness in Proverbs 10:4 is here enriched with a twist: The one who gathers is wise, but the one who sleeps is not called a fool as we would expect; instead, he is a shameful son. Substitutions like this are a kind of association, and here it links folly with disgrace. The picture of harvest in the book of Ruth shows everyone involved in the strenuous work; when the crop is ready, it cannot wait, it must come in. The idea of someone sleeping during this time is not only a symbol of laziness (cf. Prov 10:4) but also of disregard for the concerns of family and village. No wonder the word "fool" is not strong enough!*¹⁸¹

¹⁷⁹ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 26, 2015.

¹⁸⁰ From <http://www.garynorth.com/WisdomAndDominion.pdf> (p.) accessed February 4, 2016.

¹⁸¹ From <http://thirdmill.org/studybible/note.asp/id/45494> accessed February 13, 2016.

For much of your life, you are going to be ruled by an alarm clock; in fact, for some people, this is nearly all of their lives. God still gives you a day or two for rest.

V. 5b reads: ...[but the one who] sleeps during the harvest is a shameful son.

James Rickard on the Key Words of Proverbs 10:5b

James Rickard: Then we have “*but he who sleeps*”, the Niphil (simple passive) of the verb RADHAM, פָּדַר meaning, “to be in deep sleep.” This is more than taking a cat nap or power nap, It is a deep sleep for a long period of time, potentially caused by narcotics, being totally unconscious of his surroundings, and means laziness or slothfulness rather than diligence in doing his job.

“Harvest” is the noun QATSYIR, קִצְוֹר, meaning, “a harvest, or reaping.” It underscores the urgency of his situation and refers to the time of the year set by God when crops have ripened and are harvested. It was a time when hard work was required to ensure sufficient food for the rest of the year, Prov. 6:8; 20:4. It represents the times when we are to be producing the Fruit of the Spirit, Divine good production.

The ones who are asleep, in reversionism, during the time of harvest will have “shame”, (cf. 1 John 2:28) the causative Hiphil of the verb BOSH, שָׁבַח meaning, “caused to be ashamed.” The Hiphil stem conveys the sense of “to put someone to shame, to cause someone shame, or to act shamefully”, Prov 14:35; 19:26; 29:15. This is the son that causes shame back to his parents.

From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

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The phrase *causes shame* or *a son causing shame* is also found in Prov. 17:2 19:26 29:15.

In the less precise translation, I rendered this: *Working hard in the summer is a mark of good character; but sleeping when there is work to be done is shameful.* This plays off the previous verse, indicating that there is a time for work and a time for play *if* the work has been done first.

*The Pulpit Commentary: We may afford to be slack in the winter. Through the long frosts when the ground is like iron, during heavy rains when to poach on the fields is only injurious to the crops, much work is necessarily suspended. But harvest claims all time and all energy. Every man must be at work, fresh hands taken on, and longer hours spent in the field. How preposterous to be sleeping then! There are harvest times in life times when we are called to awake to more than ordinary energy.*¹⁸²

Then the Pulpit Commentary makes two excellent applications: *Youth, though in many respects a seed time, also has some of the characteristics of harvest. It is the summer time when work is pleasant, and when there is little to hinder it. If a man will not work in these bright days, how can he expect to be able to labour when the cramps and agnes of wintry old age seize upon him? It is also the time of a great ingathering, when knowledge must be accumulated for future use. If this harvest season is passed in idleness, it will be impossible to fill the granary of the mind with stores of knowledge in after years. But there are other special opportunities for work. We seem to have come upon the great season of the world's harvest. "The fields are now white." India is open, China and Africa are opening up; and the call is loud for labourers to go forth and gather the precious sheaves into the garner of the Lord. If there may have been some excuse for indolence in the dark ages of tyranny and ignorance, there is none now, when communication is made easy and vast opportunities for service are afforded us.*¹⁸³

¹⁸² *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 10:5.

¹⁸³ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 10:5.

Youth is a time for preparation to become an adult, which requires education, both secular and the inculcation of Bible doctrine.

The other point made by the Pulpit Commentary is, there is a time when we go to other countries for the Lord, and a time when the harvesting is plentiful. Once the various cities in Iraq and Afghanistan began to be made safe, and voting became the norm for those countries, it was time for missionaries to enter in. However, the military, of all places, was resistant to evangelism in those countries, under both Bush and Obama, showing a complete lack of understanding of the most important issues of time (Obama can be forgiven this, being the ideologue that he is, but Bush is a man who knew American history and military history, and yet he took no steps to open these countries up to the Word of God).

Slightly edited; and the Pulpit Commentary goes into much greater detail.

Why Sleeping During the Harvest is Foolish, from the Pulpit Commentary

1. Sleeping during the harvest is foolish because this is the only time for harvest work. *We may afford to be slack in the winter. Through the long frosts when the ground is like iron, during heavy rains when to poach on the fields is only injurious to the crops, much work is necessarily suspended. But harvest claims all time and all energy. Every man must be at work, fresh hands taken on, and longer hours spent in the field. How preposterous to be sleeping then! There are harvest times in life times when we are called to awake to more than ordinary energy.*
2. Sleeping during the harvest is foolish because this will result in the loss of all previous work. *[A]ll the labour of spring and summer, will be wasted if the harvest is to be left to rot in the fields. All this was only intended to prepare the way for the harvest. So there are times when we are called to make use of the long preparatory labours of after years. The barrister begins to plead, the surgeon to practise, the minister to preach. If they are remiss now, their university honours will add to the discredit of failure in real life. The training is all wasted if we neglect to put it to its final use. So the Christian labourer, the missionary, the preacher, the Sunday school teacher, should feel that all their work is to tend to the gathering in of souls for Christ. If they miss that result, the rest is of little good.*
3. If one sleeps during the harvest, then he will have no food stored up for winter. *The harvest is a brief, swift period. It is soon to give place to the chill autumn, and that to the dreary winter. If the fruit is not gathered then it can never be gathered in later days. [The crop will wither on the stalk and be wasted]...The old year's corn will run out, and a great cry for bread will go up from a famished people. Then the folly of ultimate indolence will be felt in slow agony and death. We need all to remember that there is a winter coming. Let the strong man labour in harvest for the winter of growing infirmities in old age; let the prosperous labour in seasons of plenty, that they may have by them fat kine to be devoured in years of scarcity; let the happy make use of their opportunities, that they may be ready for the sorrows of the future. Apply the lesson to national affairs. In times of peace and plenty see that debts are paid off, grievances reformed, and all things made right anti strong in preparation for possible national calamities. Apply it to commercial affairs, so that times of good trade may not lead to extravagance and luxury, but to more thrift. Apply it to spiritual things to the church generally, that in peace and liberty sound principles may be instilled and strong Christian characters built up fit to stand the shock of persecution; to the individual, and see that we gather the bread of life now which shall make us able to withstand the barrenness of the winter of death. If we sleep in this our harvest time, what dread awaking must we look forward to?*

From *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 10:5 (edited).

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Prov. 10:5 [Working hard in the summer is a mark of good character; but sleeping when there is work to be done is shameful.](#)

Peter Pett: The Wise Son Versus the Foolish Son (Proverbs 10:5)

The 'wise son' was spoken of in Prov. 10:1. And one of the things that he does is to take advantage of the seasons in order to harvest products at the right time, so that he obtains the maximum benefit. He plans his time wisely, making the most of the opportunity. On the other hand the foolish son sleeps during harvest time. He is lazy, and the opportunity passes him by. Compare again Prov. 6:6–11.

In other words we should take advantage when times are good, filling our barns, (or making our savings), so that if less prosperous days come on us we have sufficient for our needs. The lazy person does not do this. He prefers to sleep and hope for the best. 'A little slumber, and a little sleep' and poverty and want will creep up on him like a thief (Prov. 6:10–11).

Notice the consequence in each case. The wise son earns the commendation of everyone. His barns are full and he is content, and admired by his neighbours who respect both him, and his parents who reared him. His neighbours nod their heads and say 'they have a wise son'. This continues the theme of Prov. 10:1 where the father's heart was made glad.

In contrast the foolish son can only look at his half empty barns and be filled with shame, and bring shame on his father and mother. All their neighbours look at them and shake their heads, saying secretly to one another under their breaths, 'they should have brought him up properly'.

Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:5.

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Redeeming the Time: V. 5 reads: [\[The one who\] gathers in the summer \[is\] the prudent son; \[but the one who\] sleeps during the harvest is a shameful son.](#) One thing that I have noticed in my life is, God gives many people some time here or there, with the idea, they can use that time to grow spiritually (this might be an illness, a broken leg, time between jobs, time between school, whatever). Some of them do; but many waste the time given them by God.

J. Vernon McGee: My young Christian friend, you need to recognize that God wants to train you and school you. When I was young, I was the pastor in a little church. I wasn't satisfied; I wanted to do more for God than I was doing there. I have a wonderful wife who encouraged me to finish working on my doctor's degree and devote time to studying the Bible. I was redeeming the time; I took advantage of that period. How I thank God for it! After I became very busy pastoring a large church and carrying a radio and conference ministry, someone asked me, "You are so busy all the time, when are you able to do your preparation?" Well, back in a little town in Texas I had five years, and I spent that time studying. And the day came when God enabled me to use that preparation. I would say to any young person today who wants to be used of God: begin to prepare yourself. Remember that [he that gathers in summer is a wise son.](#)¹⁸⁴

Now and again this occurs in the lives of enthusiastic new believers. They have just been saved and they want to jump in, both feet first, into Christian service—even though they know very little about what has just happened to them (salvation). The new believer needs to stop, take stock of his life, and learn the Word of God. If some aspects of service to God presents itself, there is nothing wrong with participating. However, learning the Word of God, learning what has just happened to you, understanding our Lord's sacrifice and God's grace, this is what has to come first.

You may step into a new position at a company, fresh out of college, or maybe as an intern. It is not your time to reorganize the company or to tell them how things could be done better. It is time for you to learn about where

¹⁸⁴ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (Prov. 10); accessed February 5, 2016.

you are and apply the little you have learned to your position. Through faithful and dedicated service, you may at some point rise up in the ranks to set policy.

It is the same for the new believer. No one believes in Jesus Christ and then, the next day, is doing great things for God. Some spiritual growth has to be a part of the picture. Enthusiasm is wonderful; and gratefulness to God is the right response to being saved—yet, you need to find out what all of this means and what is your place in the plan of God. J. Vernon McGee's story is extremely instructive in this.

McGee then adds: *These statements in the Book of Proverbs are tremendous, eternal truths. They are truths not to send you soaring into the heavenly places, but to equip you for the sidewalks of your own town. If they are not working for you, there is nothing wrong with them, but there is something wrong with you.*¹⁸⁵

So that there is no misunderstanding, what you need immediately as a new believer is accurate teaching of the Word of God, and to learn the basic spiritual skills (rebound, resulting in the filling of the Holy Spirit). After that, it is a day-by-day study of the Word of God, so that you learn to think like God thinks.¹⁸⁶ For most people, this is putting yourself under the authority of a well-prepared pastor who teaches verse-by-verse, book by book. In some cases, there is a local church nearby to provide you with your needed teaching; and in a few cases, you may have to get your teaching from a distance (which is not the preferred way¹⁸⁷). See **the List** ([HTML](#)) ([PDF](#)) ([WPD](#)) for doctrinal churches near you.

A half-dozen or so interesting and/or accurate translations followed by the comments of several excellent commentators.

Translations of and Commentaries on Proverbs 10:5

Translations:

Easy English	The wise son harvests crops in summer. The son that sleeps during the harvest is stupid.
Easy-to-Read Version–2002	A smart man gathers the crops at the right time. But if a person sleeps during the time of harvest and does not gather the crops, then he will be shamed.
Easy-to-Read Version–2006	A son who works hard while it is harvest time will be successful, but one who sleeps through the harvest is worthless.
The Living Bible	A wise youth makes hay while the sun shines, but what a shame to see a lad who sleeps away his hour of opportunity.
Translation for Translators	Those who are wise, harvest the crops when they are ripe; it is shameful/disgraceful to sleep and not work during harvest time.
Complete Jewish Bible	A sensible person gathers in summer, but he who sleeps during harvest is an embarrassment.

Commentators:

Barnes: *The son is called upon to enter upon the labors of others, and reap where they have sown. To sleep when the plenteous harvest lies ready for the sickle is the most extreme laziness.*¹⁸⁸

¹⁸⁵ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (Prov. 10); accessed February 5, 2016.

¹⁸⁶ R. B. Thieme, Jr. calls this epistemological rehabilitation.

¹⁸⁷ I have known many people who have tried to grow spiritually by listening to tapes (in the olden days) or to MP3 files, and without the proper mental attitude and willingness to be under the authority of someone who is not anywhere near you is difficult. Sometimes, these people develop weird ideas and doctrines, because there are no other believers in their periphery to tell them, "You are off the mark."

¹⁸⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 10:5.

Translations of and Commentaries on Proverbs 10:5

Clarke: *All the work of the field should be done in the season suitable to it. If summer and harvest be neglected, in vain does a man expect the fruits of autumn.*¹⁸⁹

Gill: *The sum of the proverb is, that, in the time of health and youth, persons should be active and industrious in their several callings and stations, and provide against a time of sickness and old age; and that they should lose no opportunities, neither in a natural nor spiritual way, of doing or receiving good.*¹⁹⁰

Gary North: *This proverb testifies to the existence of rhythms in life. A man must pace himself according to the conditions of the market. No successful distance runner runs equally fast throughout a long race, irrespective of the conditions of the course, the distance remaining, his energy reserves, and the speed of his competitors. Similarly, the farmer must pace himself in terms of the seasons. There are times during the year when the pay-off for hard labor is relatively low. There are times to sit and sharpen scythes, and there are times for working intensely from dawn to dusk, in order to take advantage of the brief period of the harvest. A dull scythe will wait another day in the dead of winter; in due season, the harvest will not. Whatever is not harvested on time will rot.*

North continues: *The imagery of the harvest points to an all-or-nothing situation. It comes once a year. All the work and capital that has been invested in order to produce a crop is “on the line” during the harvest season. The labor theory of value is incorrect. So is every other cost-of-production theory. Just because the labor or capital inputs were valuable at the time of planting in no way guarantees a profitable return on the investment. The unharvested crop is worth only what mulch is worth, no matter how much capital and labor was invested at the planting. The person who indulges himself and rests during the harvest throws away the potential value of the crop. If he sleeps, then he has placed a very high price tag on his slumber—not the value of the capital and labor over time that he invested, which is gone whether he sleeps or not, but the value of the crop. He has calculated foolishly, and he brings shame on his father, who is expected to have instructed him in wisdom.*¹⁹¹

North then draws his conclusion: *Work requires a sense of timing. There is a time to work hard. There is a time to work at a more leisurely pace. In times of harvest, long, hard work is required. He who ignores this will not have success. Each person needs to pace himself according to the season. Time is linear. This outlook is uniquely biblical in origin. The ideas of creation, Fall, and redemption are presented in a linear fashion. This outlook made possible the concept of compound economic growth, but only when coupled with the eschatological optimism of postmillennialism, the view of some seventeenth-century Dutchmen and many seventeenth-century Puritans. Prior to the Puritans, the concept of linear history did not include the concept of permanent expansion.*¹⁹²

Ironside: *The principle abides whether in relation to time or eternity. The hour of opportunity if used profitably indicates wisdom; if neglected tells of present folly and future shame. It is of the utmost importance that one set a proper value on the God-given present; “redeeming the time, because the days are evil” (Ephesians 5:16). Let the laborer in God’s harvest fields heed the word of Proverbs 10:5. Now is the time to gather precious sheaves that will be cause for rejoicing in the day of the soon-coming harvest home. He who sleeps in the present reaping season will suffer shame and loss at the judgment seat of Christ. Paul was an excellent example of the diligent laborer throughout his life of ceaseless activity and concern for a dying world. Demas was one who, charmed by the love of the present world, went off to sleep and left the service for other hands. His shame abides to this day (2Timothy 4:10).*¹⁹³

¹⁸⁹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 10:5.

¹⁹⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:5.

¹⁹¹ From <http://www.garynorth.com/WisdomAndDominion.pdf> (Pp. 102–103) accessed February 4, 2016. As a side note, North continues in this vein, making some very interesting observations, but which did not fully fit into this exegesis.

¹⁹² From <http://www.garynorth.com/WisdomAndDominion.pdf> (p. 104) accessed February 4, 2016. There might be more in this quotation than I need, beginning with time being linear.

¹⁹³ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 10:5.

Translations of and Commentaries on Proverbs 10:5

J. Parker: *He who neglects to gather in summer neglects the bounties of the Lord as well as neglects his own future necessities. The man who sleeps in harvest is pronounced a fool, because he lets his opportunity slip.*¹⁹⁴

Similar Proverbs and Passages:

Prov. 6:6–11 *Go to the ant, O sluggard; consider her ways, and be wise. Without having any chief, officer, or ruler, she prepares her bread in summer and gathers her food in harvest. How long will you lie there, O sluggard? When will you arise from your sleep? A little sleep, a little slumber, a little folding of the hands to rest, and poverty will come upon you like a robber, and want like an armed man.*

Isa. 55:6–7 *"Seek the LORD while He may be found; call upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, that He may have compassion on him, and to our God, for He will abundantly pardon."* (All ESV; capitalized)

The verses quoted above are from *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 10:5.

Chapter Outline

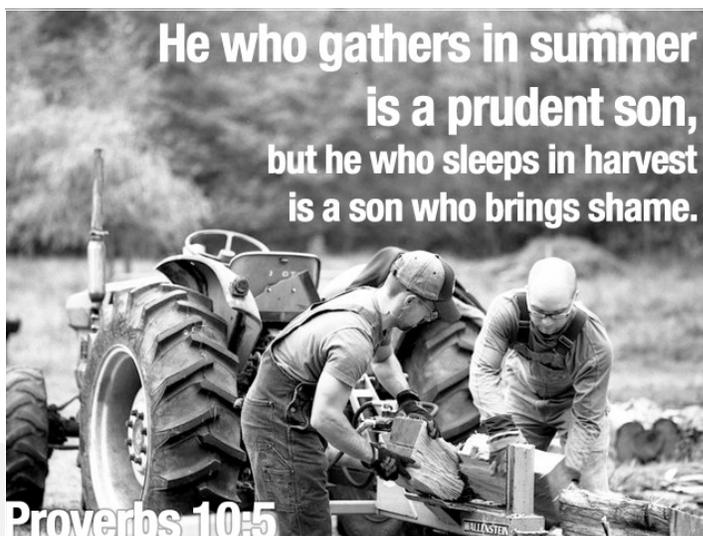
Charts, Graphics and Short Doctrines

Matthew Henry: *The just reproach and blame of those who trifle away these opportunities: He who sleeps, loves his ease, idles away his time, and neglects his work, especially who sleeps in harvest, when he should be laying in for winter, who lets slip the season of furnishing himself with that which he will have occasion for, is a son that causes shame; for he is a foolish son; he prepares shame for himself when winter comes, and reflects shame upon all his friends. He who gets knowledge and wisdom in the days of his youth gathers in summer, and he will have the comfort and credit of his industry; but he who idles away the days of his youth will bear the shame of his indolence when he is old.*¹⁹⁵

Proverbs 10:5 (ESV) Graphic; from [Mark My Les](#); accessed February 9, 2016.

There is a spiritual aspect to this work required of us. The Preacher's Complete Homiletical Commentary: *Consider how much you have to accomplish. The salvation of the soul is a great—an arduous concern. Religion is a race, and you must run; it is a warfare, and you must fight. The blessings of the gospel are free, but they are to be sought, and gained.*¹⁹⁶

Prov. 10:4–5 *He who works with a lazy hand becomes poor, but the hand of the hard worker makes him rich. He who gathers in summer is a prudent son; he who sleeps in harvest is a son who causes shame.* (ESV)



¹⁹⁴ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:5.

¹⁹⁵ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 10:5.

¹⁹⁶ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:5.

Laziness and Television, by *Today in the Word*

A recent Nielsen study revealed that the average American watches four hours and 49 minutes of television per day. That's 20 percent more than a decade ago. In an average American household, someone is watching TV eight hours and 21 minutes of every day. In 1991, that number was only one hour and 50 minutes. Experts attribute this increase to expanded television programming, competing leisure options, and varying economic conditions.

Perhaps they should also consider laziness and an addiction to entertainment as contributing factors! By contrast, both the book of Proverbs and common sense recommend diligence and hard work as essential elements of successful stewardship. Good stewards understand that they are stewards, not owners. All the resources they manage belong to the Lord. Good stewards further understand that their ability to acquire and manage these resources also comes from the Lord. Whether in terms of external factors such as money and material goods, or in terms of internal factors such as abilities and effort, we have no reason for pride. Good stewards give all the glory to God.

This is not an excuse for not working diligently (cf. Eph. 4:28). Believers do not “put it on cruise control” and call it “trusting the Lord to provide.” God’s will is for us to be diligent and hard-working with the responsibilities He’s given us, including those related to wage-earning and finances. This is clear in today’s reading. These two proverbs are built around contrast. In verse 4, the contrast is about results—laziness leads to poverty, but diligence leads to wealth. In verse 5, the contrast is about character—hard work indicates wisdom, whereas slothfulness indicates foolishness.

Proverbs are general truths or principles. They are not promises, certainties, or explanations for all situations. For example, there are causes for poverty other than laziness. Even so, the principle that one reaps what one sows in terms of diligence versus laziness is confirmed many times in Proverbs (see 14:23; 24:30–34; and 28:19).

Apply the Word - Throughout Proverbs, hard work and diligence are associated with wisdom, understanding, and humility; while laziness or slothfulness are associated with foolishness, ignorance, and pride. The diligent get it done—the lazy are empty talkers. Or in modern terms, the hard workers walk the walk, while others are merely couch potatoes. This makes biblical stewardship a countercultural idea. Others might be obsessed with entertainment and pleasure, but Christians strive to please God.

From http://www.preceptaustin.org/proverbs_illustrations.htm#10 accessed February 13, 2016.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

In every generation, there are tasks in the spiritual realm to be done. Sometimes, these could be quite time consuming, as the many, many generations which copied the manuscripts by hand for the next generation. Sometimes we go to a nation and evangelize them, and sometimes, we return to that same place in the next generation, if the gospel has been lost to them.

We began this verse with the observation that *timing is everything*. In life, you have an expiration date. If you have a wife and children, they are aging right along with you. You need to have the proper focus in life and do the right things at the right time for things to work out. Work is obviously important in order to raise a family, as Paul said, a man who neglects his family is worse than an infidel. So their needs must be seen to, with the understanding that, at some point, you will no longer be able to work 8 or 10 or 12 hours a day. Therefore, you need to look ahead in life and prepare for that. Joseph, when facing 7 prosperous years followed by 7 lean years, prepared for those 7 lean years by laying aside grain in massive grain silos. You will have 20–30 years where you are able to work enthusiastically full time. At some point, you will need to slow down. During that time, you need to concern yourselves with the care and feeding of your family, both in the near and far future.

However, because your wife and children have expiration dates as well, you must see to more than their physical needs. You must plan for more than retirement (or semi-retirement) funds for your family. You need to see to the emotional needs of your wife, the spiritual needs of your family, etc. This is a day-by-day process. As the husband, you are the spiritual leader and you must assume that position.

You cannot neglect your children for two or three years, and suddenly slip back into the family thing. You cannot neglect your wife for a few months, and then interact with her as if nothing has happened.

Planning for the future, working hard today in the day of prosperity in order to be ready for the lean years, and properly guiding your family are normal things that a husband must do—and none of this discounts what may happen in your future. Pre-planning does not suggest that you distrust God. When Joseph planned for 7 future lean years in Egypt, that was him trusting in God.

James Rickard: *This is the first of thirteen verses in this chapter that contrast the speech of the wise or righteous and the wicked or foolish, vs. 8, 10-14, 18-21, 31–32.*¹⁹⁷

Blessings to a head of a righteous [one] and a mouth of malevolent ones covers violence.	Proverbs 10:6	Blessings [of the Lord] [are] for the head of a righteous [man], but the mouth of criminals conceals [their] violence.
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Blessings from God will be upon the righteous man, while the criminal conceals the wrongdoing they have done.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Blessings to a head of a righteous [one] and a mouth of malevolent ones covers violence.
Revised Douay-Rheims	The blessing <u>of the Lord</u> is upon the head of the just: but iniquity covers the mouth of the wicked.
Plain English Aramaic Bible	Blessing will be upon the head of the righteous and the mouth of the evil will conceal evil.
Peshitta (Syriac)	Blessings are upon the head of the righteous; but iniquity covers the mouth of the wicked.
Septuagint (Greek)	The blessing <u>of the Lord</u> is upon the head of the just, but <u>untimely grief</u> shall cover the mouth of the ungodly.

Significant differences: Both the Latin and Greek modify *blessings* with *of the Lord*. According the Gill,¹⁹⁸ the Arabic versions are the same.

The Greek has *untimely grief* in the second phrase, which does not match *violence* in the Hebrew. If you read carefully, you will see there is a problem determining the subject and object in the second phrase.

Limited Vocabulary Translations:

Bible in Basic English	Blessings are on the head of the upright, but the face of sinners will be covered with sorrow.
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¹⁹⁷ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

¹⁹⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:6.

Easy English	God gives wonderful things to the good man. Whatever the evil man speaks causes trouble.
Easy-to-Read Version–2002	People ask God to bless a good person. Evil people might say those good things, but their words only hide the bad things they are planning.
Easy-to-Read Version–2006	People say good things about those who live right, but the words of the wicked only hide their violent plans.
God's Word™	Blessings cover the head of a righteous person, but violence covers the mouths of wicked people.
Good News Bible (TEV) <i>The Message</i>	Good people will receive blessings. The words of the wicked hide a violent nature. Blessings accrue on a good and honest life, but the mouth of the wicked is a dark cave of abuse.
NIRV	Blessings are like crowns on the heads of those who do right. But the trouble caused by what sinners say destroys them.

Thought-for-thought translations; paraphrases:

Common English Bible	Everyone praises good people, but evil hides behind the words of the wicked.
The Living Bible	The good man is covered with blessings from head to foot, but an evil man inwardly curses his luck [literally, “but the mouth of the wicked conceals violence.”].
New Berkeley Version	Blessings are upon the head of the righteous [A singular noun. “Wicked” is plural. The righteous are in the minority.], but the mouth of the wicked conceals violence.
New Century Version	Good people will have rich blessings, but the wicked will be overwhelmed by violence.
New Life Version	Good things are given to those who are right with God, but the mouth of the sinful hides trouble.
New Living Translation	The godly are showered with blessings; the words of the wicked conceal violent intentions.

Partially literal and partially paraphrased translations:

American English Bible	Jehovah sends blessing to the heads of the righteous, and mourning to the mouths of the wicked.
Beck's American Translation	Blessings are on a righteous person's head, but the mouth of the wicked uncovers [or, covers] violence.
International Standard V	<i>The Righteous and Wicked Compared</i> Blessings come [The Heb. lacks <i>come</i>] upon the head of the righteous, but the words [Lit. <i>mouth</i>] of the wicked conceal violence.
New Advent (Knox) Bible	Shines the Lord's favour on the just man's head; the sinner's lips are silenced by his own ill-doing.
Translation for Translators	Righteous people will be blessed <i>by God</i> ; <i>the nice things</i> that wicked people say [MTY] <i>sometimes</i> conceals the fact that they <i>are planning to act violently</i> .

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	Blessings crown the righteous head, Shame clothes the face of crime.
God's Truth (Tyndale)	Loving and favorable is the face of the righteous, but the forehead of the ungodly is past shame, and presumptuous.
NIV, ©2011	Blessings crown the head of the righteous, but violence overwhelms the mouth of the wicked [Or <i>righteous</i> , / <i>but the mouth of the wicked conceals violence</i>].

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Blessings on the head of the upright man! Violence silences the cry of the wicked.
New American Bible (2002)	Blessings are for the head of the just, but a rod for the back of the fool.
New American Bible (2011)	Blessings are for the head of the just; but the mouth of the wicked conceals violence. This saying, like several others in the chapter, plays on the different senses of the verb “to cover.” As in English, “to cover” can mean to fill (as in Is 60:2) and to conceal (as in Jb 16:18). Colon B can be read either “violence fills the mouth (= head) of the wicked” or “the mouth of the wicked conceals violence.” The ambiguity is intentional; the proverb is meant to be read both ways.
New Jerusalem Bible	Blessings are on the head of the upright, but the mouth of the godless is a cover for violence.
Revised English Bible	Blessings are showered on the righteous; the speech of the wicked conceals violence.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Blessings are for the head of the righteous, but the speech of the wicked is a cover for violence.
exeGesés companion Bible	Blessings are on the head of the just; and violence covers the mouth of the wicked.
JPS (Tanakh—1985)	Blessings light upon the head of the righteous, But lawlessness covers the mouth of the wicked.
Judaica Press Complete T.	Blessings <i>shall come</i> upon the head of a righteous man, but violence shall cover the mouth of the wicked.
Orthodox Jewish Bible	Brakhot are upon the head of the tzaddik, but chamas covereth the peh (mouth) of the resha'im.
<i>The Scriptures</i> 1998	Blessings are on the head of the righteous, But violence covers the mouth of the wrong.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Blessings are on the head of the righteous [the upright, those in right standing with God], But the mouth of the wicked conceals violence.
The Expanded Bible	·Good [Righteous] people will have rich blessings, but the mouth of the wicked ·will be overwhelmed by [or conceals] violence.
Kretzmann's Commentary	Blessings are upon the head of the just, as a merciful reward of God's bounty and in acknowledgment of his righteous conduct in life; but violence covereth the mouth of the wicked; although he hides the violence of his heart by keeping silence, he cannot escape its curse; the fact that he covers in himself ruin for others turns the blessing away from him.
NET Bible®	Blessings are on the head of the righteous, but the speech of the wicked conceals [Heb “covers.” Behind the speech of the wicked is aggressive violence (W. McKane, Proverbs [OTL], 422)] violence.
The Voice	Blessings come to those who do what is right, but words spoken by the wicked cover up violent schemes.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Blessings wreathe the head of the righteous, Yet violence is covering over the mouth of the wicked."
Context Group Version	Esteem { pl } is on the head of the vindicated; But violence covers the mouth of the wicked.

Emphasized Bible	Blessings, are for the head of the righteous man, but, the mouth of the lawless, covereth up wrong.
English Standard Version	Blessings are on the head of the righteous, but the mouth of the wicked conceals violence.
Green’s Literal Translation Modern English Version	Blessings <i>are</i> on the head of the just, but violence covers the mouth of the wicked.
NASB	Blessings are on the head of the just, but violence covers the mouth of the wicked.
Young’s Updated LT	Blessings are on the head of the righteous, But the mouth of the wicked conceals violence.
Young’s Updated LT	Blessings are for the head of the righteous, And the mouth of the wicked cover does violence.

The gist of this passage: Blessings come to the righteous one, while the wicked cover up their own violence.

Proverbs 10:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
b ^o rākāh (הַכֶּרֶב) [pronounced <i>braw-KAW</i>]	<i>blessing, benediction, invocation of good; extremely fortunate and happy; a gift, a present; peace, prosperity</i>	feminine plural noun	Strong’s #1293 BDB #139
<p>The NET Bible: <i>The word “blessings” has the sense of gifts, enrichments, that is, the rewards or the results of being righteous. The blessings come either from the people the righteous deal with, or from God. CEV understands the blessings as praise for good behavior (“Everyone praises good people”).</i>¹⁹⁹</p> <p>James Rickard: <i>“Blessings” is the noun BERAKAH (berachah) הַכֶּרֶב that means, “blessings” from God or other people or things. It also denotes a peace treaty, or capitulation in 2Kings 18:31; Isa 36:16. This is where R.B. Thieme Jr. got the name for his church, Berachah Church, although focusing on the “grace” component of this word.</i>²⁰⁰</p> <p>The Greek, Latin and Arabic translations all add <i>off the Lord</i>.²⁰¹</p>			
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong’s # BDB #510
rōsh (שׂאֵר אוֹ שֹׂאֵר) [pronounced <i>rohsh</i>]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum</i>	masculine singular construct	Strong’s #7218 BDB #910
tsaddīq (קִדְּוָצ) [pronounced <i>tsahd-DEEK</i>]	<i>just, righteous, justified, vindicated; absolute or perfect righteousness [if applied to God]</i>	adjective, often used as a substantive	Strong’s #6662 BDB #843
<p>I believe that this is the first repeated word in Prov. 10.</p>			

¹⁹⁹ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 26, 2015.

²⁰⁰ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

²⁰¹ Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, Prov. 10:6.

Translation: Blessings [from the Lord] [are] for the head of a righteous [man],... Blessings are upon the righteous man. The person who has placed his faith in the Revealed God; and then the person who has grown spiritually after salvation will enjoy blessing in his life.

Gary North: *When we see the word “blessing” or “blessed,” we are often dealing with a beatitude. There are numerous beatitudes in the Book of Proverbs (They are: 3:13, 18, 33; 5:18; 8:32, 34; 11:26; 14:21; 16:20; 20:7; 22:9; 24:25; 28:14, 20; 29:18).*²⁰²

God blesses the person who has believed in Him and the person who experiences spiritual growth after salvation.

Gill: *All covenant blessings, spiritual ones, such as are blessings indeed, solid and substantial, irreversible, and forever; particularly a justifying righteousness, from whence they are denominated just; pardon of sin, peace of soul, every sanctifying grace, the blessing of adoption, and a right to eternal life: these being said to be on the “head” of them [who are righteous].*²⁰³

Proverbs 10:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
peh (פֶּה) [pronounced <i>peh</i>]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
The NET Bible: <i>Heb “the mouth.” The term פֶּה (peh, “mouth”) functions as a metonymy of cause for speech.</i> ²⁰⁴			
r ^e shā'îym (רַשְׁעִיִּים) [pronounced <i>r^e-shaw-GEEM</i>]	<i>malevolent ones, lawless ones, criminals, the corrupt; wicked, wicked ones</i>	masculine plural adjective (here, it acts like a noun)	Strong's #7563 BDB #957
kâçâh (כֹּסֵף) [pronounced <i>kaw-SAWH</i>]	<i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>	3 rd person masculine singular, Piel imperfect	Strong's #3680 BDB #491
châmâç (חַמָּץ) [pronounced <i>khaw-MAWS</i>]	<i>violence, wrong, cruelty, oppression; that which is gained by violence and wrongdoing</i>	masculine singular noun	Strong's #2555 BDB #329

The NET Bible: *The syntax of this line is ambiguous. The translation takes “the mouth of the wicked” as the nominative subject and “violence” as the accusative direct object; however, the subject might be “violence,” hence: “violence covers the mouth of the wicked” (cf. KJV, ASV, NIV).*²⁰⁵

The Geneva Bible: *When their wickedness is discovered, they will be as dumb and not know what to say.*²⁰⁶

²⁰² From <http://www.garynorth.com/WisdomAndDominion.pdf> (p. 106) accessed February 4, 2016. This list comes from Gary Brady.

²⁰³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:6.

²⁰⁴ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 26, 2015.

²⁰⁵ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 26, 2015.

²⁰⁶ From *The Geneva Study Bible* accessed December 25, 2015.

Translation: ...but the mouth of criminals conceals [their] violence. Criminals lie about their misdeeds; they cover over the evil which they have done.

We are warned about the criminals or violent ones in Prov. 3:31–32 **Do not envy a man of violence and do not choose any of his ways, for the devious person is an abomination to the LORD, but the upright are in his confidence.** Also, in Prov. 4:16–17 **For they cannot sleep unless they have done wrong; they are robbed of sleep unless they have made someone stumble. For they eat the bread of wickedness and drink the wine of violence.** When it suits their purposes, they lie about their violent acts.

As per the NET Bible note above, there is some disagreement about this translation, but I think it is the one with the easiest explanation.

Some Islamic organizations like ISIS will **tout** their **evil deeds**; and yet, other Islamic organizations will **deny** that Islam has done any of this. They will even **deny** the Holocaust occurred and hold **conferences** on this topic. Their evil religion actually **encourages them to lie** to the infidel.

Or, there is the example of Judas in the Bible, who talked about caring for the poor, but his intention was to get more money into the treasury bag, which he controlled (John 12:6). So he hid his evil intentions.

V. 6b reads: ...but the mouth of criminals conceals [their] violence. There are many translations which switch the subject and object around, to get *violence covers the mouths of the wicked*. I am not sure how much sense that translations makes.

Barnes grappled with this, and explained the passage in this way: *The meaning is perhaps, the violence which the wicked has done is as a bandage over his mouth, reducing him to a silence and shame, like that of the leper Lev. 13:45; Micah 3:7 or the condemned criminal Esther 7:8, whose "face is covered."*²⁰⁷ When he begins with the words *the meaning is perhaps*, you know that he is struggling. The problem is, the KJV began with this translation, which means that a dozen or two modern translations follow their lead.

On the other hand, there is a reason that the KJV went that route (generally speaking, the translators of the KJV were not arbitrary). The parallelism is better preserved if blessings cover the head of the righteous and violence covers the face (lit., *mouth*) of the wicked.

Explaining, *Violence covers the mouth of the wicked* (Various Commentators)

As Keil and Delitzsch explain: *If we understand, with Ewald, Bertheau, Elster, Zöckler, and others, the two lines after Prov. 10:11, Prov. 19:28, cf. Prov. 10:18 : the mouth of the wicked covers (hides under a mask) violence, inasmuch as he speaks words of blessing while thoughts of malediction lurk behind them (Psalm 62:5), then we renounce the sharpness of the contrast.*²⁰⁸ The last phrase meaning, we lose the exact parallelism of this verse.

Gill does a better job of explaining this second phrase, with *violence* as the subject: *[E]ither his violent dealings are open and manifest, and are a scandal to him, as well as entail a curse on him; or rather the fruit and effect of his violence and oppression, the punishment due thereunto, is so righteously inflicted on him, that his mouth is stopped, and he has not one word to say against the just judgments of God upon him.*²⁰⁹

Gill also offers an explanation for the other approach: *Some render the words, "the mouth of the wicked covers violence"; palliates and excuses it, and calls it by another name; or hides and conceals that which is in the heart, and does not utter it.*²¹⁰

²⁰⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 10:6.

²⁰⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 10:6.

²⁰⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:6.

²¹⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:6 (slightly edited).

Explaining, *Violence covers the mouth of the wicked* (Various Commentators)

Keil and Delitzsch explain it like this: *[T]he deeds of violence that have gone forth from them are given back to them in curses and maledictions, so that going back they stop, as it were, their mouth, they bring them to silence.*²¹¹

Thomas Coke: *That is, "The curses, imprecations, and other violence which the wicked vomit forth, shall redound upon their own mouth, and shall overwhelm them with all confusion."...Schultens. Houbigant renders it, *Contempt shall cover the face of the wicked.**²¹²

From this approach, the parallelism is clear, but it is much more difficult to explain.

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The punishment for his deeds (or the natural results of committing those vile acts) would not always shut the recalcitrant's mouth. It is not unusual for those who commit such acts to brag about them after the fact. However, when faced with the law, obviously, such self-aggrandizing braying would stop.

V. 6 reads: *Blessings from God will be upon the righteous man, while the criminal conceals the wrongdoing they have done.* J. Vernon McGee says that this proverb reminds him of Samuel and Saul.²¹³

Bear in mind that there is some question about the translation of the second phrase. Explanations for it will be separated into two groups.

Translations of and Commentaries on Proverbs 10:6

Translations:

Bible in Basic English	Blessings are on the head of the upright, but the face of sinners will be covered with sorrow.
Easy-to-Read Version—2002	People ask God to bless a good person. Evil people might say those good things, but their words only hide the bad things they are planning.
Easy-to-Read Version—2006	People say good things about those who live right, but the words of the wicked only hide their violent plans.
NIRV	Blessings are like crowns on the heads of those who do right. But the trouble caused by what sinners say destroys them.
International Standard V	<i>The Righteous and Wicked Compared</i> Blessings come [The Heb. lacks <i>come</i>] upon the head of the righteous, but the words [Lit. <i>mouth</i>] of the wicked conceal violence.
Ferrar-Fenton Bible God's Truth (Tyndale)	Blessings crown the righteous head, Shame clothes the face of crime. Loving and favorable is the face of the righteous, but the forehead of the ungodly is past shame, and presumptuous.
Complete Jewish Bible	Blessings are for the head of the righteous, but the speech of the wicked is a cover for violence.

Commentators: (where *violence* is the subject of the second phrase = *Violence covers the mouth of the wicked*)

Clarke (understanding *violence* to be the subject in the second phrase): *As blessings shall be on the head of the just, so the violence of the wicked shall cover their face with shame and confusion. Their own violent dealings shall be visited upon them.*²¹⁴

²¹¹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 10:6.

²¹² From <http://www.studylight.org/commentaries/tcc/view.cgi?bk=19&ch=10> accessed February 8, 2016.

²¹³ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (Prov. 10); accessed February 5, 2016.

²¹⁴ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 10:6.

Translations of and Commentaries on Proverbs 10:6

Matthew Henry: *The head of the just crowned with blessings, with the blessings both of God and man. [A] Variety of blessings, [an] abundance of blessings, shall descend from above, and visibly abide on the head of good men, real blessings...Blessings shall be on their head as a coronet to adorn and dignify them and as a helmet to protect and secure them. The mouth of the wicked covered with violence. Their mouths shall be stopped with shame for the violence which they have done; they shall not have a word to say in excuse for themselves (Job 5:16); their breath shall be stopped with the violence that shall be done to them, when their violent dealings shall return on their heads.*

The Cambridge Bible: *[T]he violence of the wicked man himself covers his mouth—he never opens it without pouring forth violence.*²¹⁵

Gary North: *The righteous man controls his tongue; the unrighteous man does not. It eventually reveals what he is. The righteous man can be identified, this proverb tells us. He is known by the blessings on his head.*²¹⁶

North continues: *Why should we regard it as odd that the rival cause-and-effect principles, righteousness vs. unrighteousness, should produce visibly different results? In the short run, evil men can be blessed externally, as a prelude to their destruction (Deut. 8:11–20). In the short run, righteous men can experience poverty and external cursings (Job). In the long run, and in the aggregate (society as such), unrighteousness produces destruction (Deut. 28:15–68) and righteousness produces visible blessings (Deut. 28:1–14).*²¹⁷

Trapp: *Blessings are upon the head [of the righteous] Plentifully and conspicuously; they shall abound with blessings...But violence covers the mouth of the wicked. They shall be certainly shamed, condemned, executed, as Haman, whose face they covered, {Esther 7:8} and shortly after strangled.*²¹⁸

Commentators: (where *violence* is the object of the second phrase = **the mouth of criminals conceals [their] violence**)

Kukis: Criminals lie about their misdeeds; they cover over the evil which they have done.

Gary Everett: *A righteous man lives life and experiences much blessing, but this is not so for an evil man, for he is always having problems and cursing under his breath.*²¹⁹

The Cambridge Bible: *[I]nstead of the blessings which all men pour upon the head of the just, the mouth of the wicked they cover with violence, with reproaches, and it may be with blows (Acts 23:2)...The idea of covering the mouth as a sign of condemnation is farfetched, and it is not borne out by the passages cited in support of it (Esther 7:8 Lev. 13:45 Ezek. 24:17 Micah 3:7), in all of which it is the “lip” or the “face,” and not the “mouth” which is covered.*²²⁰

²¹⁵ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Prov. 10:6.

²¹⁶ From <http://www.garynorth.com/WisdomAndDominion.pdf> (p. 108) accessed February 4, 2016.

²¹⁷ From <http://www.garynorth.com/WisdomAndDominion.pdf> (pp. 108–109) accessed February 4, 2016.

²¹⁸ John Trapp *A Commentary on the Old and New Testaments*; Edited by: W. Webster and Hugh Martin; e-sword, Prov. 10:6 (slightly edited).

²¹⁹ Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Prov. 10:6.

²²⁰ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Prov. 10:6.

Translations of and Commentaries on Proverbs 10:6

The Preacher's Complete Homiletical Commentary: *When a righteous man opens his mouth, it is as if the cover was removed from a pure, clear well of water. He has no evil intentions to conceal: his words are an index to his heart. By them men may read his thoughts with the same ease as they can see what is at the bottom of a clear spring of water. There is medicinal virtue in them—they heal as well as refresh the spirits of men. What a well of life have the words of Christ been for centuries to millions of the human race. But a wicked man cannot let all the thoughts of his heart be laid open to the light of day. His “mouth conceals injury”...He has plans which are not devised for the good of his fellow-creatures, and he must use his words not to reveal, but to hide what is in his mind. And if he lets his tongue loose, and permits his thoughts to flow out into words, they do not bless his hearers, but are like a poisonous stream, carrying moral death wherever they flow.*²²¹

James Rickard: *[W]hat we have here is operation “cover up”, where the evil or wicked person covers up with their speech of flattery, boastfulness and self-aggrandizing, the cruel and violent things they think or do. So we see the arrogant, boisterous and boastful individual here as they conceal their true thoughts and intentions.*²²²

Commentators: (on Prov. 10:6)

Peter Pett: *This proverb is illustrated in Prov. 1:9–19. The righteous, who listen to their godly fathers and mothers, will receive a floral wreath on their heads, symbolic of joy and happiness (Prov. 1:9; compare Prov. 4:9). They will be showered with blessings. They will receive abundant life (Prov. 3:16–18; Prov. 8:35; Prov. 9:6; compare Prov. 1:33; Prov. 3:35).*

Pett continues with the second half of the verse: *In contrast the mouth of the unrighteous is filled with talk of violence (Prov. 1:11–14). Their evil intentions overwhelm their mouths. They reveal what they are by what they say. And so with perverted heart they devise evil, which comes out in their continually sowing discord (Prov. 6:14; Prov. 6:19). But their violence will rebound upon them (Prov. 1:18–19).*²²³

Parallel proverbs and similar passages:

Prov. 3:33–34 **The LORD's curse is on the house of the wicked, but He blesses the dwelling of the righteous. Toward the scornors he is scornful, but to the humble [= grace oriented] He gives favor.** (ESV; capitalized)

Prov. 28:20 **A faithful man will abound with blessings, but whoever hastens to be rich will not go unpunished.**

Deut. 28:2 **And all these blessings shall come upon you and overtake you, if you obey the voice of the LORD your God.**

2Tim. 1:16–18 **May the Lord grant mercy to the household of Onesiphorus, for he often refreshed me and was not ashamed of my chains, but when he arrived in Rome he searched for me earnestly and found me—may the Lord grant him to find mercy from the Lord on that Day!—and you well know all the service he rendered at Ephesus.**

Quite obviously, this is a moderately difficult verse, simply because it can be read in two ways.

Chapter Outline

Charts, Graphics and Short Doctrines

Gary North makes the observation: *There is a tendency for Christian pietists to recoil in horror to the idea that righteous behavior produces visible blessings. Pietists resent the biblical teaching that righteousness produces long-term affluence and power, and that ethical rebellion produces long-term poverty and weakness. They see widespread visible blessings of God as either random or else as a prelude to God's coming judgment.*²²⁴

²²¹ The Preacher's Complete Homiletical Commentary; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:6–7.

²²² From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

²²³ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:6.

²²⁴ From <http://www.garynorth.com/WisdomAndDominion.pdf> (p. 109) accessed February 4, 2016.

God knows how to bless and He knows how to curse. Not every believer is going to be given Donald Trump riches (obviously, most believers will not be blessed in that way). But if you are a growing believer, not only will be blessed, but you will know that you are blessed and you will appreciate the ways in which God has blessed you.

Then North draws a conclusion: *The undisciplined tongue tends toward violence. A righteous person must exercise discipline over what he says. This is another application of the general theme in Proverbs: wisdom vs. foolishness. There are two covenantal paths. One is righteous. The other is not. One leads toward dominion. The other leads toward death. Each path is visible. Each has visible consequences.*²²⁵

Keil and Delitzsch: *[A]s Prov. 10:6 says how it goes with the righteous and the wicked in this life, so this verse tells how it fares with them after death: The memory of the righteous remains in blessings, And the name of the godless rots.*²²⁶

William Arthur writes a good introduction to this verse: *So far as this world is concerned, every one of us will soon cease to be a man, and be no more than a memory. Every man leaves behind him some kind of a memory; and it depends entirely on what the man has been as to what the memory shall be. There are memories that do rot; those that dwell on them, and take a delight in them, are poisoned by the contact, and all whose feelings are healthy and pure keep at a distance, and feel as if in the presence of something that was corrupt and evil. But however short life may be, it is long enough for a man to do something that will leave a memory in the world which, when he is gone, shall be a blessing to other men.*²²⁷

A memory of the righteous [one] [is] for a blessing and a name of malevolent ones will rot.

Proverbs
10:7

The memory of a righteous [man] [is] a blessing, but the name of criminals rots [away].

Remembering a righteous person is a blessing, but the name of criminals are a stain.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	A memory of the righteous [one] [is] for a blessing and a name of malevolent ones will rot.
Revised Douay-Rheims Plain English Aramaic Bible	The memory of the just is with praises: and the name of the wicked shall rot. The memory of the righteous is for a blessing and the name of the evil will be <u>extinguished</u> .
Peshitta (Syriac)	The memory of the just is a blessing; but the heir of the wicked shall <u>be extinct</u> .
Septuagint (Greek)	The memory of the just is praised, but the name of the ungodly man is <u>extinguished</u> .

Significant differences: Sometimes, the word *praises* can stand in for *blessings*, which is what we apparently have in the English translation from the Latin.

In the second phrase, *extinguished* or *be extinct* are phrases similar to *rot*, but they are not exactly the same thing.

Limited Vocabulary Translations:

²²⁵ From <http://www.garynorth.com/WisdomAndDominion.pdf> (p. 110) accessed February 4, 2016.

²²⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 10:7.

²²⁷ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:7.

Bible in Basic English	The memory of the upright is a blessing, but the name of the evil-doer will be turned to dust.
Easy English	With joy we remember the good man. We forget the evil man.
Easy-to-Read Version–2002	Good people leave good memories. But evil people will soon be forgotten.
Easy-to-Read Version–2006	Good people leave memories that bless us, but the wicked are soon forgotten.
Good News Bible (TEV)	Good people will be remembered as a blessing, but the wicked will soon be forgotten.
<i>The Message</i>	A good and honest life is a blessed memorial; a wicked life leaves a rotten stench.
Names of God Bible	The name of a righteous person remains blessed, but the names of wicked people will rot away.
NIRV	The names of those who do right are used in blessings. But the names of those who do wrong will rot.
New Simplified Bible	The memory of the righteous is blessed. The name of the wicked will waste away.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Good people are remembered long after they are gone, but the wicked are soon forgotten.
The Living Bible	We all have happy memories of good men gone to their reward, but the names of wicked men stink after them.
New Berkeley Version	The memory of the righteous continues a blessing, but the name of the wicked shall not.
New Century Version	Good people will be remembered as a blessing, but evil people will soon be forgotten.
New Life Version	Those who are right with God are remembered with honor, but the name of the sinful will waste away.
New Living Translation	We have happy memories of the godly, but the name of a wicked person rots away.

Partially literal and partially paraphrased translations:

American English Bible	The righteous are remembered and commended; while the names of the irreverent will perish.
Beck's American Translation	The memory of the righteous is blessed, but the name of the wicked will rot away.
International Standard V	The reputation [Lit. <i>memorial</i>] of the righteous leads to blessing, but the name of the wicked will rot.
New Advent (Knox) Bible	When blessings are given, the just are remembered still; it is the sinner's name that rusts.
Today's NIV	The name of the righteous is used in blessings, but the name of the wicked will rot. Ps 112:6 Job 18:17 Ps 109:13 9:6
Translation for Translators	After righteous people <i>die</i> , other people are blessed as they remember <i>what those people did before they died</i> ; but we will soon forget wicked people [MTY] after they die.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	The memory of the Good is blest, The fame of Bad will rot !
God's Truth (Tyndale)	The memorial of the just shall have a good report, but the name of the ungodly shall stink.
Jubilee Bible 2000	The memory of the just is blessed, but the name of the wicked shall stink.

Lexham English Bible The memory of righteousness [is] like a blessing, but the name of the wicked will rot.

NIV – UK The name of the righteous is used in blessings [See Gen. 48:20.],
but the
name of
t h e
w i c k e d
will rot.

Proverbs 10:7 (NIV) Graphic; from HeartLight.org; accessed February 9, 2016.²²⁸

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The righteous
w i l l b e
remembered
with blessings,
the name of the
wicked will rot
away.

New American Bible (2011) The memory of
the just serves as blessing,
but the name of the wicked will rot. The name of the righteous continues to be used
after their death in blessings such as “May you be as blessed as Abraham,” but the
wicked, being enemies of God, do not live on in anyone’s memory. Their names rot
with their bodies.

New Jerusalem Bible The upright is remembered with blessings, the name of the wicked rots away.
Revised English Bible The righteous are remembered in blessings; the name of the wicked falls into
decay.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible The memory of the righteous will be for a blessing, but the reputation of the wicked
will rot.

exeGesés companion Bible The memorial of the just is for blessings;
and the name of the wicked rots.

JPS (Tanakh—1985) The name of the righteous is invoked in blessing,
But the fame of the wicked rots.

Judaica Press Complete T. The mention of a righteous man is for a blessing, but the name of the wicked shall
rot.

Orthodox Jewish Bible The memory of the tzaddik is as bracha, but the shem resha'im shall rot.
The Scriptures 1998 The remembrance of the righteous is blessed, But the name of the wrong ones rot.

Expanded/Embellished Bibles:

The Amplified Bible The memory [In Jewish tradition, “memory” is not just a recollection but implies
speaking of the one remembered.] of the righteous [person] is a [source of]
blessing,
But the name of the wicked will [be forgotten and] rot [like a corpse].



²²⁸ The slightly different translations may be the result of a revision by NIV or I may have made a mistake.

The Expanded Bible	·Good [Righteous] people will be remembered as a blessing, but the name of evil people will soon ·be forgotten [·rot].
Kretzmann's Commentary	The memory of the Just is blessed, he is spoken of with esteem, mentioned with praise after his death; but the name of the wicked shall rot, the figure pointing to the disgust and loathing which the mention of his name will excite in all men after his death.
NET Bible®	The memory of the righteous is a blessing, but the reputation of the wicked will rot [The editors of BHS suggest a reading "will be cursed" to make a better parallelism, but the reading of the MT is more striking as a metaphor.] [To say the wicked's name will rot means that the name will be obliterated from memory (Exod 17:14; Deut 25:19), leaving only a bad memory for a while.].
The Voice	The memory of one who lived with integrity brings joy, but the legacy of a wrongdoer will rot away.

Literal, almost word-for-word, renderings:

Concordant Literal Version	The memory of the righteous one is a blessing, Yet the name of the wicked shall rot away."
Context Group Version	The memory of the vindicated is esteemed; But the name of the wicked shall rot.
Darby Translation	The memory of the righteous [man] shall be blessed; but the name of the wicked shall rot.
<i>Emphasized Bible</i>	The memory of the righteous, yieldeth blessing, but, the name of the lawless, dieth out.
English Standard Version	The memory of the righteous is a blessing, but the name of the wicked will rot.
Green's Literal Translation	The memory of the just <i>is</i> blessed, but the name of the wicked shall rot.
Webster's Bible Translation	The memory of the just [is] blessed: but the name of the wicked shall perish.
Young's Updated LT	The remembrance of the righteous is for a blessing, And the name of the wicked rots.

The gist of this passage: After time passes, the actions and life of the righteous remain as a blessing, but the name (or, *reputation*) of the wicked rots away.

Proverbs 10:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zêker (זָכַר) [pronounced ZAY-kehr]	<i>memory, remembrance, memorial</i>	masculine singular construct	Strong's #2143 BDB #271
The NET Bible: "Memory" (זָכַר, <i>zekher</i>) and "name" are often paired as synonyms. "Memory" in this sense has to do with reputation, fame. One's reputation will be good or bad by righteousness or wickedness respectively. ²²⁹			
tsaddîyq (צַדִּיק) [pronounced tsahd-DEEK]	<i>just, righteous, justified, vindicated; absolute or perfect righteousness [if applied to God]</i>	adjective, often used as a substantive	Strong's #6662 BDB #843
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

²²⁹ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 26, 2015.

Proverbs 10:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^o rākâh (בְּרָכָה) [pronounced <i>braw-KAW</i>]	<i>blessing, benediction, invocation of good; extremely fortunate and happy; a gift, a present; peace, prosperity</i>	feminine singular noun	Strong's #1293 BDB #139

Translation: The memory of a righteous [man] [is] a blessing,... We continue with the righteous versus the malevolent person. Remembering a righteous man is a blessing to those who think about him.

Bullinger is quick to point out: *What is remembered of him; not what he [himself] remembers.*²³⁰

There are some people that you remember, and you smile when you think about them. However, these are not the pleasant memories when you think of someone who cheated you or lied to your or caused you and your family pain.

The same thing is true about God and divine good. When we perform acts of divine good, then these acts stand forever.

V. 7a: The memory of a righteous [man] [is] a blessing,...

How people remember a righteous man (Commentators on Proverbs 10:7a)

Gill: *Men to whom he has been useful, either in temporals or spirituals, bless him, or wish all blessings to him while alive, whenever they make mention of his name; and after death they speak well of him, and pronounce him blessed; for such are had in everlasting remembrance; the memory of them is sweet and precious; their name is famous and valuable, and always spoken of with honour and commendation (see Psalm 112:6).*²³¹

Sutcliffe: *[The just man] dies indeed, as the smiling harvest is cut down when fully ripe; but the whole neighbourhood and the wide circle of his friends weep, as though each family had lost a father. His piety, his charities, his zeal for religion, and his universal benevolence, are treasured up in the memory of posterity as a fragrant balm. Yea, his opposers in life are afflicted at his death, because they have lost a pillar of righteousness, and the only man who faithfully warned them of their faults. Thus by faith the elders obtained a good report; and thus the holy prophets, stoned in one age, had marble sepulchres built in another.*²³²

Bullinger offers these as illustrations: *Elisha (2Kings 13:21); Jehoiada (2Chronicles 24:15, 2Chronicles 24:16); the woman (Mark 14:9); Mary (Luke 1:28, Luke 1:48); Dorcas (Acts 9:36, Acts 9:39. Compare Proverbs 22:1; Antipas (Revelation 2:13).*²³³

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Most of the interpretation for this verse will be related to man's memory of man; and if that is the case, then there are a great many men who were not regenerate who remain as a pleasant memory for some. What is key is, their memory is a blessing—whatever it is that they have done in their life, continues to be a *blessing*. Sometimes, this word can simply refer to temporal blessings, but I believe in the grander, spiritual scheme of things, we are looking at things with eternal consequences. The man who has evangelized, that is truly a blessing; the man who has

²³⁰ From <http://www.studylight.org/commentaries/bul/view.cgi?bk=19&ch=10> accessed February 7, 2016.

²³¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:7.

²³² From <http://www.studylight.org/commentaries/jsc/view.cgi?bk=19&ch=10> accessed February 6, 2016.

²³³ From <http://www.studylight.org/commentaries/bul/view.cgi?bk=19&ch=10> accessed February 7, 2016.

taught the Word of God, that is truly a blessing. Those who have left behind a spiritual legacy (which is not necessarily something which is overtly public) are a blessing upon all who have followed.

The Pulpit Commentary makes some interesting comments about remembering the righteous.

The Memory of the Just, by the Pulpit Commentary

- I. THE WORLD CONCERNS ITSELF WITH THE REPUTATION OF THE DEAD. The words of our text describe a fact to which all history bears witness. No study is more absorbing than history including biography; and the most interesting part of history is that which deals with individuals and discusses character. In spite of the protests of the philosophers, we are all more attracted by Shakespeare and Scott than by Hallam and Buckle. Statistics, generalizations, great laws and principles of national growth, all have their claims on our attention; but the characters of individual men appeal to us with a quite different human interest. Even the most commonplace gossip of the street corner has some justification in the element of sympathy with things human that it presupposes.
- II. THE MOST IMPORTANT ELEMENT IN POSTHUMOUS REPUTATION IS CHARACTER. Who cares for Croesus? But the slave Epictetus takes a high place in the world's thoughts. The reputation for wealth that brings fawning flatterers in a man's lifetime is the first to fade after death. So is that of empty titles. The present duke say the seventh is treated with the deference considered due to rank, but no one cares to ask in what the third duke differed from the fourth duke. Even the dazzling conqueror's renown soon tarnishes if it is not preserved by higher qualities. Few men now envy the reputation of Napoleon. Genius, perhaps, carries off amongst men the palm of fame; the first place, which is due to character, is reserved for the next world. Still, moral character counts for more in common human reputation than the cynical are ready to admit. At all events, in that inner circle where a man would most care for his reputation this takes its right place. If it is better to be loved at home than to be admired abroad, it is better to leave a fragrant memory for goodness in one's own circle than to leave sorrow in the home and to reap grand funeral honours in the outside world. It is remarkable to observe how fair is the verdict of history. A hypocrite may deceive his contemporaries. He can rarely deceive future generations.
- III. IT IS OUR DUTY TO CHERISH THE MEMORY OF THE JUST. This is a duty we owe to them, to righteousness, and to succeeding ages. The honest canonization that comes from no papal authority, but from the honest conviction of admiring multitudes, is worthy tribute to goodness. Still, let us beware of the mockery of substituting this for our duty to the living building splendid tombs to the prophets whom we have slain. How often have great men been slighted, misunderstood, cruelly wronged, during their lifetime; and then honoured by a chorus of repentant praise as soon as death has taken them beyond the reach of it! On the other hand, beware of indiscriminate adulation of the dead. There is wholesome truth in the words, "The name of the wicked shall rot." Nothing is more false than the common style of epitaphs. A visit to a graveyard would suggest that the world was a paradise of immaculate saints. Where you cannot justly praise, at least be decently silent. Left to itself, the name of the wicked will melt away and vanish as all rotten things do.
- IV. IT IS PROFITABLE TO CONSIDER THE LESSONS LEFT BY THE LIVES OF THE DEPARTED. We need not go the length of the early Christians, who, beginning by meeting in the catacombs where the martyrs were buried, soon came to worship the martyrs as demi-gods. But we may gain great good by contemplating the beauty of good lives. If we cherish the memory of those who have gone "to join the choir invisible," we may be helped to emulate their noble qualities.

The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 10:7.

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In recent political history, who doesn't remember the great names of Reagan and Churchill and Thatcher?

Proverbs 10:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
shēm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular construct	Strong's #8034 BDB #1027

The NET Bible: *Heb* “name.” The term “name” often functions as a metonymy of association for reputation (BDB 1028 s.v. שֵׁם 2.b).²³⁴

James Rickard: *SHEM*, שֵׁם that carries the idea of a person’s “standing, reputation or fame,” whether good or bad. It represents their character and function, not merely a label of identification. In many instances “name” is the equivalent of memory, cf. Ex 3:15; Psalm 97:12; 102:12; Hosea 12:5.²³⁵

r ^e shā'îym (רֵשָׁעִים) [pronounced <i>r^e-shaw-GEEM</i>]	<i>malevolent ones, lawless ones, criminals, the corrupt; wicked, wicked ones</i>	masculine plural adjective (here, it acts like a noun)	Strong's #7563 BDB #957
râqêb (רָקַב) [pronounced <i>raw-KAY^eV</i>]	<i>to rot</i>	3 rd person masculine singular, Qal imperfect	Strong's #7537 BDB #955

Jamieson, Fausset and Brown says this literally means *worm-eaten*.²³⁶

Poole adds: *[This means] shall perish, and be cursed and detestable amongst men, shall stink above ground*.²³⁷

James Rickard: *REQEB*, means, “to fall apart from decomposition, infection,” etc.²³⁸

Daniel Whedon: *[It will] be rotten, carious, worm-eaten; that is, loathsome*.²³⁹

Translation: ...but the name of criminals rots [away]. The name or reputation of criminals rots away; their victims think of them like sewage. Those who have been harmed by such are glad when the memory of them fades.

This is another antithetical distich, as *memory* corresponds to *name*.

Quite obviously, we do remember some villains from Scripture (most notably, Cain and Judas). But we remember them as the bad example, as the wrong way to go, as the behavior or thought process to avoid. So, in this way, we might all remember Judas; but we are not going to name any of our children *Judas*. In fact, you may have 12 male children—at no time will *Judas* be on the list of names for any of these boys.

Prov. 10:7b ...but the name of criminals rots [away].

²³⁴ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 26, 2015.

²³⁵ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

²³⁶ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Prov. 10:7.

²³⁷ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Prov. 10:7.

²³⁸ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

²³⁹ From <http://www.studylight.org/commentaries/whe/view.cgi?bk=19&ch=10> accessed February 11, 2016.

Various Commentators on the Reputation of the Wicked After They Die

Gill: *...but the name of the wicked shall rot; shall be forgotten, be buried in oblivion, and never mentioned: and though they may call their houses, lands, and cities, by their own names, in order to transmit their memory to posterity; yet these, by one means or another, are destroyed, and their memorials perish with them.*²⁴⁰

James Rickard: *This is what will happen to the wicked, they will be soon forgotten, remembered no more.*

Rickard continues: *Concerning the dead, Solomon also noted in Eccles. 9:5 “They have no more reward, for the memory of them is forgotten.” God blots out only the name/memory of the wicked, cf. Psalm 9:6; 34:16; 109:15; Rev 3:5.*²⁴¹

Henry: *Where the wickedness has been notorious, and cannot but be mentioned, it ought to be mentioned with abhorrence.*²⁴²

Bullinger offers these as illustrations: *Balaam (2 Peter 2:15. Jude 1:11. Revelation 2:14); Ahaz (2Chronicles 28:22); Athaliah (2Chronicles 24:7); Herod (Acts 12:22, Acts 12:23. Compare Psalms 9:16).*²⁴³

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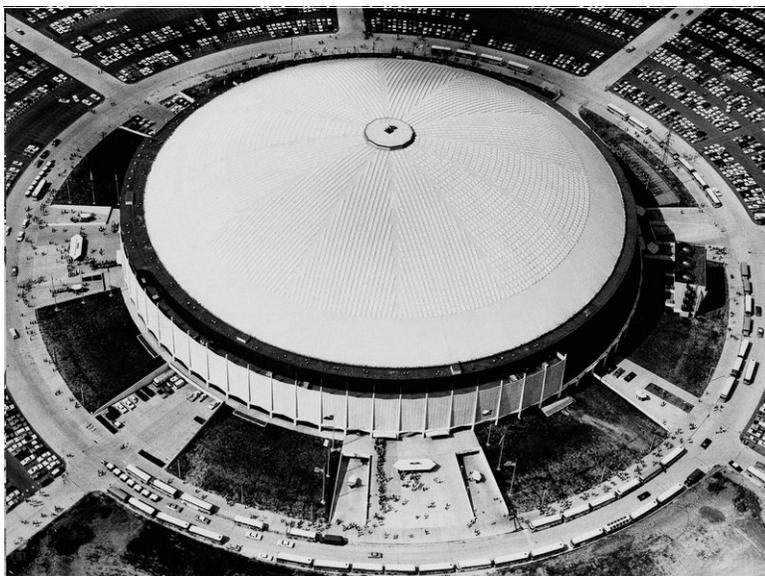
Apparently, some ancient commentator noted *Who ever thinks of calling a child Judas or Nero?*²⁴⁴

V. 7 reads: **The memory of a righteous [man] [is] a blessing, but the name of criminals rots [away].** As believers in Jesus Christ, we have the opportunity of performing acts of divine good, and these last forever. What unbelievers do, even if it involves great buildings or structures, these things will fade away—sometimes in that generation and sometimes many generations from then.

A wonderful illustration of the works of man is the Astrodome, once hailed as the **8th wonder of the world**, a magnificent achievement of modern architecture, is now in tatters, it has been gutted, and Houston has spent the last few years **wondering what to do about it**. It has even been suggested that it be **torn completely down**, which would cost millions of dollars to do.

The Astrodome (photo); from [Smithsonian Mag](#); accessed February 5, 2016.

This was one of the great wonders of the world, as built by great builders and engineers; and now, 50 years later, Texas is discussing tearing it down. This is analogous to the great works of man, which will, at some point in time, fade away, and turn into dust.



²⁴⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:7.

²⁴¹ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

²⁴² Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 10:7.

²⁴³ From <http://www.studydrive.org/commentaries/bul/view.cgi?bk=19&ch=10> accessed February 7, 2016.

²⁴⁴ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 10:7.

A half-dozen or so interesting and/or accurate translations followed by the comments of several excellent commentators.

Translations of and Commentaries on Proverbs 10:7

Translations:

Bible in Basic English	The memory of the upright is a blessing, but the name of the evil-doer will be turned to dust.
Easy-to-Read Version–2006 <i>The Message</i>	Good people leave memories that bless us, but the wicked are soon forgotten. A good and honest life is a blessed memorial; a wicked life leaves a rotten stench.
NIRV	The names of those who do right are used in blessings. But the names of those who do wrong will rot.
Contemporary English V.	Good people are remembered long after they are gone, but the wicked are soon forgotten.
International Standard V	The reputation [Lit. <i>memorial</i>] of the righteous leads to blessing, but the name of the wicked will rot.
Translation for Translators	After righteous people <i>die</i> , other people are blessed as they remember <i>what those people did before they died</i> ; but we will soon forget wicked people [MTY] after they die.
God's Truth (Tyndale)	The memorial of the just shall have a good report, but the name of the ungodly shall stink.

Commentators:

Ironside: *The memory of the righteous and the wicked after their death is the same as the esteem in which they are held in life. In 2Timothy 4:17 we find Paul standing for judgment before Nero. Paul calls him a lion from whose mouth he was at that time delivered. Despite his loneliness and his apparently despicable condition, this bold servant of Christ experienced the blessings of God. On the other hand, violence covered the mouth of his oppressor, leaving him without excuse before the judgment of man and of God. Both have long since passed from this world. Let the centuries witness whose memory has rotted and whose is still cause for thanksgiving!*²⁴⁵

Chuck Smith: *Think that one over. How do you want people to think of you when you're gone? The memory of the just will be blessed. But if you've been rotten then your name will rot.*²⁴⁶

Keith Simons from the Easy English Bible: *Good things happen when we are with good people. Evil things happen when we are with evil people. We do not even need to meet them. When we remember them, this is enough. A memory about a good person makes us happy. But we try to forget evil men. We prefer not to remember them.*²⁴⁷

College Press Bible Study: *This verse speaks of the deceased. "The righteous shall be had in everlasting remembrance" (Psalm 112:6). Their virtues are extolled (Acts 9:36–39). But the bad things that a wicked person did are remembered long after he is dead. His name "rots" (gets worse) because that is the only side of him seemingly remembered and passed onto others. While we may call our children "Timothy", "Matthew", and other good Bible characters' names, yet we do not name them "Cain", "Ahab", or "Jezebel".*²⁴⁸

Matthew Henry: *Both the just and the wicked, when their days are fulfilled, must die. Between their bodies in the grave there is no visible difference; between the souls of the one and the other, in the world of spirits, there is a vast difference, and so there is, or ought to be, between their memories, which survive them.*²⁴⁹

²⁴⁵ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; .Prov. 10:6–7

²⁴⁶ From <http://www.studylight.org/commentaries/csc/view.cgi?bk=19&ch=10> accessed February 7, 2016.

²⁴⁷ From <http://www.easyenglish.info/bible-commentary/proverbs-lbw.htm> (Prov. 10); accessed February 11, 2016.

²⁴⁸ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Prov. 10:7.

²⁴⁹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 10:7.

Translations of and Commentaries on Proverbs 10:7

Gary Everett: *People still name their children Peter, Paul and Mary, but few if any dare to choose the names of Judas or Ahab or Jezebel.*²⁵⁰

Kukis: *That the memory of the righteous is a blessing, should be first and foremost considered from a spiritual standpoint. Their lives, although not perfect, in the spiritual realm have furthered the cause of Christ, and, in doing so, have had eternal repercussions with their life. Because of them, people even that they did not know have been saved; people they may have never met, or may even be separated from them in time, grew spiritually because of their righteousness.*

The Geneva Bible: *[The name of the wicked] Shall be vile and abhorred both by God and man, contrary to their own expectation, who think to make their name immortal.*²⁵¹

The Evidence Bible: *Perhaps this is why not too many people name their children Adolf, Judas, or Jezebel.*²⁵²

Peter Pett: *The consequence of a righteous man being blessed will be that when he dies, his memory too will be blessed. His life will have produced fruit among all who know him, and he will be long remembered with gratitude. He will be held in honour... The memory of them will live on for ever. The dread of every Israelite was that he would die and his name be forgotten, that memory of him would cease to exist. That was why they kept genealogies and were desperate to maintain the family name. In contrast is the name of the wrongdoer. His name will gradually decay and be forgotten. It will be worm-eaten. No one will remember him for long. All that will remain will be a forgotten grave containing a decaying, worm-eaten body.*²⁵³

James Rickard: *[T]his verse escalates the blessing of the righteous and the failed consequences of the wicked in this life to a future beyond clinical death. God promises the remembrance of the righteous forever but cuts off the remembrance of the wicked person(s), Job 18:17; Psalm 34:16; 109:15; or even the wicked nations, Ex 17:14; Deut 25:19; 32:26. Our reputation will outlive us and as time passes the reputations of people tends to become more honest, revealing how others truly viewed them. This tells us that the righteous enjoy a good reputation even after death, whereas the reputation of the wicked eventually rots, like wood or meat, getting worse and worse until it is completely decayed.*²⁵⁴

Similar Proverbs and Passages to v. 7a:

Psalm 112:1–3 **Praise the LORD! Blessed is the man who fears the LORD, who greatly delights in his commandments! His offspring will be mighty in the land; the generation of the upright will be blessed. Wealth and riches are in his house, and his righteousness endures forever.**

Psalm 112:6 **For the righteous will never be moved; he will be remembered forever.**

Psalm 112:9 **He has distributed freely; he has given to the poor; his righteousness endures forever; his horn is exalted in honor.** Psalm 112 must be a psalm dedicated to this very principle.

Luke 1:46–49 **And Mary said, "My soul magnifies the Lord, and my spirit rejoices in God my Savior, for he has looked on the humble estate of his servant. For behold, from now on all generations will call me blessed; for he who is mighty has done great things for me, and holy is his name."**

Similar Proverbs and Passages to v. 7b:

Job 18:16–17 **His roots dry up beneath, and his branches wither above. His memory perishes from the earth, and he has no name in the street.**

²⁵⁰ Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Prov. 10:7.

²⁵¹ From [The Geneva Study Bible](#) accessed December 25, 2015.

²⁵² From http://www.evidencebible.com/pdf/29_Proverbs_1_to_15.pdf accessed December 26, 2015.

²⁵³ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:7.

²⁵⁴ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

Translations of and Commentaries on Proverbs 10:7

Psalm 9:5–6 You have rebuked the nations; you have made the wicked perish; you have blotted out their name forever and ever. The enemy came to an end in everlasting ruins; their cities you rooted out; the very memory of them has perished.

Psalm 109:13–17 May his posterity be cut off; may his name be blotted out in the second generation! May the iniquity of his fathers be remembered before the LORD, and let not the sin of his mother be blotted out! Let them be before the LORD continually, that he may cut off the memory of them from the earth! For he did not remember to show kindness, but pursued the poor and needy and the brokenhearted, to put them to death. He loved to curse; let curses come upon him! He did not delight in blessing; may it be far from him! Psalm 109 seems to be devoted to the second half of Prov. 10:7. (ESV; capitalized for all the above)

The verses quoted above are from *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 10:7.

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From *Today in the Word*: Charles Ponzi's name will be forever associated with the financial fraud scheme he elevated to a way of life. After some minor financial crimes and brief times in jail, in early 1920 he began offering investors a 50 percent return on their money in 45 days and a 100 percent return in 90 days. Although it seemed too good to be true, the money poured in. Ponzi used money from new investors to pay prior investors and fund his lavish lifestyle. By the time his fraud was discovered in August 1920, investors had lost 20 million dollars and five banks had failed. Ponzi spent 3 years in prison, was later deported to Italy, and died penniless in 1949 at the age of 66. The Old Testament book of Proverbs frequently contrasts the reputations of wise and foolish people: "The memory of the righteous is blessed, but the name of the wicked will rot. . . . He who walks with integrity walks securely, but he who perverts his ways will become known" (Prov. 10:7,9). Solomon sums it up by saying, "A good name is to be chosen rather than great riches, loving favor rather than silver and gold" (22:1). We seek a good name, not to honor ourselves but to glorify Christ our Lord whose name is above all names.²⁵⁵

From *Today in the Word*: In the mid-1800s, Texas rancher Samuel Augustus Maverick refused to brand his cattle. When neighboring cowboys came upon a calf without a brand, they called it a "maverick." The word entered the English language and came to refer to a person who takes an independent stand and refuses to conform. Other names have become words that describe a person's character and behavior: Judas and Benedict Arnold both mean "traitor." An Einstein is a genius, while a Solomon is a wise man. Few of our names will become part of a language, but they signify who we are and how we have lived—today and for generations to come. Solomon said, "The memory of the righteous is blessed, but the name of the wicked will rot. . . . He who walks with integrity walks securely, but he who perverts his ways will become known" (Proverbs 10:7,9). When we think of someone we know and admire, the words we associate with that person's name are usually the character traits we'd like to have as well. Honesty, generosity, and love often head the list. We see these in our Lord Jesus Christ, who allows us as Christians to bear His name.²⁵⁶

Keil and Delitzsch: There follows now a series of proverbs in which reference to sins of the mouth and their contrary prevails: He that is wise in heart receives precepts; But he that is of a foolish mouth comes to ruin.²⁵⁷

²⁵⁵ From http://www.preceptaustin.org/proverbs_illustrations.htm#10 accessed February 13, 2016.

²⁵⁶ From http://www.preceptaustin.org/proverbs_illustrations.htm#10 accessed February 13, 2016.

²⁵⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 10:8.

A wise heart takes in commandments and foolish of [two] lips is thrust out. Proverbs 10:8 **A [person who has a] wise heart seizes [God's] commandments [precepts and prohibitions]; but the foolish speaker [lit., foolish of two lips] will be cast away.**

A person who is wise will seize God's commandments, precepts and prohibitions; but the person who is foolish and always talking will be cast aside.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	A wise heart takes in commandments and foolish of [two] lips is thrust out.
Revised Douay-Rheims	The wise of heart receives precepts: a fool is <u>beaten with</u> lips.
Plain English Aramaic Bible	For the wise will receive the commandment to his heart and he who <u>is insane is caught</u> by his lips.
Peshitta (Syriac)	The wise in heart will receive commandments; but one whose lips are <u>full of folly shall be caught</u> .
Septuagint (Greek)	A wise man in heart will receive commandments, but he that is unguarded in his lips shall be overthrown <u>in his perverseness</u> .

Significant differences: The second half of this verse has different verbs and additional text in Greek, Latin and Aramaic. That questionable Hebrew verb is only found in a few places.

Limited Vocabulary Translations:

Bible in Basic English	The wise-hearted man will let himself be ruled, but the man whose talk is foolish will have a fall.
Easy English	The wise person obeys commands. The fool fails because he listens only to himself.
Easy-to-Read Version–2002	A wise person obeys when someone tells him to do something. But a fool argues and brings trouble to himself.
Easy-to-Read Version–2006	The wise accept instruction, but fools argue and bring trouble on themselves.
God's Word™	Proverbs Concerning the Mouth The one who is truly wise accepts commands, but the one who talks foolishly will be thrown down headfirst.
Good News Bible (TEV) <i>The Message</i>	Sensible people accept good advice. People who talk foolishly will come to ruin. A wise heart takes orders; an empty head will come unglued.
NIRV	A wise heart accepts commands. But foolish chattering destroys you.
New Simplified Bible	The wise in heart will accept the law but a babbling fool will fall..

Thought-for-thought translations; paraphrases:

Common English Bible	The skilled mind accepts commands, but a foolish talker is ruined.
Contemporary English V.	If you have good sense, you will listen and obey; if all you do is talk, you will destroy yourself.
The Living Bible	The wise man is glad to be instructed, but a self-sufficient fool falls flat on his face.
New Berkeley Version	The wise of heart accepts commandments, but the prating ["Foolish of lips"] fool will fall headlong.
New Century Version	The wise do what they are told, but a talkative fool will be ruined.

New Life Version The wise in heart will receive teaching, but a fast talking fool will become nothing.
 New Living Translation The wise are glad to be instructed,
 but babbling fools fall flat on their faces.

Partially literal and partially paraphrased translations:

American English Bible A wise heart does as it's told, but back-talking lips will be stumbled.
 Beck's American Translation If you're wise, you take orders,
 but if you talk without thinking you fall down headlong.
 International Standard V The wise person [Lit. *wise in heart*] accepts commands,
 but the chattering fool will be brought down.
 New Advent (Knox) Bible Warning the wise man hears; the fool talks on, and is ruined.
 Translation for Translators Wise people heed good instruction/advice,
 but people who talk foolishly will ruin themselves.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible The wise in heart obey commands, A jabbering fool revolts!.
 God's Truth (Tyndale) A wise man will receive warning, but fool will sooner be smitten in the face.
 Lexham English Bible A heart of wisdom will heed commandments, but a babbling fool will come to ruin.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The wise of heart is open to instruction, the chattering fool speeds towards ruin.
 The Heritage Bible The wise in heart will take commandments, and the lip of the fool shall be
 overthrown.
 New American Bible (2002) A wise man heeds commands, but a prating fool will be overthrown.
 New American Bible (2011) A wise heart accepts commands,
 but a babbling fool will be overthrown. The wise take in instruction from their
 teachers but those who expel or pour out folly through their words will themselves
 be expelled.
 New Jerusalem Bible The wise of heart takes orders, but a gabbling fool heads for ruin.
 Revised English Bible A person who is wise takes commandments to heart, but the foolish talker comes
 to grief.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Wise-hearted people take orders, but a babbling fool will have trouble.
 exeGeses companion Bible The wise in heart take misvoth;
 and a fool of lips falls.
 JPS (Tanakh—1985) He whose heart is wise accepts commands,
 But he whose speech is foolish comes to grief.
 Judaica Press Complete T. The wise-hearted takes commandments, but he who talks foolishly will weary.
 Orthodox Jewish Bible The chacham lev will receive mitzvot, but one with foolish sfatayim (lips) shall be
 thrust down.

Expanded/Embellished Bibles:

The Amplified Bible The wise in heart [are willing to learn so they] will accept and obey commands
 (instruction),
 But the babbling fool [who is arrogant and thinks himself wise] will come to ruin.
 The Expanded Bible The wise of heart ·do what they are told [^lgrasps commands],
 but ·a talkative fool [^lthe lips of a fool] will be ruined.

Translation: A [person who has a] wise heart seizes [God's] commandments [precepts and prohibitions];... The wise person (literally, *the wise of heart*) is interested in God's commandments; he wants to know the precepts and prohibitions of God.

The *heart* represents the thinking of the soul (not the emotions), and a person who is *wise of heart* is someone who knows Bible doctrine and the laws of divine establishment. Such a person is interested in learning more.

A [person who has a] wise heart seizes [God's] commandments [precepts and prohibitions];...

James Rickard on the Hebrew of Proverbs 10:8a

"Wise of heart" is CHAKAM LEB. This is the subject of the sentence. It identifies an attribute of the righteous person as opposed to the fool who is "wise in their own eyes", cf. Prov 3:7, The attribute is: they have Bible Doctrine in the right lobe of their soul ready for application, because they know they need to learn God's Word consistently.

"Will receive" is the first use of a verb for the "righteous" in this unit. It is the Qal Imperfect of LAQACH, meaning, "to take, grasp, seize, etc." The Qal is the active voice; the righteous person produces the action. The Imperfect is for future tense, they "will" take, grasp or seize.

The object of this sentence is "commands" MITSVAH, which stands for Bible Doctrine. The righteous person has doctrine in their soul, the fool does not. This also indicates one of the blessings the righteous person receives; more doctrine. By recognizing the limitations of his own heart, the wise person humbly receives the teaching of God's Word. Humility saves the wise, Prov 4:10-19, and his right lobe being filled with Bible Doctrine guides his mouth, Prov 16:23, and that in turn saves him experientially, Prov 5:2; 12:19.

From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

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There will not be a point in your life where you have reached the pinnacle of spiritual knowledge and there is no more to learn or no more to apprehend. As believers, we can reach a state of spiritual maturity, but we continue to grow even after that. That growth is related directly to the intake of Bible doctrine.

*Gill: Such who have true wisdom in the hidden part of the heart, of which the fear of the Lord is the beginning; these will not only, as good subjects, honour their king, and attend to his lawful commands; and, as dutiful children, regard those of their parents; and, as faithful servants, hearken to those of their masters; but, as such that fear the Lord, will receive and cheerfully obey the commandments of God and Christ.*²⁵⁹

Bullinger offers these as illustrations: *Abraham (Gen 22, Hebrews 11:8, Hebrews 11:17); David (2Samuel 7); widow (1Kings 17:10-16); Rechabites (Jeremiah 35:6-10. Compare Proverbs 23:22).*²⁶⁰

Proverbs 10:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וי) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

²⁵⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:8.

²⁶⁰ From <http://www.studydrive.org/commentaries/bul/view.cgi?bk=19&ch=10> accessed February 7, 2016.

Proverbs 10:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ėvıyl (אִיל) [pronounced ehv-EEL]	<i>foolish; [speaking] of one who despises wisdom; of one who mocks when guilty; of one who is quarrelsome; of one who is licentious; a fool; lacking in piety</i>	masculine singular adjective acting as a substantive; construct form	Strong's #191 BDB #17
s ^e phātayim (שְׂפָתַיִם) [pronounced s ^e faw-tah-YIHM]	<i>[two] lips; words; speech</i>	feminine dual noun	Strong's #8193 BDB #973
Translated <i>prating fool</i> (Owen); <i>a chattering fool</i> (WEB); <i>a babbling fool</i> (ESV, NASB); <i>a prating shameless person</i> (CGV); <i>the one who speaks foolishness</i> (the NET Bible); and the almost poetic <i>one who fills the air with meaningless talk</i> (The Voice). Literally, this means <i>foolish of lips</i> .			
Daniel Whedon: <i>[H]e who is foolish with his lips has more tongue than brains.</i> ²⁶¹			
lābat (לָבַט) [pronounced law-BAHT]	<i>to be thrust down [out, away], to be thrown down, to be cast aside</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3832 BDB #526
The NET Bible: <i>The Niphal verb לָבַט (lavat) means "to be thrust down [or, away]"; that is, "to be ruined; to fall" or "to stumble" (e.g., Hos 4:14). The fool who refuses to listen to advice – but abides by his own standards which he freely expresses – will suffer the predicaments that he creates.</i> ²⁶²			
This is a rare verb only found here: Prov. 10:8, 10 Hosea 4:14.			

Translation: ...but the foolish speaker [lit., foolish of two lips] will be cast away. The person who is always talking, but never listening, who speaks of foolish things, he will be cast aside. God has no use for such a one.

I believe the implication here is, the foolish person would cast aside the Law of God; he would cast aside the precepts of God, and substitutes for them his own foolish thoughts (which he shares with anyone who will listen). As a result, God will cast him aside.

Prov. 10:8b reads: ...but the foolish speaker [lit., foolish of two lips] will be cast away.

Various Commentators on the Foolish Man of Proverbs 10:8

Gill: *Or, "a fool of lips"; whose folly is proclaimed and made known by his lips; who, out of the abundance of it in his heart, speaks and pours it out by his lips: such an one falls into sin and into mischief; he falls into disgrace in this world, and into hell in the next.*²⁶³

²⁶¹ From <http://www.studydrive.org/commentaries/whe/view.cgi?bk=19&ch=10> accessed February 11, 2016.

²⁶² From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 26, 2015.

²⁶³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:8.

Various Commentators on the Foolish Man of Proverbs 10:8

Matthew Henry describes them in this way: *The shame and ruin of the disobedient, that will not be governed, nor endure any yoke, that will not be taught, nor take any advice. They are fools, for they act against themselves and their own interest; they are commonly prating fools, fools of lips, full of talk, but full of nonsense, boasting of themselves, prating spitefully against those that admonish them...Of all fools, none more troublesome than the prating fools, nor that more expose themselves; but they shall fall into sin, into hell, because they received not commandments.*²⁶⁴

Miller: *In his heart he knows he is deceived. In his lips he is constantly deceiving himself. In his acts he keeps up a fictitious life.*²⁶⁵

Keith Simons from the Easy English Bible: *If you give instructions to a fool, he does not listen. By 'fool', Solomon means a person who refuses to obey God. A fool only thinks his own thoughts. He only hears his own words. He only does what he wants to do. A fool is proud. He thinks that he is wiser than other people. He thinks that he knows better than God. He trusts only in himself.*²⁶⁶

The Preacher's Complete Homiletical Commentary: *Those who refuse to receive that Divine commandment which will make them truly wise, must sink lower and lower in sinful folly. The longer he refuses the offered wisdom, and refuses to put his neck under the yoke of God's commandments, the heavier will grow the chains of sinful habit.*²⁶⁷

James Rickard: *The fool, in contrast to the wise, despises wisdom and instruction, Prov 1:7. The fool is so full of himself that instead of having the capacity to accept wisdom he instead blabbers out his own "clever opinions," which are devoid of true wisdom, Prov 10:13; 16:27. This represents the person steep in cosmic viewpoint rather than Divine viewpoint as the wise have.*

James Rickard continues: *"Will be ruined" is the Niphal future Imperfect of the verb LABAT (lavat), טָבַל meaning, "to be thrust down, be thrust away, be thrown down, be cast aside, or to be ruined." The Niphal can be used for simple passive, that is the subject receives the action of being ruined, or reflexive that means the subject performs the action of ruining himself. You can make a case for both here but the passive for receiving the action of being ruined is in view.*²⁶⁸

Bullinger offers these as illustrations: *Korah, &c. (Num 16); Diotrephes (3 John 1:9-10). Compare 2 Peter 2:10. Jude 1:13.*²⁶⁹

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This can apply to the believer. The believer who speaks foolish things constantly may find himself under the sin unto death or he might simply die as the natural result of mistakes which he makes in the conduct of his own life. For the unbeliever, he is obviously separated completely from God and His creation for all eternity; but even regarding his own life, he may die prematurely as a result of his own actions and/or thinking (known today as the Darwin affect or the *self-selection for personal extinction*, commemorated by the **Darwin Awards**²⁷⁰).

²⁶⁴ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 10:8.

²⁶⁵ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:8.

²⁶⁶ From <http://www.easyenglish.info/bible-commentary/proverbs-lbw.htm> (Prov. 10); accessed February 11, 2016.

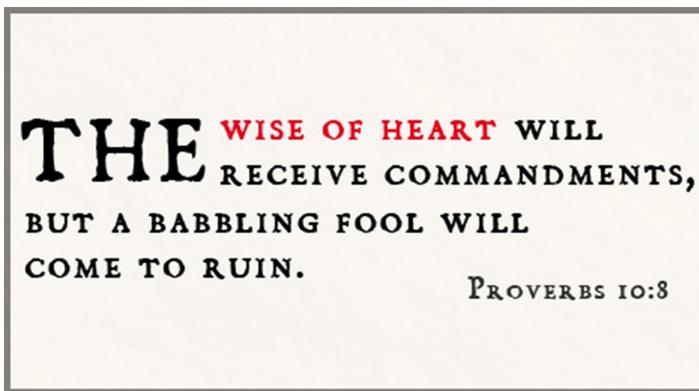
²⁶⁷ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:8.

²⁶⁸ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

²⁶⁹ From <http://www.studydrive.org/commentaries/bul/view.cgi?bk=19&ch=10> accessed February 7, 2016.

²⁷⁰ Such as the man from Oregon, USA, who *lost control of his truck and crashed it into a utility pole carrying high voltage power lines. Later, he was found lying face-down beside his vehicle with a pair of pruning shears in his hands. Police speculated that he had reached up to clip the sparking cable lying across his truck.* From the **Telegraph-UK**; accessed January 8, 2016.

V. 8 reads: A person who is wise will seize God's commandments, precepts and prohibitions; but the person who is foolish and always talking will be cast aside. This is positive volition versus negative volition. This is the big picture, if you will. If the wise person seizes God's commandments, then, by contrast, the foolish person would reject them. This contrast is not found in the verse, but it is certainly implied by it. To replace the thinking of God, the foolish person speaks his own mind, which expresses that he is not wise, but a fool. Such a one has no eternal value, and so he is cast out,



Proverbs 10:8 (ESV) Graphic; from [God's Word Images](#); accessed February 9, 2016.

A half-dozen or so interesting and/or accurate translations followed by the comments of several excellent commentators.

Translations of and Commentaries on Proverbs 10:8

Translations:

Easy-to-Read Version–2002	A wise person obeys when someone tells him to do something. But a fool argues and brings trouble to himself.
Good News Bible (TEV) <i>The Message</i>	Sensible people accept good advice. People who talk foolishly will come to ruin. A wise heart takes orders; an empty head will come unglued.
New Living Translation	The wise are glad to be instructed, but babbling fools fall flat on their faces.
New Advent (Knox) Bible Translation for Translators	Warning the wise man hears; the fool talks on, and is ruined. Wise people heed good instruction/advice, but people who talk foolishly will ruin themselves.
<i>The Amplified Bible</i>	The wise in heart [are willing to learn so they] will accept and obey commands (instruction), But the babbling fool [who is arrogant and thinks himself wise] will come to ruin.
NASB	The wise of heart will receive commands, But a babbling fool [Lit the foolish of lips] will be ruined [Lit thrust down].

Commentators:

Barnes: *Inward self-contained wisdom is contrasted with self-exposed folly.*²⁷¹

Clarke: *The wise man will receive the commandment: but the shallow blabbing fool shall be cast down.*²⁷²

Ironside: *As we have seen, wisdom begins with the fear of the Lord. Those so exercised are ready indeed to bow to His Word and obey His commandments. This is the way the Christian shows his love for Christ. The babbling fool, who is too wise in his own conceit to require instruction, must learn by coming to grief. In Nebuchadnezzar and Belshazzar we see the wise and the fool contrasted (Daniel 5:18-23).*²⁷³

²⁷¹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 10:8.

²⁷² Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 10:8.

²⁷³ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 10:8.

Translations of and Commentaries on Proverbs 10:8

Keil and Delitzsch: *[The man wise of heart] takes commands, i.e., instructions directing or prohibiting, to which he willingly subordinates himself as the outflow of a higher knowledge and will, and by which he sets bounds and limits to himself. But a fool of the lips, i.e., a braggart blunderer, one pleasing himself with vain talk (Prov. 14:23), falls prostrate, for he thinks that he knows all things better, and will take no pattern; but while he boasts himself from on high, suddenly all at once – for he offends against the fundamental principle of common life and of morality – he comes to lie low down on the ground.*²⁷⁴

J. Vernon McGee: *"Prating" is literally word-mouthing — he is the one who is always talking. He is wise in his own conceit. By contrast, the wise in heart will receive commandments.*²⁷⁵

Poole: *Will receive commandments; is ready to hear and obey the counsels and precepts of God, and of men, by which means he shall stand fast and live. A prating fool; one who is slow to hear and swift to speak, who, instead of receiving good admonitions, cavils and disputes against them...he speaks rashly, without any consideration.*²⁷⁶

James Rickard: *Therefore, the wise person realizes how much there is to learn and understand. They also understand that wisdom is not a permanent state and that it must be nurtured continually in order to maintain it, cf. Prov 19:27. They seek constantly to learn and grow in their understanding of God's Word and are open to being taught. The fool, on the other hand, is much too busy talking to learn anything or from anyone. As a result, lacking in wisdom, they will come to destruction.*²⁷⁷

Peter Pett on the wise in heart: *The wise in heart will be a joy to their fathers because they receive and follow his commandments (compare Prov. 6:20). They walk in the way of wisdom. That indeed is what demonstrates that they are wise 'in heart' (in their minds, wills and emotions).*

Peter Pett on the foolish of lips: *In contrast is the scorner, here called a loudmouthed fool, who refuses to heed those commandments (compare Prov. 9:7–12). He is here described as a 'fool of lips', a loudmouthed fool who mockingly rejects the teaching of his father and mother, and can only bring grief to them. The misuse of the mouth or tongue is a regular way of describing wrongdoers (e.g. Prov. 2:12; Prov. 4:24; Prov. 8:13). Indeed, a wayward mouth was the sign of the 'worthless man' (Prov. 6:12 b, 17a, 10). But in the end such a man will 'trip up'. For as he goes on his way with his proud boasting, he will inevitably continually stumble and fall, because he has nothing which guides him in the right way. And one day he will fall, never to rise again.*²⁷⁸

Kukis: *I believe the implication here is, the foolish person would cast aside the Law of God; he would cast aside the precepts of God, and substitutes for them his own foolish thoughts (which he shares with anyone who will listen). As a result, God will cast him aside.*

Similar Proverbs and Passages to v. 8:

Prov. 12:1 *Whoever loves discipline loves knowledge, but he who hates reproof is stupid.*

Prov. 14:8 *The wisdom of the prudent is to discern his way, but the folly of fools is deceiving.*

Prov. 12:13 *An evil man is ensnared by the transgression of his lips, but the righteous escapes from trouble.*

Eccles. 10:12 *The words of a wise man's mouth win him favor, but the lips of a fool consume him.*

Similar Proverbs and Passages to v. 8a:

²⁷⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 10:8.

²⁷⁵ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (Prov. 10); accessed February 5, 2016.

²⁷⁶ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Prov. 10:8.

²⁷⁷ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

²⁷⁸ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:8.

Translations of and Commentaries on Proverbs 10:8

Prov. 1:5–6 Let the wise hear and increase in learning, and the one who understands obtain guidance, to understand a proverb and a saying, the words of the wise and their riddles.

Prov. 9:9 Give instruction to a wise man, and he will be still wiser; teach a righteous man, and he will increase in learning.

Similar Proverbs and Passages to v. 8b:

Prov. 10:10 Whoever winks the eye causes trouble, but a babbling fool will come to ruin.

Prov. 13:3 Whoever guards his mouth preserves his life; he who opens wide his lips comes to ruin.

2Peter 2:9–11 The Lord knows how to rescue the godly from trials, and to keep the unrighteous under punishment until the day of judgment, and especially those who indulge in the lust of defiling passion and despise authority. Bold and willful, they do not tremble as they blaspheme the glorious ones, whereas angels, though greater in might and power, do not pronounce a blasphemous judgment against them before the Lord. (ESV)

Jude 12–13 These are hidden reefs at your love feasts, as they feast with you without fear, shepherds feeding themselves; waterless clouds, swept along by winds; fruitless trees in late autumn, twice dead, uprooted; wild waves of the sea, casting up the foam of their own shame; wandering stars, for whom the gloom of utter darkness has been reserved forever. (ESV)

The verses quoted above are from *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 10:8.

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From *Today in the Word: One of the running themes of Proverbs—one that is prominent in today's chapter—is the power of words and control of the tongue. As today's verse says, "The wise in heart accept commands, but a chattering fool comes to ruin" (v. 8). Put simply, the wise listen more and talk less (v. 19). They are humble and teachable rather than full of hot air. Fools, unable to control their tongues, are run over by their own words. The wise know when to speak and what to say, whereas "the mouth of the wicked [speaks] only what is perverse" (vv. 31–32). This choice comes with consequences: "Blessings crown the head of the righteous, but violence overwhelms the mouth of the wicked" (v. 6).*²⁷⁹

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The Righteous Walk with Integrity

I was uncertain whether to place v. 9 with what follows or not. After studying what Peter Pett has written, and because there is a very neat chiasm in vv. 1–8, I placed v. 9 with what follows. However, v. 9 cannot be easily incorporated into the next section, so I see it as more of a title.

I was unable to organize the next section, but Pett was able to:

²⁷⁹ From http://www.preceptaustin.org/proverbs_illustrations.htm#10 accessed February 13, 2016.

Peter Pett's Chiasmic Organization of Proverbs 10:9–21

- A He who walks uprightly walks surely, but HE WHO PERVERTS HIS WAY WILL BE KNOWN (EXPOSED) (Proverbs 10:9).
- B He who winks with the eye causes sorrow, but a FOOL OF LIPS will fall (Proverbs 10:10).
- C The mouth of the righteous is a wellspring of life, but the MOUTH OF THE WICKED CONCEALS VIOLENCE (Proverbs 10:11).
- D HATRED stirs up strifes, but love conceals all transgressions (Proverbs 10:12).
- E On the lips of a discerning person wisdom is found, but A ROD IS FOR THE BACK of him who is void of understanding (Proverbs 10:13).
- F Wise men STORE UP knowledge, but the mouth of the foolish is imminent (approaching) RUIN (machitta) (Proverbs 10:14).
- F The RICH MAN'S WEALTH is his fortress, poor men's poverty is their RUIN (machitta). The labour of the righteous tends to life, the PRODUCTION of the wicked, to sin (Proverbs 10:15-16).
- E He is in the way of life who takes note of CORRECTION, but he wanders who forsakes reproof (Proverbs 10:17).
- D He who hides HATRED with lying lips, and who utters a slander is a fool (Proverbs 10:18).
- C In the MULTIPLYING OF WORDS there lacks not transgression, but he who REFRAINS HIS LIPS his lips does wisely (Proverbs 10:19).
- B The TONGUE OF THE RIGHTEOUS is as choice silver, The heart of the wicked is of little worth (Proverbs 10:20).
- A The lips of the righteous feed many, but the FOOLISH DIE FOR LACK OF UNDERSTANDING (Proverbs 10:21).

In A the one who perverts his way (and is therefore foolish) will be exposed, he will be shown for what he is by what happens to him, and in the parallel the foolish die for lack of understanding. In B the tongue of the righteous parallels the fool of lips. In C the mouth of the wicked conceals violence, and this contrasts in the parallel with the one who refrains his lips for a good reason. In D hatred is paralleled by love. In E the rod of correction contrasts with those who take note of correction. Centrally in F storing up parallels wealth and productivity, whilst ruin parallels ruin.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=10> accessed January 9, 2016.

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Walking uprightly was a part of the prologue (Prov. 2:7, 13 3:32), as was walking crookedly or speaking perversely (Prov. 2:12, 15 6:14). So we continue with familiar themes.

[The one] walking in integrity walks securely and perverting his ways he will be known.

Proverbs
10:9

[He who] walks with integrity will walk securely and [he who] perverts his ways will be known.

He who walks with integrity will walk securely and safely in life and the person who perverts his ways will be found out.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

[The one] walking in integrity walks securely and perverting his ways he will be known.

Revised Douay-Rheims

He that walks sincerely, walks confidently: but he that perverts his ways, shall be manifest.

Plain English Aramaic Bible	He that walks in perfection goes <u>in hope</u> , and he who perverts his ways will be known.
Peshitta (Syriac)	He who walks uprightly walks <u>in hope</u> ; but he who perverts his ways shall be known.
Septuagint (Greek)	He that walks simply, walks <u>confidently</u> , but he that perverts his ways shall be known.

Significant differences: Whereas, the adverb *securely* could also be translated *confidently*; *in hope* is not a given meaning for that Hebrew word.

Limited Vocabulary Translations:

Bible in Basic English	He whose ways are upright will go safely, but he whose ways are twisted will be made low.
Easy English	If you choose the right way, then you will be safe. If you wander on a wrong path, you are in danger.
Easy-to-Read Version–2002	A good, honest person is safe. But a crooked person who cheats will be caught.
Easy-to-Read Version–2006	Honest people can always feel secure, but lying cheaters will be caught.
<i>The Message</i>	Honesty lives confident and carefree, but Shifty is sure to be exposed.
NIRV	Anyone who lives without blame walks safely. But anyone who takes a crooked path will get caught.

Thought-for-thought translations; paraphrases:

Contemporary English V.	You will be safe, if you always do right, but you will get caught, if you are dishonest.
The Living Bible	A good man has firm footing, but a crook will slip and fall.
New Berkeley Version	He who walks in integrity walks securely, but he who takes a crooked course will be found out.
New Century Version	The honest person will live in safety, but the dishonest will be caught.
New Life Version	He who is right in his walk is sure in his steps, but he who takes the wrong way will be found out.

Partially literal and partially paraphrased translations:

American English Bible	For those who comply, things go easy, but resistance will not be forgotten.
Beck's American Translation	Live innocently, and you'll live securely; but if you're dishonest you'll be found out.
International Standard V	Whoever walks in integrity lives prudently [Lit. <i>lives in safety</i>], but whoever perverts his way of life will be exposed.
New Advent (Knox) Bible	He walks secure, who walks pure; cunning will yet be found out.
Translation for Translators	Honest people will walk/live safely, but others (OR, God) will find out those who are dishonest.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	Who walks honestly, goes safely; Who twists his ways, will be shunned !
God's Truth (Tyndale)	He that leads an innocent life, walks surely: but who so goes a wrong way, shall be known.
Jubilee Bible 2000	He that walks in integrity walks securely, but he that perverts his ways shall be broken.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Whoever behaves honorably will walk safely, but the follower of crooked ways will be punished.
The Heritage Bible	He who walks in completeness walks safely, and he who perverts his ways shall be known.
New American Bible (2011)	Whoever walks honestly walks securely, but one whose ways are crooked will fare badly.
New Jerusalem Bible	Anyone whose ways are honourable walks secure, but whoever follows crooked ways is soon unmasked.
New RSV	Whoever walks in integrity walks securely, but whoever follows perverse ways will be found out.
Revised English Bible	One whose life is pure lives in safety, but one whose ways are crooked is brought low.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He who walks purely walks securely, but he who walks in crooked ways will be found out.
exeGesés companion Bible	He who walks integriously walks confidently; and he who perverts his ways is known.
Judaica Press Complete T.	He who walks in innocence walks securely, but he who perverts his ways will be broken.
Orthodox Jewish Bible	He that walketh uprightly walketh securely, but he that perverteth his drakhim shall be known.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	He who walks in integrity <i>and</i> with moral character walks securely, But he who takes a crooked way will be discovered <i>and</i> punished.
The Expanded Bible	·The honest person will live [^L Those who walk in innocence walk] in safety, but ·the dishonest [^L those who twist their path] will be ·caught [found out].
Kretzmann's Commentary	He that walketh uprightly, in purity or piety of life, walketh surely, with the confidence flowing from a good conscience; but he that perverteth his ways, adopting hidden or crooked ways of conducting himself in order to gain his aims and objects, shall be known , made manifest in his real nature, exposed for what he is in his heart.
NET Bible®	The one who conducts himself [<i>Heb</i> "he who walks." The idiom is used widely in both OT and NT for conduct, behavior, or lifestyle.] in integrity ["Integrity" here means "blameless" in conduct.] will live [<i>Heb</i> "walks."] securely, but the one who behaves perversely will be found out.
The Voice	The path of integrity is always safe, but a person who follows a crooked way will be exposed.

Literal, almost word-for-word, renderings:

Concordant Literal Version	He who walks with integrity walks in trust, Yet he who perverts his ways shall be imperiled."
English Standard Version	Whoever walks in integrity walks securely, but he who makes his ways crooked will be found out.
Modern English Version	He who walks uprightly walks surely, but he who perverts his ways will be known.
World English Bible	He who walks blamelessly walks surely, But he who perverts his ways will be found out.
Young's Updated LT	Whoever is walking in integrity walks confidently, And whoever is perverting his ways is known.

The gist of this passage: The person with integrity walks surely with confidence; and the one who tries to pervert his way will be found out.

Proverbs 10:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>is walking, is going, is departing, is advancing, is traveling</i>	Qal active participle	Strong's #1980 (and #3212) BDB #229
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tôm (תם) [pronounced tohm]	<i>integrity, completeness, innocence; safety, prosperity; fulness [for number and measure]</i>	masculine singular noun	Strong's #8537 BDB #1070

Complete Biblical Library Hebrew-English: *the Noun TOM, תם ...refers to innocence of willful wrongdoing and having a clear conscience in a relationship (2 Sam. 15:11). It seems to have a sense of consistent honesty and moral behavior, wholly desiring to live in complete harmony with God and others. Another use is found in Isa 47:9 for the completeness or the fullness of certain judgments being executed to their full measure.*²⁸⁰

hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
b ^e ach (בטח) [pronounced BEH-tahkh]	<i>as an adverb, safely, without fear, securely, confidently</i>	adverb	Strong's #983 BDB #105

James Rickard: "Securely" is the noun BETACH, בטח that means, "safety or security." Cf. Prov 1:33; 3:23, 29. Therefore, placing your trust or confidence in God and His Word, results in benefits and blessings of a good reputation in time with both God and man. The dynamic relationship between living God's way and having a concrete sense of security is repeatedly presented in scripture, cf. Deut 12:10; 33:12, 28; 1Kings 4:25; Prov 1:33; 3:23, 29; Isa 14:30; Ezek 28:26; Hosea 2:18. It alludes also to the faith rest life.²⁸¹

Translation: [He who] walks with integrity will walk securely... A person who walks with integrity will walk safely and securely through life. *Walking with integrity* does not mean that a person has a special gait, and he shuffles or he does not shuffle; it means that he functions with integrity in his life; his life is marked by honesty and he is above board. This is a believer who is spiritually mature. In the Church Age, this is a believer who is filled with the Holy Spirit by using the **rebound** technique.

Although I have seen Arnot's name before, I did not realize that he was such the wordsmith.

²⁸⁰ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

²⁸¹ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016 (slightly edited).

William Arnot on Integrity

THE term upright, as applied to character, seems eminently direct and simple; yet, in its origin, it is as thoroughly figurative as any word can be. It is a physical law declared applicable to a moral subject. When a man's position is physically upright, he can stand easily or bear much. He is not soon wearied; he is not easily broken down. But if his limbs are uneven, or his posture bent, he is readily crushed by the weight of another; he is soon exhausted even by his own. There is a similar law in the moral department. There is an attitude of soul which corresponds to the erect position of the body, and is called uprightness. The least deviation from the line of righteousness will take your strength away, and leave you at the mercy of the meanest foe. How many difficulties a man will go through, whose spirit stands erect on earth, and points straight up to heaven! How many burdens such a man will bear!

There is evidence enough around us that righteousness presides over the government of the world. Although men are not righteous, yet righteousness is in the long run the surest way to success even among men. As an upright pillar can bear a greater weight than a leaning one, so moral rectitude is strong, and obliquity weak. The world itself has observed this truth, and graven it in a memorable proverb of its own—"Honesty is the best policy."

A true witness will bear an amount of cross-questioning which is sufficient to weigh twenty false witnesses down. Truth stands longer, and bears more among men than falsehood. This law, operating in the world, is a glory to God in the highest. It visibly identifies the moral Governor of mankind with the Maker of the world. A lofty spire bears its own weight, and withstands the force of the tempest, chiefly because it stands upright. If it did not point plumb to the sky, it could not stand—it could not even have been erected. Wonderful likeness between material and moral laws! Like body and soul, they are joined for parallel and united action. In trying times, the safety of a man or a tower lies mainly in uprightness. For want of it, many mighty are falling in our day, and great is the fall of them. Many confiding families are crushed under the ruins of one huge speculation that has been reared without the plummet of righteousness.

From [William Arnot](#) (MS Word document), (pp. 240–241), accessed February 14, 2016.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

If this is not directly from R. B. Thieme, Jr.'s notes; then it is from someone who originally learned this doctrine from him and reproduced much of Bob's original work.

Walking simply refers to the day-to-day life of the believer in Jesus Christ (or, in the Revealed God).

The Doctrine of Walking (from Bible Doctrine Resource)

- I. The Concept of Walking.
 - A. Walking in the New Testament can be classified by two different categories.
 1. Literal walking is the locomotion of biped homo sapien propelling himself with the use of legs and physical energy.
 2. Spiritual walking is the modus operandi of the Church Age believer in executing the protocol plan of God which requires spiritual energy.
 - B. By way of analogy, in literal walking, you are moving forward. In spiritual walking, you are advancing in the protocol plan of God. In literal walking, you are using physical energy. In spiritual walking, you are using divine energy, i.e., the omnipotence of God.
 - C. Spiritual energy or spiritual power for the fulfillment of the protocol plan of God originates from available divine omnipotence and the creation of the new spiritual species for its utilization.
 - D. In the function of physical walking, body energy is utilized in two ways: for locomotion or advance, and for the heating of the body.
 - E. Therefore, physical walking is defined as a person putting one foot in front of his body so that weight of his body is shifted to that foot. The act of shifting weight from the back foot to the forward foot pushes the body forward.

The Doctrine of Walking (from Bible Doctrine Resource)

- F. The physical act of walking has many analogies in the spiritual life. Therefore, the Greek verb for walking, *peripateō* (περιπατέω) [pronounced *per-ee-paht-EH-oh*], is used quite frequently in the New Testament. This study will deal only with spiritual walking.
- II. Walking in the Light.
- A. The concept of walking in the light is found in Eph. 5:8, "You were once in darkness [spiritual death], but now you are light in the Lord. Begin walking as children of light."
1. This command is a reference to experiential sanctification.
 2. Just as walking in the darkness is incompatible with walking in light, so Christian degeneracy is incompatible with the *modus operandi* of the protocol plan of God.
 3. Walking in the light is compatible with the status quo of being in the light. Walking in darkness is incompatible with the status quo of being in the light. Walking in darkness is Christian moral and immoral degeneracy.
 4. Walking as children of light is tantamount to executing the protocol plan of God. The concept of walking in the light is used for Christian *modus operandi* related to the protocol plan of God. "Walking in the light" is a term used specifically for the believer's execution of God's will, plan and purpose for the Church Age. Therefore, walking in the light is synonymous for the Christian way of life.
 5. The command to walk in the light is a mandate to be filled with the Spirit and learning Bible doctrine under the filling of the Spirit.
- B. The precedence for walking in the light is found in 1John 2:6 **"The person who says he abides in Him, he himself ought to keep walking in the same manner as He walked."**
1. Our precedence begins with our Lord Jesus Christ during the Hypostatic Union, and not with the Old Testament believers. All precedence for the protocol plan of God is derived from our Lord's walk on this earth during the dispensation of the Hypostatic Union. This means that no precedence is derived from the dispensation of Israel.
 2. Our Lord walked in the prototype divine dynasphere; we are to walk in the operational type divine dynasphere.
 3. Walking as children of light means we are to become spiritually mature believers, invisible heroes.
- C. The power for walking comes from the utilization of the omnipotence of the Holy Spirit inside the divine dynasphere, Gal 5:16 **walk by means of the Spirit.** This is a command to remain in fellowship with God the Holy Spirit. Being in fellowship is the only way we can execute God's plan.
- D. Walking describes the purpose of living in the operational divine dynasphere to glorify God in the great power experiment of the Church Age.
1. We are commanded in 1Thess. 2:12 **so that you may walk in a manner worthy of God who elected you into His kingdom and glory.** This is a general reference to the fulfillment of the protocol plan of God.
 2. If we are going to walk in a manner worthy of the Lord after we believe in Christ, then we must be inside the integrity envelop, filled with the Spirit, and expose ourselves to the teaching of the Word of God.
 3. If we do all of this, then we fulfill 1John 1:7 **If we keep walking in the light as He is in the light, we have fellowship with each other, and the blood of Jesus, His Son, cleanses us from all sin.** Walking in the light is residence, function, momentum in divine dynasphere. Walking in the light means problem solving along the way.
- E. The challenge of walking in the light is found in Rom. 6:4 **Therefore, we have been buried with Him through baptism [of Holy Spirit], in order that as Christ has been raised from the dead, so that we too might walk in newness of life.**
1. Walking in newness of life means we walk in the light of the Word of God.
 2. We walk in newness of life because we are in union with Christ.
 3. Walking in newness of life means utilization of all of the invisible assets God has provided for us: the availability of divine power; the indwelling of the Trinity; the computer assets of predestination and election; our portfolio of invisible assets; our universal priesthood and

The Doctrine of Walking (from Bible Doctrine Resource)

ambassadorship, etc.

- F. The faith-rest drill is also a mandate of walking. The faith-rest drill is the poise of the Christian life. It is the control of your own life under God's plan for your life.
1. 2Cor. 5:7 **For we walk by faith and not by sight.**
 2. Col. 2:6 **As you have received Christ Jesus to yourselves, so keep walking by means of Him.** We received Christ by faith; so now we walk by faith.
- G. Walking is used for the function of problem solving devices.
1. Eph. 5:1-2 **Become imitators of your God as beloved posterity, and begin walking in the sphere of virtue-love,....**
 2. Learning and using the problem solving devices moves you along in executing the protocol plan of God, which is walking in the light.
 3. Eph. 4:1-2 **I, therefore, the prisoner of the Lord, continue to encourage you to walk in a manner worthy of your station in life [royal family of God with protocol plan of God] into which you have been called with all humility and true sensitivity with perseverance, tolerate one another by means of virtue-love.**
- H. Walking is used for perception of doctrine.
1. 3John 4 **I was very pleased because I discovered that some of your children keep walking by means of doctrine even as we have received a mandate from the Father.**
 2. Eph 5:15 **Therefore, be careful how you walk, not as unwise, but as wise.**
 3. All of these mandates to keep walking are commands to keep learning doctrine, to keep advancing spiritually in the Christian way of life.
- I. Negative Walking Passages.
1. Psychological living in Satan's system is called walking in Phil 3:18-19. "For many [believers] keep walking, concerning whom I have often told you, even weeping, that they are enemies of the cross of Christ. Whose termination is destruction [the sin unto death], whose God is their emotions, whose fame comes by means of dishonor, who keep on thinking about earthly things."
 2. The same concept is also found in 1John 1:6 **If we contend that we have fellowship with Him and keep walking in darkness, we lie and do not live the truth.**
 3. 1Cor. 3:3 **For you are still carnal, since there is jealousy and strife. And you keep walking in accordance with men.**
 4. Walking is used as a warning against the cosmic system. John 8:12 is the prophecy of this.
 5. Life in the cosmic system is called walking in darkness, John 11:9–10. Eph 4:17 provides the analogy.
- J. Walking is related to the execution of the protocol plan of God. Eph 2:10 **For we are His creation, having been created in Christ Jesus for good of intrinsic value achievements, which God has prepared in advance that we should be walking by means of them.**
1. At salvation we became His creation, a new spiritual species.
 2. The good of intrinsic value achievements is the execution of the protocol plan of God resulting in becoming an invisible hero.
 3. We are to walk by means of the things prepared by God for us in eternity past, such as the problem solving devices.
 4. Col 1:9-10 **For this reason, we also, from the day we heard, do not stop praying for you. In fact, asking that you may be filled with the knowledge [metabolized doctrine] of His will in all wisdom and spiritual understanding that you may walk in a manner worthy of the Lord, for the purpose of pleasing Him in all things, bearing fruit in every good of intrinsic value achievement; in fact, constantly growing spiritually by means of metabolized doctrine from God. This is the point at which you fulfill all the walking mandates.**
 5. Walking is used for a mandate to advance to the objective of spiritual maturity. 1Thess. 4:1 **Finally then, brethren, we request and exhort you in the Lord Jesus, that, as you have received instruction from us as to how you ought to walk and please God (just as you are actually walking), that you may advance still more to the objective.**

The Doctrine of Walking (from Bible Doctrine Resource)

- III. Spiritual Walking.
- A. Walking has a double connotation in the New Testament.
 1. The utilization of divine power to advance in the Christian life.
 2. The utilization of human energy related to the old sin nature which results in retrogression or reversionism.
 - B. Hence, these two categories of walking are related to Church Age believers in advance or in retreat.
 - C. To advance in the spiritual walk and be a winner, there must be residence, function, and momentum inside the divine dynasphere. To retreat in the spiritual life and be a loser, there must be residence, function, and retrogression in Satan's cosmic system.
 - D. Therefore, walking denotes numerous functions, both pro and con, regarding the spiritual life.
 - E. Living in the divine dynasphere is the source of spiritual energy or the use of divine power to execute the protocol plan of God, as mentioned in Eph 2:10 with the phrase "good of intrinsic value achievements," which refers to the use of divine power in the momentum of the spiritual life.
- IV. New Testament Words for Walking.
- A. The Greek word *peripateō* (περιπατέω) [pronounced *per-ee-paht-EH-oh*] means *to walk or to walk around*. It is used for literal walking in Matt. 4:18. But it is used primarily for the function of the protocol plan of God in the Church Age in such passages as Rom 6:4; Gal 5:16; Eph 5:2. It is used for the modus operandi of the carnal Christian as well in 1Cor. 3:3 and Phil 3:18. It is used for the modus operandi of the unbeliever in Eph. 2:2 and Col 3:7.
 - B. The Greek word *stoicheō* (στοιχέω) [pronounced *stoy-KHEH-oh*] means *to march in step, to march in rank, to walk in agreement with, to function in a system, to follow a leader from the ranks*. It is used in the New Testament primarily for functioning in a system and advancing in that system to spiritual maturity. It is used for living under the omnipotence of God in Gal 5:25. It is used for the pattern of salvation by faith in Christ (walking by faith) in Rom 4:12. It is used for following the rules of the new spiritual species in Gal 6:16 and Phil 3:17.
 - C. The Greek word *poreuomai* (πορεύομαι) [pronounced *po-ROO-oh-my*] means *to go, to proceed, to travel, to conduct oneself in a certain manner, to live, and to walk*. It is used for national degeneration in Acts 14:16. It is used for the carnal life pattern of the unbeliever in 1Peter 4:3; Jude 16, 18; 2Peter 2:10, 3:8. It is used for occupation with the person of Jesus Christ on the part of believers in Acts 9:31.
 - D. The Greek word *anastrephō* (ἀναστρέφω) [pronounced *an-as-TREF-oh*] originally meant in the Attic Greek *to upset, to overrun, or to associate*. Its figurative meaning was *to behave or to function in terms of human conduct; also used for the practice of principles*. It is used for the conduct and the modus operandi of the unbeliever in Eph 2:3. It is used for motivation for Christian integrity in Heb 13:18. It is used for the modus operandi of the old sin nature in Eph 4:22. It is used for life and conduct in the divine dynasphere in 2Peter 3:11.
 - E. The Greek word *orthopodēō* (ὀρθοποδέω) [pronounced *or-thop-od-EH'-oh*] means *to walk straight*. It is used for legalistic modus operandi and resultant hypocrisy in Gal 2:14; in other words, they were not walking straight.
- V. The Pattern for the Spiritual Walk: the Great Power Experiment of the Hypostatic
- A. The pattern for the spiritual walk is given in the great power experiment of the Hypostatic Union of our Lord.
 - B. The humanity of Christ was impeccable during His thirty-three years of the First Advent. This means He remained absolutely perfect because He resided inside the prototype divine dynasphere, functioning under the omnipotence of the Holy Spirit and God's perfect happiness.
 - C. Through the virgin pregnancy and virgin birth, our Lord's humanity was born without the genetically-formed old sin nature, thus excluding any imputation of Adam's original sin at our Lord's birth. This means He was born as Adam was created, perfect in a state of impeccability.
 - D. Because of the availability and utilization of divine omnipotence, our Lord's humanity continued in the state of impeccability under maximum temptation and under maximum pressure.
 - E. The omnipotence of the Holy Spirit inside the prototype divine dynasphere empowered our Lord's humanity to resist every temptation, far beyond anything we could ever imagine.

The Doctrine of Walking (from Bible Doctrine Resource)

- F. His state of impeccability was absolutely necessary for our Lord to go to the cross. The justice of God the Father poured out on Jesus Christ every sin in the human race and judged them. During that entire time of judgment, our Lord remained inside the prototype divine dynasphere and so was sustained by the omnipotence of the Holy Spirit and His maximum utilization of God's perfect happiness.
- G. The First Advent is called an "experiment"—a *test-drive*, if you will—in the sense of a demonstration. First was the demonstration of the power of God the Holy Spirit. Second was the demonstration that any believer who advances to maturity, acquiring +H, can endure anything in life. Because of the omnipotence of the Holy Spirit and +H, our Lord was able to endure the cross.
- VI. The Necessity for the Spiritual Walk.
- A. The problem is that the Church Age believer continues to possess the old sin nature after salvation and so continues to sin. The pattern of the believer's sinfulness or carnality depends upon the amount of time he spends in the cosmic system instead of in the divine dynasphere.
- B. There are three patterns of sinfulness.
1. Frequent sinning is from too much time in the cosmic system.
 2. Occasional sinning is from life in the divine dynasphere under epistemological rehabilitation, but you still have an area of weakness.
 3. Sporadic sinning is from life as a spiritual adult. But even in spiritual self-esteem, spiritual autonomy, and spiritual maturity, we still fail and sin. That's why 1John 1:8 says, **If we allege that we have no sin, we are deceiving ourselves and the doctrine is not in us.** 1John 1:10, "If we contend that we no longer sin, we are liars."
 4. However, because of the creation of the new spiritual species (Gal. 6:15 2Cor. 5:17 Eph. 2:10), the old things of the sin nature and real spiritual death have lost their power. They have been replaced by the provision of a new power: divine omnipotence in the great power experiment of the Church Age.
 5. A new spiritual species had to be created to utilize the same divine power that the humanity of Christ used in a state of impeccability. We are not impeccable like the humanity of Christ in Hypostatic Union. Our old sin nature continues to function in many different forms after salvation.
- VII. Walking as an Analogy to Life inside the Divine Dynasphere.
- A. Rom. 6:4 **Therefore, we have been buried with Him through baptism [of Holy Spirit], in order that as Christ has been raised from the dead, so that we too might walk in newness of life.**
1. Newness of life was first experienced during our Lord's thirty-three years on earth. During the great power experiment of the Hypostatic Union, our Lord provided a new system of walking, a new system of spiritual momentum.
 2. Since the great power experiment of the Hypostatic Union has been extended into the Church Age, walking becomes an analogy to the execution of the protocol plan of God.
 3. The fact that we can walk in newness of life means that everything we have in this unique Church Age never existed before in the Old Testament. There was no baptism of the Spirit; no new spiritual species; no universal royal priesthood; no indwelling of the God the Father, Son and Holy Spirit; and no 100% availability of divine omnipotence.
 4. So great, marvelous, and fantastic is walking in newness of life that God stopped all prophecy in the Church Age. The only Church Age prophecies concern its beginning and its end. Walking in newness of life carries far greater power and dynamics than any system of eschatology in all of human history.
- B. The prototype divine dynasphere was used by our Lord in the great power experiment of the Hypostatic Union and has now become the operational-type divine dynasphere for us, according to 1John 2:8. "That we should walk in the same manner as He has walked."
- C. The utilization of the omnipotence of God Holy Spirit inside the divine dynasphere is the walking of Gal 5:16 **Walk by means of the Spirit.** Cf. Rom. 8:2–4 **to walk in newness of life.**
- VIII. Each divine dynasphere gate is referred to in walking passages.
- A. Gate 1, the power gate of the filling of the Spirit: Rom 8:1–4; Gal 5:16; Eph 5:15 cf 5:18.

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- B. Gate 2, basic Christian modus operandi: 2Cor. 5:7 *For we walk by faith and not by sight.* Col 2:6 *As you have received Christ Jesus to yourselves, so keep walking in Him.* We received Christ by faith; so now we walk by faith.
- C. Gate 3, basic virtue and objectivity from enforced and genuine humility: Eph 4:1–2 *I, therefore, the prisoner of the Lord, continue to encourage you to walk in a manner worthy of your station in life [royal family of God with protocol plan of God] into which you have been called with all humility and true sensitivity with perseverance, tolerate one another by means of virtue love.*
- D. Gate 4, momentum gate in the function of operation Z: 3 John 4 *I was very pleased because I discovered that some of your children keep walking by means of doctrine even as we have received a mandate from the Father.*
 1. Walking is related to epistemological rehabilitation in Eph 5:15–18.
 2. Walking is related to momentum in metabolized doctrine in Col. 1:9–10.
 3. Walking is related to the application of metabolized doctrine in Col. 4:5–6. *Keep walking in wisdom toward outsiders; keep purchasing the time. Your doctrine must always be applied in grace, having been seasoned with salt, so that you should know how to respond to every person.*
- E. Gates 5 and 6, including spiritual self-esteem, are referred to in Eph 5:1–2. *Become imitators of God . . . keep walking in virtue–love.*
- F. Gate 7, momentum testing: Rom 13:13–14; John 8:12, 11:10; Eph 4:17; Philip. 3:18–19.
- G. Gate 8, spiritual maturity, the winner's gate, Rev 3:4.

From http://gracebiblechurchwichita.org/?page_id=3306 accessed February 25, 2015. This doctrine probably originates with R. B. Thieme, Jr. (and might even be taken from his notes, as there are many things in this doctrine which sound very *Thiemian*). Minor, non-substantive editing.

Bible Doctrine Resource is probably the best repository of doctrines; however, they do not give credit to the original authors of these doctrines.

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Such a believer of integrity can go through life with confidence, safely and securely, because God looks out for him. This does not mean that a person will never have a problem or never be cheated; believers are cheated all of the time. But God watches out for us and God deals with those who have done us wrong. There might even be a guardian angel involved here.

Also, if you are a believer with doctrine, you need to be aware that, just because you interact with those who lack integrity, that does not mean that all bets are off. That does not mean that you can shed your integrity and get down in the mud with the rest. The believer needs to function with integrity, even though those around him are not. If some cheats you, you don't get to cheat them back. If someone lies to you, you are not then justified lying to them.

Throughout Proverbs, there are certain terms which are found, but not always explained.

Various Commentators on the Upright Man (Proverbs 10:9a)

Clarke: *The upright man is always safe; he has not two characters to support; he goes straight forward, and is never afraid of detection, because he has never been influenced by hypocrisy or deceit.*²⁸²

²⁸² Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 10:9.

Various Commentators on the Upright Man (Proverbs 10:9a)

Matthew Henry describes such a man: *He that walks uprightly towards God and man, that is faithful to both, that designs as he ought and means as he says, walks surely; he is safe under a divine protection and easy in a holy security. He goes on his way with a humble boldness, being well armed against the temptations of Satan, the troubles of the world, and the reproaches of men. he knows what ground he stands on, what guide he follows, what guard he is surrounded with, and what glory he is going to, and therefore proceeds with assurance and great peace.*²⁸³

R. Price: *[Regarding the upright man:] 1. Uprightness of character comprehends in it right conduct with respect to God [and]...man... 2. Implies faithfulness in all our transactions with ourselves. The upright man endeavours to be faithful to himself in all that he thinks and does, and to divest his mind of all unreasonable biases. He wishes to know nothing but what is true, and to practise nothing but what is right. 3. Includes candour, fairness, and honesty in all our transactions with our fellow man. An upright man may be depended on in all his professions and engagement. All his gains are gains of virtuous industry. He maintains a strict regard to veracity in his words, and to honour in his dealings.*²⁸⁴

Chapter Outline

Charts, Graphics and Short Doctrines

The man with integrity benefits temporally from his actions as well.

R. Price on the Walk of the Upright Man

1. Consider the safety which such a person [who walks *uprightly*] enjoys with respect to the happiness of the present life. Think of the troubles that men bring on themselves by deviating from integrity. The path of uprightness is straight and broad. He that walks in it walks in the light, and may go on with resolution and confidence, inviting rather than avoiding the inspection of his fellow-creatures.
2. Upright conduct is commonly the most sure way to obtain success in our worldly concerns. The most sure way, but not always the shortest. Universal experience has proved that “honesty is the best policy.” An upright man must commend himself by degrees to all that know him. He has always the greatest credit, and the most unembarrassed affairs. The disadvantages under which he labours are counterbalanced by many great advantages. Though his gains may be small, they are always sweet. He has with him an easy conscience, the blessing of God, and security against numberless grievous evils.
3. Consider the security which an upright conduct gives with respect to another world. It must be possible that there should be a future state. We may well secure the best condition and greatest safety in it. And the practice of religious goodness is the proper means to be used for this purpose. The happiness of every successive period of our human life is made to depend, in great measure, on our conduct in the preceding periods. All we observe of the government of the Deity leads us to believe that He must approve righteousness and hate wickedness. To act righteously is to act like God. And there are many reasons which prove that the neglect of virtue may be followed by a dreadful punishment hereafter—e.g., the presages of conscience. These reasons the Christian religion confirms. And should all that reason and Christianity teach us on this point prove a delusion, still a good man will lose nothing, and a bad man will get nothing. Inferences:
 - 1) How much we are bound in prudence to walk uprightly! Even if we regard only our present interest.
 - 2) In view of another state of existence the prudence of a virtuous course is greater than can be
 - 3) All that has been said is true, though there should be the greatest uncertainty with respect to the principles of religion.
 - 4) With what serenity of mind a good man may proceed through life. Whatever is true or fame, he has the consciousness of being on the safe side, and there is, in all cues, a particular satisfaction

²⁸³ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 10:9.

²⁸⁴ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:9 (edited).

R. Price on the Walk of the Upright Man

attending such a consciousness.

The Biblical Illustrator; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:9 (edited).

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Prov. 10:9a [\[He who\] walks with integrity will walk securely...](#)

Our Daily Bread on Personal Integrity

Personal integrity is often missing in today's society. Our world-system sees nothing wrong with people who shade the truth or make promises they don't intend to keep. The Christian, however, should be one "who walks with integrity."

In an article in *Moody Monthly*, John Souter wrote, "It was 11:00 P.M. I was sitting at the console of a sophisticated typesetting machine while an advertising man, a Christian, looked over my shoulder. He had roused me from bed to do a rush job for his client. Somehow I sensed I would never be paid for this job. But I swept those feelings aside. After all, this was a brother—a born-again Christian who would certainly pay his bills. But my fears were on target. I was never paid. Unfortunately, that experience has not been unique to me. I've learned there is often a big difference between what Christians say and what they actually do."

Apparently, many Christians have bought society's lie that integrity isn't important. As believers in Christ, though, we must follow the highest standards of personal honesty. When confronted with the temptation to compromise or to shade the truth, we must turn our backs on it and do what's right, regardless of personal cost.

If we have old bills to pay or promises to keep, we need to get things in order. Christians should be known for their honesty. —D. C. Egner

A debt is never too old to pay.

Also from *Our Daily Bread: Integrity is Christlike character in work clothes*.

From http://www.preceptaustin.org/proverbs_illustrations.htm#10 accessed February 13, 2016.

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Many times, what is described is a person who adheres to the laws of divine establishment. This is legitimate in the Old Testament, as these laws guided the people of nation Israel (who did not have the filling of the Spirit) to depend upon. Obviously, faith in the Revealed God was fundamental to Israelites.

J. Jortin on the Upright Man

- I. The ways of the righteous are plain, direct, even ways. Nothing is less difficult than to know our duty, and our interests also, if there be a sincerity of intention, and an integrity of heart. Christian faith and Christian practice are plain and perspicuous so far as they are of universal importance and of absolute necessity. The ways of the unrighteous are dark, crooked, rough, and slippery ways. What is to be said beforehand for the obtaining of criminal pleasures? And how much is to be given up? What are the consequences of such proceedings? and what the vain hopes on which such a person relies?
- II. He who walks uprightly acts upon good moral principles, which will stand the test of the strictest scrutiny. The belief of these principles is absolutely necessary even for upholding civil government and preserving human society. All other springs and motives of action, besides reason and religion, are fickle and various. An upright person in all cases and conditions is the same person and goes the same way. By this he is secured from diffidence and self-distrust and distraction of mind.

J. Jortin on the Upright Man

- III. He that walks uprightly has taken the proper way to attain all that a man can reasonably hope and desire in this world. This proper way Scripture calls the straight and the plain way, viz., the way of diligence and benevolence, of honour, honesty, and integrity, which may seem to be slow, but is both sure and speedy also.
- IV. He who designs only what is just and reasonable can run no great hazard. He is not likely to receive any great injury from intriguing men, or trouble from the vain and busy world. Nor is he likely to raise up adversaries. Serenity, satisfaction, and a just confidence always attend upon him. Good dispositions of the heart, like great abilities of the mind, are open, free, unsuspecting, courageous, and liberal. The upright person is constant and consistent with himself; his heart and his face, his mind and his speech, his professions and his deeds agree together. So men place confidence in him. He is secure as to the final result of affairs, the main end, and the considerable purposes of human life. If prosperity consists in a satisfaction of mind upon the whole, he cannot fail of being prosperous.
- V. Either there is a future state or there is not. In either case the upright man is safe. He alone can make the best of both worlds. Do not, then, be weak enough to grieve or repine at the seeming prosperity of the wicked sons of fortune, who obtain a greater influence of worldly favours than many persons far better than themselves.

The Biblical Illustrator; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:9 (edited).

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Proverbs 10:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâqash (אָקַשׁ) [pronounced <i>âw-CASH</i>]	<i>perverting [one's ways], twisting, distorting, making crooked</i>	Piel participle	Strong's #6140 BDB #786
The NET Bible: <i>Heb</i> "he who perverts his ways" (so NASB); <i>NIV</i> "who takes crooked paths" (<i>NLT</i> similar). The Piel participle אָקַשׁ (<i>mÿ'âqqesh</i>) means "make crooked; twisted; perverse." It is stronger than simply taking crooked paths; it refers to perverting the ways. The one who is devious will not get away with it. ²⁸⁵			
d ^e râkîym (דַּרְכֵי־יָמִים) [pronounced <i>deh-raw-KEEM</i>]	<i>ways, roads, paths; journeys, courses; works; towards; manner, habit, a way [of life, living]; of moral character</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1870 BDB #202
yâda ^c (יָדָע) [pronounced <i>yaw-DAHÇ</i>]	<i>to be known, to become known; to be instructed, to be taught by experience, to be punished</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3045 BDB #393

Keil and Delitzsch: *[to] been made manifest, uncovered, drawn into the light.*²⁸⁶

This could be translated *shall be made to know*. Interestingly enough, I found no translations which reflected this approach. Although Barnes noted this and provided the passage Jer. 31:19 as proof, he then added: *in the sense of exposed.*²⁸⁷

²⁸⁵ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 27, 2015.

²⁸⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 10:9.

²⁸⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 10:9.

Translation: ...and [he who] perverts his ways will be known. A person who perverts his ways will be dishonest; he will guarantee this or that, but not stand behind his guarantee. He will lie about others; he will lie about himself. He will claim to do one thing, but he really does another. His evil ways will become known; he will become known. He will end up with a reputation; and God knows all those who pervert their ways. The ultimate judge knows all things.

Prov. 10:9b reads: ...and [he who] perverts his ways will be known.

The Man Who Perverts His Ways Will Become Known (Comments on Prov. 10:9b)

Gill: *[This is the man] who does not walk in a plain, direct, and even path, according to the rule of the word, as the upright man; but winds about here and there, goes into crooked paths, walks in craftiness as deceitful workers, whose folly shall be made manifest; though they think to hide it, and deceive men, they and their wickedness shall be exposed, their tricks and artful methods shall be laid open, and they be known to be what they are; if not in this life, yet at the last judgment, 1Tim. 5:24.*²⁸⁸

Matthew Henry: *That men's dishonesty will be their shame: He that perverts his way, that turns aside into crooked paths, that dissembles with God and man, looks one way and rows another, though he may for a time disguise himself, and pass current, shall be known to be what he is...[at] some time or other he betrays himself.*²⁸⁹

James Rickard: *"Will be found out" is the passive Niphal Imperfect of YADAH, "he will become known", that is, the one who twists the truth of God's Word (Satan's cosmic system), will be made evident by the perversion he creates. Once discovered, it will bring shame and ruin, especially for a life built on trust, and after death it destroys the reputation as we noted above in verse 7.*²⁹⁰

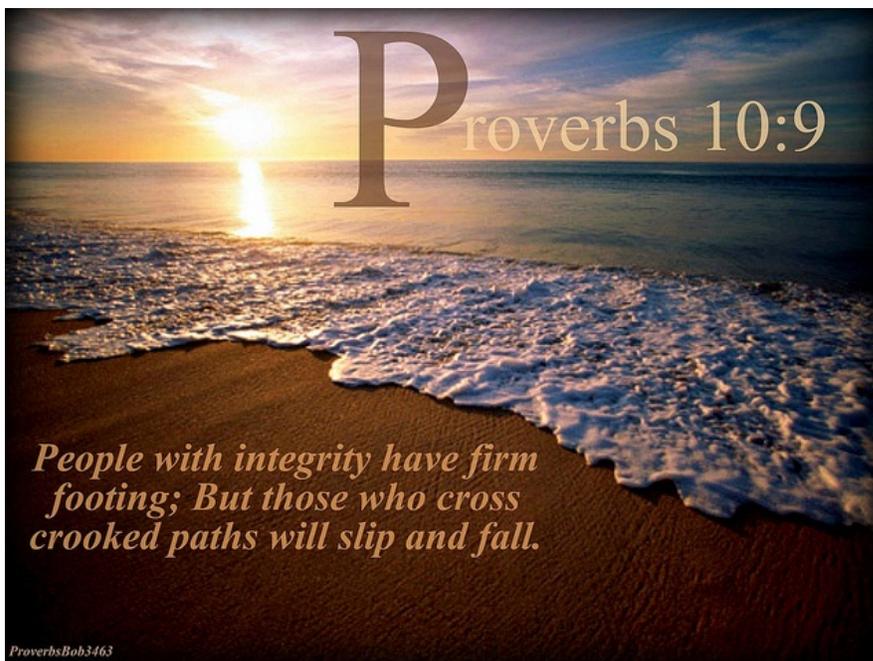
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V. 9 reads: He who walks with integrity will walk securely and safely in life and the person who perverts his ways will be found out. One person conducts his life with integrity; the other person cuts corners and is dishonest. The person with integrity enjoys a good life and a protected life; the person who is dishonest and cuts corners will be known for who and what he is.

Proverbs 10:9 (NLT) Graphic; from [Blessings by Renee](#); accessed February 9, 2016.

Application: Personally, I have operated in the business world, and when I found out that the people I worked with were dishonest and underhanded, I stopped working with them. I worked with a mortgage officer, who got through a great many loans for me; but then, he dealt with me



²⁸⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:9.

²⁸⁹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 10:9.

²⁹⁰ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

dishonestly on a loan that he did not know how to do. Had he simply said, “Look, I have not worked with this kind of a loan before; so let me recommend a different loan officer for this loan”; then I would have continued to work with him. Instead, he told me that he knew what he was doing and then gave me paperwork to fill out that later turned out to have nothing to do with these loans. When it became clear to me that he would be dishonest with me, then I have no idea when I could trust him and when I could not. He was found out.

W. Brueggemann: *The Hebrew word pair tam-‘iqqeš, “blameless”/”crooked” (or perverse) in its five occurrences in Proverbs (11:20; 19:1; 28:6, 18) serves to define the relation between individual and community. Brueggemann notes that a person of integrity (tam) accepts his own interest in terms of his solidarity with the healthy community. In the context of edifying the community he finds strength and approval. The destructive and devious words of the perverse undermine, not edify, the well-being of others.*²⁹¹

Integrity Versus Perversity in the Proverbs

Scripture	Text/Commentary
Prov. 10:9 Whoever walks in integrity walks securely, but he who makes his ways crooked will be found out.	The man who has integrity lives a life of security, protected by God; but the man who perverts his ways will be found out for who he is.
Prov. 11:20 Those of crooked heart are an abomination to the LORD, but those of blameless ways are His delight.	The man with the perverted heart is an abomination to God; but He delights in those who have integrity.
Prov. 19:1 Better is a poor person who walks in his integrity than one who is crooked in speech and is a fool.	It is better to be poor and have integrity rather than to be a person who is perverse in what he says, and shows himself to be a fool.
Prov. 28:6 Better is a poor man who walks in his integrity than a rich man who is crooked in his ways.	It is better to be a poor man with integrity than a wealthy man who is perverted in his walk.
Prov. 28:18 Whoever walks in integrity will be delivered, but he who is crooked in his ways will suddenly fall.	The person who lives a life of integrity will be delivered by God; but the perverse man will suddenly fall.

The ESV; capitalized is used above.

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A half-dozen or so interesting and/or accurate translations followed by the comments of several excellent commentators.

Translations of and Commentaries on Proverbs 10:9

Translations:

Easy English	If you choose the right way, then you will be safe. If you wander on a wrong path, you are in danger.
NIRV	Anyone who lives without blame walks safely. But anyone who takes a crooked path will get caught.
New Century Version	The honest person will live in safety, but the dishonest will be caught.
New Berkeley Version	He who walks in integrity walks securely, but he who takes a crooked course will be found out.
Beck’s American Translation	Live innocently, and you’ll live securely;

²⁹¹ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

Translations of and Commentaries on Proverbs 10:9

English Standard Version but if you're dishonest you'll be found out.
Whoever walks in integrity walks securely, but he who makes his ways crooked will be found out.

Commentators:

The NET Bible: *Security follows integrity, because the lifestyle is blameless. The righteous is certain of the course to be followed and does not fear retribution from man or God.*²⁹²

Ironside: *To walk in integrity is to walk with God. Whatever misunderstanding there may be at times, the one who lives honestly will be shown to have walked securely. Men of the world confess that "Honesty is the best policy." For the man of God, uprightness is not policy, but the delight of his heart. Even wicked men acknowledge that the ways of the upright are above reproach. Joseph displayed this integrity after being so severely tested (Genesis 40-41). On the contrary, he whose ways are perverse, though he may cover them for a time, must inevitably be discovered. See Ziba's case (2Samuel 16:1-4 19:24-30).*²⁹³

Keith Simons from the Easy English Bible: *Life is like a journey. If we follow God's commands, then we choose the right way to live. God will protect us. If we refuse God's wisdom, then we are in danger. This is like a traveller who wanders in the wrong direction. Our wrong actions will lead us to death and hell.*²⁹⁴

College Press Bible Study: *One who is walking in righteousness knows what he is doing, has assurance, and is safe. To pervert one's way is to divert it from what is right. One cannot do this without being found out, at least ultimately (dishonesty, adultery, embezzlement, etc.). Want to be known and noticed? Do wrong, and you will be.*²⁹⁵

Gary Everett: *The contrast in Prov. 10:9 is seen in the fact that there is much safety and security in building a strong foundation upon God's Word, while he that builds his life upon perverted ways will soon have his evil known. This exposure will lead to his ruin.*²⁹⁶

Peter Pett: *The one who walks uprightly (in integrity, blamelessly) can walk with confidence and sureness, and with no fear of being 'found out'. He also knows that he will not trip up (contrast the fool in Prov. 10:8). What he says will feed many (Prov. 10:21) so that they too will walk in the way of the upright. But the one who turns from the straight way, choosing crooked paths (Prov. 2:13), will eventually be exposed. The truth about him will become known to his undoing. He will be revealed as one who lacks understanding (Prov. 10:21).*²⁹⁷

Similar Proverbs and Passages to v. 9:

Prov. 28:18 Whoever walks in integrity will be delivered, but he who is crooked in his ways will suddenly fall.

Similar Proverbs and Passages to v. 9a:

Psalms 26:11–12 But as for me, I shall walk in my integrity; redeem me, and be gracious to me. My foot stands on level ground; in the great assembly I will bless the LORD.

Prov. 2:6–8 For the LORD gives wisdom; from his mouth come knowledge and understanding; he stores up sound wisdom for the upright; he is a shield to those who walk in integrity, guarding the paths of justice and watching over the way of his saints.

²⁹² From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 27, 2015.

²⁹³ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 10:9.

²⁹⁴ From <http://www.easyenglish.info/bible-commentary/proverbs-lbw.htm> (Prov. 10); accessed February 11, 2016.

²⁹⁵ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Prov. 10:9.

²⁹⁶ Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Prov. 10:9.

²⁹⁷ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:9.

Translations of and Commentaries on Proverbs 10:9

Isa. 33:15–16 He who walks righteously and speaks uprightly, who despises the gain of oppressions, who shakes his hands, lest they hold a bribe, who stops his ears from hearing of bloodshed and shuts his eyes from looking on evil, he will dwell on the heights; his place of defense will be the fortresses of rocks; his bread will be given him; his water will be sure.

Similar Proverbs and Passages to v. 9b:

Luke 12:1b–2 [Jesus is speaking to His disciples]: "Beware of the leaven of the Pharisees, which is hypocrisy. Nothing is covered up that will not be revealed, or hidden that will not be known.

1Cor. 4:5 Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then each one will receive his commendation from God.

Most of the verses quoted above are from *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 10:19.

Interestingly enough, *Treasury of Scriptural Knowledge* did not have a good Old Testament equivalent for v. 9b.

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Prov. 10:9 He who walks with integrity will walk securely and safely in life and the person who perverts his ways will be found out. There is security in integrity. There is safety in integrity. Knowing the right thing to do, and then doing it, is the greatest safety and security in the world. But those who take ethical shortcuts, they will be known.

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Control of the Tongue

This proverb stands out because there appears only to be a pair of negative observations. The wise man is not found in this verse. Because v. 10b is identical to v. 8b, and because of the two negative observations, the accuracy of the Hebrew text is questioned. Many translations below will adhere to the Greek text instead.

Rarely do I include the Greek as a part of the primary translation, but it appears to be the accurate text.

A winking eye will give pain and foolish of [two] lips is thrust out. Proverbs 10:10 **[The one] winking [his] eye makes sorrow; but the foolish speaker [lit., foolish of two lips] will be cast away.**

A winking eye will give pain but the one reproving openly makes peace. From the Greek **[The one] winking [his] eye makes sorrow; but the one convicting [or, reproofing, admonishing, correcting] openly [with cheerful courage] makes peace.**

The one who winks his eyes causes trouble; but the person who is foolish and always talking will be cast aside [or, from the Greek, the one correcting objectively can make peace].

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	A winking eye will give pain and foolish of [two] lips is thrust out.
Revised Douay-Rheims	He that winks with the eye shall cause sorrow: and the foolish in lips <u>shall be beaten</u> .
Plain English Aramaic Bible	He that winks with his eyes <u>in deceit</u> gives sorrow, and he <u>who reproves openly makes peace</u> .
Peshitta (Syriac)	He who winks with his eyes <u>deceitfully</u> causes sorrow; but he <u>who reproves openly makes peace</u> .
Septuagint (Greek)	He that winks with his eyes <u>deceitfully</u> procures griefs <u>for men</u> , but he that <u>reproves boldly is a peacemaker</u> .
Significant differences:	The Aramaic and Greek both add <i>deceitfully, with deceit</i> to the winking of the eye, perhaps to explain by this what it means.

The final Hebrew verb appears to mean *to be thrust down [out, away], to be thrown down, to be cast aside*; but it is only found here, in v. 8 and Hosea 4:14, where it appears to mean *to come to ruin*. As a result, the final verbs in the Greek, Latin and Aramaic are different. Interestingly enough, there does not appear to be any consistency between vv. 8 and 10 in the translations from those ancient languages. This leads us to suspect the second half of this verse.

Because there are two negative observations here in the Hebrew, several translators (even those in the English) tried to make the second statement a positive observation (such as, *but he who reproves openly is a peacemaker*). The problem is, the second half of this verse is identical to the second half of v. 8 (in the Hebrew). It is possible that the original sense of this proverb can be found in one of the ancient language translations. Many of those translators who opted for following the Greek also made note of this in a footnote. The original Greek for the second half of this verse will be included in the exegesis.

Many of the translations chose to follow the Greek in the second half of this verse. Only a handful of them had a footnote indicating that is what they did. Although I am quite picky about this sort of thing, it is understandable that some of them do not spend much time discussing alternate readings. Unfortunately, there are many believers who have Bibles who know next to nothing about the origins of the Bible.

If, by any chance, you do not feel that you have a good understanding of the background of the Bible, I strongly recommend Geisler and Nix's *A General Introduction to the Bible*. I read and studied it 40 years ago, and it is still one of the books within easy grasp of my seat in front of the computer. I refer to it often and have quoted it on many occasions.

Limited Vocabulary Translations:

Bible in Basic English	He who makes signs with his eyes is a cause of trouble, but he who makes a man see his errors is a cause of peace.
Easy English	Even a tiny evil signal causes pain. The fool fails because he listens only to himself.
Easy-to-Read Version–2002	A person who hides the truth causes trouble. A person who speaks openly makes peace. This is from the ancient Greek translation. The Hebrew repeats the second half of verse 8.
Easy-to-Read Version–2006	If you fail to speak the truth, trouble will follow. If you speak openly, peace will come. <i>If you ... come</i> This is from the ancient Greek version. The Hebrew text repeats the second half of verse 8.
God's Word™	Whoever winks with his eye causes heartache. The one who talks foolishly will be thrown down headfirst.
Good News Bible (TEV)	Someone who holds back the truth causes trouble, but one who openly criticizes works for peace [One ancient translation <i>but one ... peace</i> ; Hebrew repeats verse 8b.].

<i>The Message</i>	An evasive eye is a sign of trouble ahead, but an open, face-to-face meeting results in peace.
NIRV	An evil wink gets you into trouble. And foolish chattering destroys you.
New Simplified Bible	He who winks the eye [in a gesture of malice] causes trouble. A babbling fool will fall.

Thought-for-thought translations; paraphrases:

Common English Bible	Those who wink an eye bring trouble; those who speak foolishly are ruined.
Contemporary English V. The Living Bible	Deceit causes trouble, and foolish talk will bring you to ruin. Winking at sin leads to sorrow; bold reproof leads to peace.
New Berkeley Version	He who winks with his eye [See 6:13] causes heartache, and a prating fool will fall headlong [Repeated from v. 8. The emphasis on malicious behavior is hurt to others and with it idle talk to oneself.].
New Century Version	A wink may get you into trouble, and foolish talk will lead to your ruin.
New Life Version	He who winks the eye causes trouble, and a fast talking fool will become nothing.
New Living Translation	People who wink at wrong cause trouble, but a bold reproof promotes peace. As in Greek version; Hebrew reads <i>but babbling fools fall flat on their faces.</i>

Partially literal and partially paraphrased translations:

American English Bible	The eye that is winking at bad things, creates distress for other men. But the one who openly scolds, is he who brings peace to others.
International Standard V	Those who wink their eyes [i.e. Those whose looks communicate insincerity] are trouble makers, and the mocking fool will be brought down. So MT; LXX reads <i>makers, but the one who reproves publicly makes peace.</i>
New Advent (Knox) Bible	It needs no more than a wink of the eye to bring trouble; what wonder if the fool who talks earns a beating? vv. 8, 10. The second half of either verse is the same in the original.
Today's NIV Translation for Translators	Whoever winks maliciously causes grief, and a chattering fool comes to ruin. Those who wink their eyes to signal <i>that they are about to do something that is wrong</i> cause trouble, but those who rebuke others truthfully cause them to be peaceful.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible God's Truth (Tyndale)	Who winks his eye will give offence; And the jabbering fool repels. He that winks with his eye, will do some harm: but he that has a foolish mouth shall be beaten.
HCSB Jubilee Bible 2000 NIV – UK	A sly wink of the eye causes grief, and foolish lips will be destroyed. He that winks with the eye causes sorrow, and he that speaks foolishness shall fall. Whoever winks maliciously causes grief, and a chattering fool comes to ruin.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The wink of an eye brings trouble; but a rebuke wins peace.
The Heritage Bible	He who winks with the eye gives a wound, and the lip of a fool will be overthrown.
New American Bible (2011)	One who winks at a fault causes trouble,

New Jerusalem Bible	but one who frankly reproves promotes peace. A wink of the eye brings trouble, a bold rebuke brings peace.
New RSV	Whoever winks the eye causes trouble, but the one who rebukes boldly makes peace. Gk: Heb <i>but a babbling fool will come to ruin.</i>
Revised English Bible	A wink of the eye causes trouble; a frank rebuke promotes peace.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He who winks his eye [instead of rebuking] causes pain, yet a babbling fool will have trouble.
exeGesés companion Bible	He who blinks with the eye gives contortion; and a fool of lips falls.
JPS (Tanakh—1985)	He who winks his eye causes sorrow; He whose speech is foolish comes to grief.
Judaica Press Complete T. Orthodox Jewish Bible	He who winks his eye causes grief, and he who talks foolishly will weary. He that winketh with the ayin causeth trouble, but one with foolish sfatayim shall come to ruin.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	He who [maliciously] winks the eye [of evil intent] causes trouble; And the babbling fool [who is arrogant and thinks himself wise] will come to ruin.
The Expanded Bible	A wink may get you into [or cause] trouble, and foolish talk will lead to your ruin.
The Geneva Bible	He that winketh with the eye [That bears a fair countenance and imagines mischief in his heart, as in (Proverbs 6:13).] causeth sorrow: but a prating fool [For the corruption of his heart is known by his talk.] shall fall.
Kretzmann's Commentary	He that winketh with the eye, as a malicious and mocking sign to his confederates to watch him or to join him in some act of insult, causeth sorrow, injury and grief; but a prating fool shall fall, eventually destruction will come upon him who is foolish of lips.
NET Bible®	The one who winks his [<i>Heb</i> "the eye."] eye causes [<i>Heb</i> "gives."] trouble, and the one who speaks foolishness will come to ruin.
The Voice	Whoever winks his eye signals trouble, and whoever fills the air with meaningless talk will fall into ruin.

Literal, almost word-for-word, renderings:

Concordant Literal Version	He who winks the eye is making grief, And the one foolish of lips shall flounder."
Context Group Version	He who winks with the eye causes sorrow; But a prating shameless person shall fall.
English Standard Version	Whoever winks the eye causes trouble, but a babbling fool will come to ruin.
Green's Literal Translation	He who winks the eye causes sorrow, but the foolish of lips shall be thrust away.
Third Millennium Bible	He that winketh with the eye causeth sorrow, but a prating fool shall fall.
World English Bible	One winking with the eye causes sorrow, But a chattering fool will fall.
Young's Updated LT	Whoever is winking the eye gives grief, And a talkative fool kicks.

The gist of this passage: The person who favors one party or another causes problems; the person who can view a dispute objectively resolves conflicts.

Proverbs 10:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qârats (קָרַץ) [pronounced kaw-RAHTS]	<i>tearing off, cutting off, nipping off; biting; winking</i>	Qal active participle	Strong's #7169 BDB #902
What appears to tie all these meanings together is, something is being compressed (one's teeth, lips or eyes).			
The NET Bible: <i>The term (קָרַץ, qarats) describes a person who habitually "winks" his eye maliciously as a secretive sign to those conspiring evil (Prov 6:13). This is a comparison rather than a contrast. Devious gestures are grievous, but not as ruinous as foolish talk. Both are to be avoided.</i> ²⁹⁸			
'ayin (עַיִן) [pronounced ĠAH-yin]	<i>spring, fountain; eye, spiritual eyes</i>	feminine singular noun	Strong's #5869 (and #5871) BDB #744
The Greek and Aramaic add <i>with deceit</i> .			
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
'atstsebeth (עַצְבָּת) [pronounced ġahts-TSEH ^B -veth]	<i>pain, hurt, sorrow, injury, wound; sorrow</i>	feminine singular noun	Strong's #6094 BDB #781

Translation: [The one] winking [his] eye makes sorrow;... I am not certain as to the connotation of *to wink the eye*. Whether this is toward a person, to gain his confidence in order to undermine him later; or to a cohort to cause problems for a third party, is unclear (and there may be a different understanding as well).

Here are a few approaches to the meaning of winking one's eye:

The Meaning of Winking the Eye (Several Commentators)

The Pulpit Commentary: *[Winking] is a sign of craft, malice, and complicity with other wicked comrades.*²⁹⁹

Dr. Thomas Constable: *The winking eye is a clue to insincere speech or behavior. As a tiny gesture, it can do greater damage than many larger overt acts. Similarly the words of a fool, though small, will result in his or her own destruction eventually. However, the power of words is greater than that of "shifty signs".*³⁰⁰

Ironside: *Winking has always been construed as indicating a lie in what the lips utter. He whose words and intentions are opposed brings grief to others and failure to himself.*³⁰¹

Poole: *That winks with the eye; that secretly and cunningly designs mischiefs against others, as this phrase is used, Psalm 35:19 Prov. 6:13.*³⁰²

²⁹⁸ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 27, 2015.

²⁹⁹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 10:10.

³⁰⁰ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Prov. 10:10.

³⁰¹ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 10:10.

³⁰² Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Prov. 10:10 (slightly edited).

The Meaning of *Winking the Eye* (Several Commentators)

Matthew Henry's approach: *He that winks with the eye, as if he took no notice of you, when at the same time he is watching an opportunity to do you an ill turn, that makes signs to his accomplices when to come into assist him in executing his wicked projects, which are all carried on by trick and artifice, causes sorrow both to others and to himself.*³⁰³

Gill, explaining what it might mean for one to wink the eye: *A descriptive character of a wicked man, Prov. 6:13; who so does, either to draw and allure persons to go along with him, and join him in his evil practices; or by way of scorn and contempt of others; or as a token to another of its being the proper time to circumvent his neighbour, or do him an injury.*³⁰⁴

Keil and Delitzsch: *Regarding the winking or nipping, i.e., the repeated nipping of the eyes (cf. nictare, frequent. of nicere), as the conduct of the malicious or malignant, which aims at the derision or injury of him to whom it refers.*³⁰⁵

Peter Pett: *[This] is the waywardness of the smooth deceiver. He acts unkindly behind people's back. He is untrustworthy and smooth, saying one thing to one person, and another to another. This indeed was one of the signs of the 'worthless man' (Prov. 6:13). And in consequence he causes much sorrow.*³⁰⁶

The various commentators apparently agree that dishonesty and deception are related to the winking of the eye.

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Here are the places where we find the phrase *winks the eye* in Scripture.

“Winks the Eye” as Found in the Scriptures

Scripture	Text/Commentary
Prov. 6:12–15 A worthless person, a wicked man, goes about with crooked speech, winks with his eyes, signals with his feet, points with his finger, with perverted heart devises evil, continually sowing discord; therefore calamity will come upon him suddenly; in a moment he will be broken beyond healing.	<i>Winking the eye</i> is associated with the malevolent, those who speak perversely, those who devise evil and those who are continually sowing discord. Then end result is, God will catch up to him and break him down.
Prov. 10:10 Whoever winks the eye causes trouble, and a babbling fool will come to ruin.	The person winking the eye is the person who causes trouble (he causes sorrow and grief in the lives of others).
Prov. 10:10 He that winks with his eyes deceitfully, procures griefs for men; but he that reproves boldly is a peacemaker. (Brenton LXX)	The LXX does not change the first line, but provides a contrast that is different in the second line.
Prov. 16:30 Whoever winks his eyes plans dishonest things; he who purses his lips brings evil to pass.	Winking the eye is associated with planning out dishonest endeavors.

³⁰³ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 10:10.

³⁰⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:10.

³⁰⁵ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 10:10.

³⁰⁶ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:10.

“Winks the Eye” as Found in the Scriptures

Scripture

Text/Commentary

Psalm 35:19 **Let not those rejoice over me who are wrongfully my foes, and let not those wink the eye who hate me without cause.**

Winking the eye here is associated with those who hate the psalmist without a cause. The idea here is, David had done nothing to harm those people who hated him nevertheless.

Unless otherwise noted, the ESV; capitalized is used above.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Proverbs 10:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êvîyl (אִיֵּל) [pronounced <i>ehv-EEL</i>]	<i>foolish; [speaking] of one who despises wisdom; of one who mocks when guilty; of one who is quarrelsome; of one who is licentious; a fool; lacking in piety</i>	masculine singular adjective acting as a substantive; construct form	Strong's #191 BDB #17
s ^e phâtayim (שְׂפָתַיִם) [pronounced <i>s^efaw-tah-YIHM</i>]	<i>[two] lips; words; speech</i>	feminine dual noun	Strong's #8193 BDB #973

Translated *prating fool* (Owen);

The NET Bible: *Heb “the fool of lips”; cf. NASB “a babbling fool.” The phrase is a genitive of specification: “a fool in respect to lips.” The term “lips” is a metonymy of cause (= lips) for effect (= speech). The word for fool (אִיֵּל, 'evil) refers to someone who despises knowledge and discernment.*³⁰⁷

lâbaṭ (לָבַט) [pronounced <i>law-BAHT</i>]	<i>to be thrust down [out, away], to be thrown down, to be cast aside</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3832 BDB #526
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This is a rare verb only found here: Prov. 10:8, 10 Hosea 4:14.

This is exactly v. 8b.

The Greek version of v. 10b reads: *...but he that reproves boldly is a peacemaker.* Many translations chose to follow the Greek or another ancient translation here. Because of the obvious problems with this text, the Greek will be examined below as well.

Clarke: *Instead of the latter clause, on which see Prov. 10:8, the Septuagint has, ὁ δε ελεγχων μετα παρρησιας ειρηνοποιει “but he that reproveth with freedom, maketh peace.” This is also the reading of the Syriac and Arabic.*³⁰⁸

³⁰⁷ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 27, 2015.

³⁰⁸ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 10:10.

Proverbs 10:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The Pulpit Commentary suggests that there is no problem with the text: <i>The Septuagint and Syriac have changed the latter clause into a sentence supposed to be more forcibly antithetical, "He who reproves with boldness makes peace." But there are sentences not strictly antithetical in this chapter, e.g. vers. 18, 22. (comp. Prov. 11:10).</i>³⁰⁹</p> <hr/> <p>Pett: <i>[T]he early Greek Old Testament) replaces...[the latter of this verse] with, 'a frank rebuke will make for peace' (or 'he who reproves boldly is a peacemaker'...[however,] repetition is not uncommon in Proverbs, and both MT and the Targums support 'a loudmouthed fool (a fool of the lips) will fall'.</i>³¹⁰</p>			

Translation: ...but the foolish speaker [lit., foolish of two lips] will be cast away. The prating fool will be cast out or cast aside. We have already studied this back in v. 8b.

Peter Pett: *The second [phrase] is the waywardness of the loudmouthed fool (the 'fool of lips', compare Prov. 10:8 b). He may be more straightforward, but he is boastful and goes on his way heedlessly, not caring about his behaviour. And as a result he will trip up and fall. Both the deceitful and the heedless can cause much trouble. We are not to see here that the deceitful man gets away with it. The assumption is that because he causes sorrow he will in some way be brought to account, in the same way as the loudmouthed man. Alternately 'fool of the lips' may here rather refer to making false or inaccurate statements (Prov. 10:18), having a perverse mouth (Prov. 6:12, 17a, 19), thus providing a parallel with the deceitful winking eye (see Prov. 6:12b, 13a).*³¹¹

Some believe that the text of the Hebrew here was lost at some point, and that a copyist simply repeated the text of v. 8b.

Thomas Coke notes: *these proverbs consist of hemistichs, the second of which, an ingenious writer observes, farther strengthens and illustrates the first, either by its contrariety or connexion: but what contrariety or connexion is there between these hemistichs?*³¹²

Arthur Peake: *Proverbs 10:8 b is repeated in Proverbs 10:10*, where it destroys the antithesis. It yields no satisfactory antithesis here.*³¹³

What follows is the Greek text of v. 10b. We are looking at the Greek text here, because there appears to be two problems with the Hebrew text: (1) There are two negative observations in v. 10, which is not found in the nearby context; and (2) V. 10b = v. 8b. This suggests that perhaps the original text was lost, and some helpful copyist decided to fill in the blanks. After all, if you simply repeat what has already been stated, you cannot be introducing false information into the text. The problem with that approach is, you lose the parallelism of the passage (which was obviously lost to this some copyist who inserted v. 8b to replace the missing 10b).³¹⁴ Unfortunately, only a few verses from perhaps a half dozen chapters of Proverbs was preserved by the Dead Sea Scrolls. Since those pieces exist, we know that they had a full copy of the book of Proverbs, but after 2000+ years, it was not preserved for us today.

³⁰⁹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 10:10 (slightly edited).

³¹⁰ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:10.

³¹¹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:10.

³¹² From <http://www.studydrive.org/commentaries/tcc/view.cgi?bk=19&ch=10> accessed February 8, 2016.

³¹³ From <http://www.studydrive.org/commentaries/pfc/view.cgi?bk=19&ch=10> accessed February 9, 2016.

³¹⁴ I am making an assumption that a copyist at some point lacked the second half of v. 10.

Now, just because the Greek has a different and reasonable sounding alternative, that does not mean that it is correct. Zockler writes: *This appears rather to be an attempted emendation, the result of well-meaning reflection rather than the restoration of an original Hebrew text.*³¹⁵ Zockler is not disagreeing that the text may be off; he is simply saying, this is probably not the correct text.

Proverbs 10:10b Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that, these</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
ὁ, ἡ, τό was originally a demonstrative pronoun. However, as the language developed, it weakened into becoming an article; retaining some of its demonstrative use throughout. In the English, <i>the</i> is a weakened form of <i>this</i> . ³¹⁶ One use of the article is as a mild, relative pronoun. ³¹⁷			
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive particle used as an adversative conjunction, an adversative particle, a transitional particle or a connective conjunction	Strong's #1161
Post-positive simply means that it does not occur at the beginning of a sentence or a phrase.			
elégchō (ἐλέγχω) [pronounced <i>eh-LEG-khoh</i>]	<i>to shame, to disgrace in classical Greek, but in the koine, it means to convict, to prove that someone is in the wrong, to shame; by implication, it means to reprove, to rebuke, to admonish, to correct, to morally chastise</i>	masculine singular, nominative; present active participle	Strong's #1651
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive	Strong's #3326
parrhêsia (παρρησία, -ας, ἡ) [pronounced <i>par-rhay-SEE-ah</i>]	<i>1) freedom in speaking, unreservedness in speech; 1a) openly, frankly, i.e without concealment; 1b) without ambiguity or circumlocution; 1c) without the use of figures and comparisons; 2) free and fearless confidence, cheerful courage, boldness, assurance; 3) the deportment by which one becomes conspicuous or secures publicity</i>	feminine singular noun:	Strong's #3954

³¹⁵ From <http://www.studydrive.org/commentaries/whe/view.cgi?bk=19&ch=10> accessed February 11, 2016.

³¹⁶ *A Greek Grammar of the New Testament*, Curtis Vaughan and Virtus E. Gideon; Broadman Press, Nashville; ©1979; p. 80.

³¹⁷ *Op. cit.*, p. 83. See also Wesley Perschbacher, *New Testament Greek Syntax*; Moody Press; ©1995; p. 54.

Proverbs 10:10b Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eirênopoieô (εἰρηνοποιέω) [pronounced <i>i-ray-nop-oy-EH-oh</i>]	<i>to make peace, to establish harmony, to harmonize; to be a peacemaker</i>	3 rd person singular, present active indicative	Strong's #1517

Translation: ...but the one convicting [or, *reproving, admonishing, correcting*] openly [with cheerful courage] he makes peace. This is almost as problematic as the Hebrew text. What person, believer or unbeliever, does not like to go about and cheerfully correct and admonish everyone? Just post something slightly controversial on your fb page and stand back, ready to receive multiple corrections. Let me further ask, just how many people are thrilled that they have been corrected or admonished? Let me suggest that the person here steps in to the middle of a row (argument). There are times that you are able to make Charley Brown see Lucy Van Pelt's point of view from her side, and vice versa. And, in such limited conditions, you can make peace between two parties.

Now let's put these two thoughts together to see if they actually make sense together. That is, does one follow the other? Is there a legitimate parallelism? The Hebrew v. 10a + the Greek v. 10b: [The one] winking [his] eye makes sorrow; but the one convicting [or, *reproving, admonishing, correcting*] openly [with cheerful courage] he makes peace. Allow me to tentatively suggest that, the one who winks the eye is looking toward two sets of people, and he is favoring one over the other. That is what the winking of the eye appears to signify. Furthermore, there is deception or dishonestly toward the person not favored. In the second line, a person who is objective steps into the middle of a fray and helps both parties to see the other side and to establish peace between both parties.

Clarke accepts this translation, but gives it somewhat of a different meaning: *This is also the reading of the Syriac and Arabic. A faithful open reproving of sin is more likely to promote the peace of society than the passing it by slightly, or taking no notice of it; for if the wicked turn to God at the reproof, the law of peace will soon be established in his heart, and the law of kindness will flow from his tongue.*³¹⁸

Gay Marriage and the Believer: Let's take Clarke's explanation and take it a few steps further, as it is quite pertinent to life today in the United States. It is hard to establish an exact understanding here. Quite obviously, if you speak up today against gay marriage or gay parenting, you will be shouted down, and, in some instances, people have lost their jobs for expressing the opinion that gay marriage and gay parenting is not God's plan for relationships (I write this in 2016; who knows how much further this has gone since then?). This certainly invites the discussion, when you are faced with gay marriage, how do you react to it? There was an elected county clerk who would not perform gay marriages because they did not line up with the Word of God. The illegal ruling of the Supreme Court has made gay marriage essentially equivalent to normal marriage in our land, which it is clearly not. This leaves the believer in a very difficult position—must you recognize it? Must you treat it as a normal marriage? And if you head an adoption agency (very rare now in the United States), are you now required before man and God to give children over to a gay couple? Does the letter of the law trump the best future for the child? And do you recognize a gay relationship and marriage which occurs within your family?

Personally, this is something which I still struggle with. I certainly sympathize with the clerk who does not want to issue marriage licenses to gays. Although she was elected to this position, she did not sign up at that time to marry gay couples. She went to jail over this and, my guess is, she will be elected overwhelmingly to return to this position, because she opposes marrying gay couples (and most people, regardless of their position, do not feel that she ought to go to jail over something like this).

³¹⁸ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 10:10.

I have leased home to pairs of women who are probably lesbian. This is something which I do not get into. I do not ask. I evaluate them the same way I would evaluate two roommates; I don't see their sexual predilections as being a part of my evaluation. Now, is a lesbian relationship sin? Of course it is! But, I have yet to find a single person or a couple, of any configuration, that is sinless.

In case you are wondering, *what has been the result of leasing to possibly lesbian women?* Let me explain it to you this way. There is an add-on part for cars called a *governor*; and that governor keeps the car from going over a certain speed (say, 55 or 65 mph). If your car has a governor, it will not go over the set speed unless you drop it out of a plane. What I have found, in my personal experience is, when leasing to two women, there is no *governor*. There is nothing which holds them to a particular level.

Now, to be clear, this is not just a reference to the effect of a man over his woman, but it is also the effect of a woman over her man. Men, as a species, have a number of peculiarities which, being married, are often modified and brought under control. There is often a nice balance established between husband and wife, and extreme behavior is often better controlled.

Dealing with Sin in Your Home and Around the Church: Certainly, we face a number of decisions when dealing with friends and family members who drink too much or, in a state where it is legal, take drugs (this is very similar to the situations alluded to above). Each circumstance is different. It is certainly not our job to tell other people how to lead their lives; nor should we ignore sin (particularly when that sin may affect the thinking of our children). On the other hand, Jesus Christ died for the sins of every person, and we are not going to be able to evangelize among a sinless populace. There are very gifted people who can communicate the gospel effectively to those who believe in evolution; and I would assume that there are people who can very effectively communicate the gospel of Jesus Christ to gays and drug users.

There is that fine line of revealing that you believe in Jesus Christ, but present this in such a way that no one thanks that you see yourself as better than they are. After all, we are all people for whom Christ died. We are all fallen.

Satan has made the United States a very tricky place in which to evangelize.

Then there are the double tricky situations where a person is a believer, but also uses drugs, is in a gay relationship or believes in evolution. I have had a relative of mine who clearly believed in Jesus Christ, but absolutely rejects Bible doctrine and the laws of divine establishment. I have another relative who has believed in Jesus Christ, and has rejected Bible doctrine (for the most part) but believes in the laws of divine establishment.

What do we do? We are called upon by God to grow in grace and knowledge of the Lord Jesus Christ. That is where we need to focus our attention. We do not spend our lives telling others how to live their lives. That is certainly not why God has placed us on this earth. However, there will be a time and a place where we should present the divine viewpoint. This is not something that we do constantly; this is not something that we force down the throats of friends and relatives (although we do have this responsibility toward our own children). We need to remain the shining city on the hill; and our lives should reflect the kind of existence someone else would admire and want to emulate.

For some believers, I know that they would like to have a clear road map that, if confronted with a gay couple, they know just how to deal with them under conditions X or under conditions Y. However, there may not be a simple answer for this. Look at it this way. You may interact with a person you know who gossips or, on occasion, lies or swears. Do you need to be up in their grill telling them how wrong it is to gossip? Sometimes, you will share the gospel with such a person; sometimes, if they are already believers in Jesus Christ, you will share with them doctrinal information. It is a decision of time and place which is clearly related to your spiritual state and the immediate circumstances. There is not a rule, that you will *always* do X when confronted by a gossip; therefore,

we should not expect there to be a rule when you are confronted by an openly-gay person. Just bear in mind that, every person that we meet in life sins; and so do we. Being self-righteous about it is never the right approach.

Also, keep in mind some people will confront you with their lifestyle because they want a reaction out of you. They want to see you squirm. That big happy smile you usually have—they want to see that disappear. They know, in whatever way, that you have believed in Jesus Christ; so they can hardly wait to get up in your face and say, “Bruce, my gay lover, and I, are getting married, and then we are going to go out and adopt as many children as we possibly can. Your thoughts?”

As you see, life can be very tricky, and this is why we need a whole lot of doctrine in order to deal with it. Furthermore, we need to be flexible and approach each interaction on a case-by-case basis.

Now, if you do not grasp why signs of affection between two males is problematic at a Thanksgiving dinner, then consider that perhaps you have a drug addict in your family or a prostitute. Would you allow the drug addict to slip outside and smoke up? Would you have a problem with your second cousin, who is a prostitute, wandering out to your neighborhood street and seeing if she might do some business to get a little extra cash for her holidays?

What about other sins? What about swearing? What about gossip? What about verbal judging of others? Again, there is no magic formula. If you have children present, you might want to speak to the person swearing. If there is gossiping going on, do you stop Lucy Van Pelt, saying, “Well, Charley Brown is not here to defend himself, and I don’t think it is up to us to try to run his life from our Thanksgiving table. So who are you voting for in the upcoming election, Lucy?” Or words to that effect.

Everything requires doctrine, some thought, as well as considering, are you putting down someone’s sin simply to one up that person? The event, nature of the sin itself, the continued nature of the sin, the people present while this is going on, and even the spiritual state of the nation and society that you are in—all of these things are pertinent when determining what to do, who to speak to, and whether this ought to be done in private or in public (to warn others). Can you have one or more persons gathered and for the gathering to be completely sinless? I doubt it.

The same thing is true of a church. There is nothing wrong with drug addicts, drunks, prostitutes or gays attending your church; what they do inside the church walls and out in the parking lot will have some restrictions, just as your Thanksgiving with such types would have some restrictions. But, once off church property, if Lucy Van Pelt is a drug addict prostitute, and she continues her lifestyle of taking drugs and selling her body, it is not up to the church to follow her around and restrict her behavior when off church grounds.

Now, might some church members offer her help or guidance? Certainly; that is something that can occur. Here is where spiritual maturity and the proper gift is necessary. For me, I can guarantee you that my talking to druggies or gays or prostitutes is not going to necessarily result in their believing in Jesus Christ or in any behavioral changes. I don’t have that gift; I don’t have that patience. Other people clearly do.

The Variety of Spiritual gifts: Allow me another tangent here: we all have different gifts. I spend 3-5 hours a day studying the Word of God and attempting to explain each verse of Scripture, so that these studies may be referred to by pastors or Bible students or Sunday School teachers or whatever. I believe that is the gift that God gave me, and I am quite happy with that gift. For most people, that may seem like aberrant behavior. However, when it comes to feeding and clothing the poor; reaching out to those caught up in a personal lust pattern, and those addicted, this is not my area of expertise; not my spiritual gift. One of the reasons you try to grow spiritually and discover your spiritual gift is, this is the best way for you to be happy in your life.

Let's look at this a different way. There are jobs and there are jobs. Some people go to work, and this is the greatest part of their life. During many of my years of teaching, I could not believe that I got paid for doing what I did. I really enjoyed it; I loved teaching (under the right circumstances). Now, I have done other things in my life that were not nearly as much fun—I've been a factory worker, a janitor, a clothing salesperson, a busboy and a cook. None of those jobs were that much fun. They were okay; I did not hate my life in doing those things; but I certainly did not look forward to going to work. But teaching in a well-managed environment was wonderful.

The same thing is true of your spiritual gift. As you grow spiritually, you learn what your spiritual gift is (most of the time); and exercising your spiritual gift gives you great personal satisfaction; and you keep adding to the amount of divine good that you do. You may understand you salvation and your spiritual life, and not really be all that thrilled over it; but you know what is right and what is wrong. Sometimes, you may not like doing what is right, but you know that is the best approach. However, when you discover your spiritual gift and the path that God has for you, your spiritual life will take a dramatic turn for the best. It will be just as if you found out what job you were meant to do; when you find out what your spiritual gift is and what is involved in exercising that gift. You may start to think, *hey, this is alright; I enjoy doing this!* Who knows what it might be? Seeing to the needs of the poor, teaching Sunday School, praying, teaching the Word of God, telling people about the person of Jesus Christ, counseling, etc. When you find your gift, it will be your personal privilege to take part in the exercise of this gift. Furthermore, you may find that you excel in doing X; do not worry if you are not so great in doing Y. We are not all eyes in the body of Christ; we are not all hands.

Certainly, you understand that there are situations and circumstances where, Uncle Bob can get away with saying, "Now, why don't you shut the hell up?" whereas it may not work as well if you said the exact same thing. There it is important to exercise your own spiritual gift, and to recognize the limitations of what you can say and who you can influence. Certainly, you can always opt out. If your cousins Mutt and Jeff use the Lord's name in vain, and they cannot control it, you don't have to attend the functions where they are. Sometimes if you are in the middle of something like this, you might quietly take the person aside and say, "Look, I am going to make a phony excuse to leave right now, but quite frankly, your continually using my Lord and Savior's name in vain has taken its toll. I would rather not listen to it anymore. You take care, and God bless you."

Back to Prov. 10:10:

A half-dozen or so interesting and/or accurate translations followed by the comments of several excellent commentators. You will note that some of those quoted below followed the Greek rather than the Hebrew.

Translations of and Commentaries on Proverbs 10:10

Translations:

Bible in Basic English	He who makes signs with his eyes is a cause of trouble, but he who makes a man see his errors is a cause of peace.
<i>The Message</i>	An evasive eye is a sign of trouble ahead, but an open, face-to-face meeting results in peace.
New Simplified Bible	He who winks the eye [in a gesture of malice] causes trouble. A babbling fool will fall.
International Standard V	Those who wink their eyes [i.e. Those whose looks communicate insincerity] are trouble makers, and the mocking fool will be brought down. So MT; LXX reads <i>makers, but the one who reproves publicly makes peace.</i>
Translation for Translators	Those who wink their eyes to signal <i>that they are about to do something that is wrong</i> cause trouble, but those who rebuke others truthfully cause them to be peaceful.
<i>The Amplified Bible</i>	He who [maliciously] winks the eye [of evil intent] causes trouble; And the babbling fool [who is arrogant and thinks himself wise] will come to ruin.
Third Millennium Bible	He that winketh with the eye causeth sorrow, but a prating fool shall fall.

Translations of and Commentaries on Proverbs 10:10

Commentators on Proverbs 10:10 from the Greek:

Kukis: Now let's put these two thoughts together to see if they actually make sense together. That is, does one follow the other? Is there a legitimate parallelism? The Hebrew v. 10a + the Greek v. 10b: **[The one] winking [his] eye makes sorrow; but the one convicting [or, reproving, admonishing, correcting] openly [with cheerful courage] he makes peace.** Allow me to tentatively suggest that, the one who winks the eye is looking toward two sets of people, and he is favoring one over the other. That is what the winking of the eye appears to signify. In the second line, a person who is objective steps into the middle of a fray and helps both parties to see the other side and to establish peace between both parties.

Commentators on Proverbs 10:10 from the Hebrew: **[The one] winking [his] eye makes sorrow; but the foolish speaker [lit., foolish of two lips] will be cast away.**

Barnes: *In Prov. 10:8 the relation between the two clauses was one of contrast, here of resemblance. Cunning, reticence, and deceit (Prov. 6:12 note) bring sorrow no less than garrulity.*³¹⁹ I have never seen the word *garrulity* before. The **Free Dictionary** defines this word to mean *excessive talkativeness; loquaciousness.* There seems to be the idea of *being very talkative, but having very little of substance to say.* Surely you have dated someone like that before.

J. Vernon McGee: *The eye and the mouth shall be in agreement. When you see a man say something and wink, it means he doesn't mean what he said. His mouth and his mind are not in agreement. When they are not in agreement, it will cause a great deal of sorrow.*

Then McGee asks: *Whom does this verse fit? How about Judas? The kiss of Judas certainly was a kiss of betrayal. The kiss is meant to denote affection, but it certainly didn't mean that for him.*³²⁰

College Press Bible Study: *The first statement shows that wrongdoing brings sorrow to others; the second shows that it brings destruction, to oneself.*³²¹

James Rickard: *The second half is identical to vs. 8b. This verse equates winking with talking foolishly. Therefore, we have two kinds of bad communication: malicious, secretive gestures and babbling chatter. The first line describes the effect on others, "pain or injury", whereas the second describes the fool's words as self-destructive. The mischievous troublemaker pains others, yet it causes a corresponding backlash to himself.*³²²

Coffman: *The underhanded deceiver (he that winks) and the blabber-mouth fool alike bring sorrow.*³²³

Keil and Delitzsch: *The foolish mouth, here...is one who talks at random, without examination and deliberation, and thus suddenly stumbles and falls over, so that he comes to lie on the ground, to his own disgrace and injury.*³²⁴

Ken Cayce: *Fearing detection and to hide evil intentions, deceivers spoke lies to victims while giving signals with their eyes, hands and or feet to others in on the deception.*³²⁵

³¹⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 10:10.

³²⁰ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (Prov. 10); accessed February 5, 2016.

³²¹ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Prov. 10:10.

³²² From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

³²³ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=10> accessed February 6, 2016 (slightly edited).

³²⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 10:10.

³²⁵ From bible-studys.org; accessed February 12, 2016.

Translations of and Commentaries on Proverbs 10:10

Poole manages to present v. 10b in the Hebrew as a contrast: *A prating fool; who is so far from such deceits, that he runs into the other extreme, and utters all his mind, as is said of the fool (Prov. 29:11), and thereby speaks many things offensive to others, and mischievous to himself.*³²⁶

The Pulpit Commentary: *The two clauses are intended to teach that the garrulous fool is even more certain to bring ruin on himself and others than the crafty plotter.*³²⁷

The verses quoted above are from *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 10:10.

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This is based upon vv. 8–10, which read: *The wise of heart will receive commandments, but a babbling fool will come to ruin. Whoever walks in integrity walks securely, but he who makes his ways crooked will be found out. Whoever winks the eye causes trouble, but a babbling fool will come to ruin.* (Prov. 10:8–10; ESV)

Contrasting the Wise Man and the Fool (from the Pulpit Commentary)

- I. The wise man is more ready to receive than to give counsel; the fool, the opposite.
- II. The wise man knows the value of reserve; the fool will "still be talking."
- III. The wise man is thrifty, economical of words, a capitalist of thought; the fool, a spendthrift of words, a bankrupt of thought.
- IV. The wise man rises in reputation, in position; the fool comes sooner or later to a "fall."
- V. Guilelessness is safe, while craft and crooked policy are certain, sooner or later, of exposure. (Ver. 9) In that widest sense in which alone the saying is noble and true, "Honesty is the best policy." Cunning overreaches itself and gets into trouble; and the mere talker never ends well. Speech should only be prophetic of deed; otherwise, Many will say to me in that day, etc. J.

The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 10:8.

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The next 4 verses contrast the speech that edifies versus the speech that destroys.

I had earlier suggested that the latter half of v. 10 might be suspect in part because it was equivalent to v. 8b; yet the latter half of this verse is equivalent to v. 6b.

A spring of lives [is] a mouth of a righteous [one], and a mouth of malevolent ones covers violence.

Proverbs
10:11

The words [lit., *mouth*] of a righteous [man] are a fountain of abundant life, but the mouth of criminals conceals [their] violence.

The words of a righteous man are a fountain of abundant life, while the criminal conceals the wrongdoing they have done.

Here is how others have translated this verse:

Ancient texts:

³²⁶ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Prov. 10:10 (slightly edited).

³²⁷ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 10:10.

Masoretic Text (Hebrew)	A spring of lives [is] a mouth of a righteous [one], and a mouth of malevolent ones covers violence.
Revised Douay-Rheims Plain English Aramaic Bible	The mouth of the just is a vein of life: and the mouth of the wicked covers iniquity. The mouth of the righteous is a fountain of life, and the mouths of the evil will hide evil.
Peshitta (Syriac)	The mouth of a righteous man is a fountain of life; but the mouth of the wicked is covered with iniquity.
Septuagint (Greek)	<i>There is</i> a fountain of life in the <u>hand</u> of a righteous man, but destruction shall cover the mouth of the ungodly.
Significant differences:	<i>Vein of life</i> (Latin) is probably equivalent to the <i>spring of lives</i> . The subject and object in the final phrase is turned around in the Greek.

Limited Vocabulary Translations:

Bible in Basic English	The mouth of the upright man is a fountain of life, but the mouth of the evil-doer is a bitter cup.
Easy English	A good man's words bring life, as water flows from a fountain. Whatever the evil man speaks, causes trouble.
Easy-to-Read Version–2002	A good man's words make life better. But the words from an evil man only shows the bad that is inside him. In Hebrew, this is like the second half of verse 6.
Easy-to-Read Version–2006	The words of good people are like a spring of fresh water [<i>spring of fresh water</i> Or "the source of life."], but the words of the wicked only hide their violent plans.
Good News Bible (TEV)	A good person's words are a fountain of life, but a wicked person's words hide a violent nature.
<i>The Message</i>	The mouth of a good person is a deep, life-giving well, but the mouth of the wicked is a dark cave of abuse.
NIRV	The mouths of those who do right pour out life like a fountain. But the mouths of sinners hide their evil plans.
New Simplified Bible	The mouth of a righteous man is a fountain of life. Aggression comes from the mouth of the wicked.

Thought-for-thought translations; paraphrases:

Contemporary English V.	The words of good people are a source of life, but evil hides behind the words of the wicked.
The Living Bible	There is living truth in what a good man says, but the mouth of the evil man is filled with curses.
New Century Version	The words of a good person give life, like a fountain of water, but the words of the wicked contain nothing but violence.
New Life Version	The mouth of the one who is right with God is a well of life, but the mouth of the sinful hides trouble.
New Living Translation	The words of the godly are a life-giving fountain; the words of the wicked conceal violent intentions.

Partially literal and partially paraphrased translations:

American English Bible	Mouths of the righteous are like springs of life, but a cursing mouth leads to destruction.
Beck's American Translation	The mouth of the righteous is a fountain of life, but the mouth of the wicked uncovers [or "covers"] violence.
International Standard V	What the righteous say [Lit. <i>The mouth of the righteous</i>] is a flowing fountain [Lit. <i>a fountain of life</i>], but what the wicked say [Lit. <i>but the mouth of the wicked</i>] conceals violence.

New Advent (Knox) Bible	The mouth, for the just man a life-giving well, for the wicked an arsenal of harm. vv. 6, 11. In the Hebrew text, both verses end with the same formula, which the Latin interprets in verse 6 'iniquity covers the mouth of the godless' and in verse 11 'the mouth of the godless covers iniquity'.
Translation for Translators	What righteous people say [MTY] is like a fountain that gives life/enables people to live many years [MET], but what wicked people say [MTY] hides the fact that they intend to act violently.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	The mouth of the Good is a living spring, But the face of the Bad hides crime.
God's Truth (Tyndale)	The mouth of a righteous man is a well of life, but the mouth of the ungodly is past shame, and presumptuous.
Lexham English Bible	A fountain of life [is] a mouth of righteousness, and a mouth of wickedness conceals violence.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The mouth of the righteous is a source of life, but violence is concealed in the mouths of evildoers.
New American Bible (2002)	A fountain of life is the mouth of the just, but the mouth of the wicked conceals violence.
New Jerusalem Bible	The mouth of the upright is a life-giving fountain, but the mouth of the godless is a cover for violence.
Revised English Bible	The words of the righteous are a fountain of life; the speech of the wicked conceals violence.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The speech of the righteous is a fountain of life, but the speech of the wicked is a cover for violence.
exeGesés companion Bible	The mouth of the just is a fountain of life; and violence covers the mouth of the wicked.
JPS (Tanakh—1985)	The mouth of the righteous is a fountain of life, But lawlessness covers the mouth of the wicked.
Orthodox Jewish Bible	The peh (mouth) of a tzaddik is a Makor Chayyim, but chamas covereth the peh (mouth) of the resha'im.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The mouth of the righteous is a fountain of life and his words of wisdom are a source of blessing, But the mouth of the wicked conceals violence and evil.
The Expanded Bible	The words [mouth] of a good [righteous] person give life, like a fountain of water [is a fountain of life], but the words [mouth] of the wicked contain nothing but [conceals] violence.
Kretzmann's Commentary	The mouth of a righteous man is a well of life, on account of the cheerful and helpful utterances which proceed from it; but violence covereth the mouth of the wicked, he hides it for a while, but revenge will surely overtake him and give him the proper punishment for his malice.
NET Bible®	The teaching [Heb "mouth." The word "mouth" is metonymy of cause, representing what the righteous say and teach.] of the righteous is a fountain of life, but the speech of the wicked conceals violence.
The Voice	The mouth of the righteous is a spring of life,

but words spoken by the wicked cover up violent schemes.

Literal, almost word-for-word, renderings:

Concordant Literal Version	A fountain of life is the mouth of the righteous man, Yet violence covers the mouth of the wicked."
Context Group Version	The mouth of the vindicated is a fountain of life; But violence covers the mouth of the wicked.
English Standard Version	The mouth of the righteous is a fountain of life, but the mouth of the wicked conceals violence.
Modern English Version	The mouth of a righteous man is a well of life, but violence covers the mouth of the wicked.
World English Bible	The mouth of the righteous is a spring of life, But violence covers the mouth of the wicked.
Young's Updated LT	A fountain of life is the mouth of the righteous, And the mouth of the wicked cover does violence.

The gist of this passage: The righteous man holds the key to eternal life (we know the gospel message), but the mouth of the wicked covers up their violence.

Proverbs 10:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâqôwr (מַקְוֵר) [pronounced maw-KOHR]	spring, fountain; source of monstrous blood; flow of blood; figuratively of eye	masculine singular construct	Strong's #4726 BDB #881
chayyîym (חַיִּים) [pronounced khay-YEEM]	life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously	masculine plural substantive; masculine plural adjective	Strong's #2416 BDB #313
peh (פֶּה) [pronounced peh]	mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end	masculine singular construct	Strong's #6310 BDB #804
tsaddîyq (צַדִּיק) [pronounced tsahd-DEEK]	just, righteous, justified, vindicated; absolute or perfect righteousness [if applied to God]	adjective, often used as a substantive	Strong's #6662 BDB #843

The NET Bible: Heb "a fountain of life is the mouth of the righteous" (NAB similar). The subject ("a fountain of life") and the predicate ("the mouth of the righteous") in the Hebrew text are reversed in the present translation (as in most English versions) for the sake of clarity and smoothness. The idea of this metaphor, "the fountain of life," may come from Ps 36:9 (e.g., also Prov 13:14; 14:27; 16:22). What the righteous say is beneficial to life or life-giving. Their words are life-giving but the words of the wicked are violent. See R. B. Y. Scott, "Wise and Foolish, Righteous and Wicked," VT 29 (1972): 145-65.³²⁸

³²⁸ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 27, 2015.

Translation: The words [lit., *mouth*] of a righteous [man] are a fountain of abundant life,... The words of a righteous man (and we are assuming that this is a man with experiential righteousness), are a fountain of abundant life to all who hear and understand. There are times where we will share wisdom with others and they will appreciate it. Quite obviously, when we share the gospel and a person believes in Jesus Christ, this is eternal life for them.

No teaching takes place apart from the use of the mouth of the righteous man. No guidance in a family takes place apart from the use of the mouth of the righteous husband and wife. “Everyone who calls on the name of the Lord will be saved.” How, then, can they call on the One they have not believed in? And how can they believe in the One of whom they have not heard? And how can they hear without someone preaching to them? And how can anyone preach unless they are sent? As it is written: “How beautiful are the feet of those who bring good news!” (Rom. 10:13–15 Joel 2:32 Isa. 52:7; NIV, capitalized)

Prov. 10:11a The words [lit., *mouth*] of a righteous [man] are a fountain of abundant life,...

Various Commentators on a Wellspring of Life (Proverbs 10:11a)

Gill: *[These words are] Like a fountain of living water, continually running and flowing with water, wholesome, reviving, and refreshing; so the righteous man's mouth, out of the abundance of his heart, overflows with good things, which minister grace to the hearers, and are for the use of edifying; things that are pleasant and profitable, grateful and acceptable, comforting, refreshing, and pleasing, and which tend to the good of the life that now is, and that which is to come.*³²⁹

Peter Pett: *The mouth of the righteous is a wellspring of life. It feeds and sustains people, and satisfies their deepest longings (their thirst). It produces life within them making them fruitful (one of the main uses of water was to water the crops and vegetation) and guides them into a wholesome life.*³³⁰

James Rickard: *“Fountain of Life” MAQQOR CHAYYIM, where MAQQOR means, “source or spring.” Now we begin to see in detail the impact the righteous have on others. They will be a source of life. Here we see the invigoration a believer can give to another believer or even an unbeliever through the demonstration of their faith, witnessing of the gospel and the Word, etc. Through your life you can invigorate the lives of others. By witnessing the Gospel you bring spiritual life to the unbeliever and when you teach the Word to your fellow believer you are exhorting them and lifting them up spiritually.*³³¹

As anyone who has observed a stream of water flowing through an otherwise dry area, what stands out is, how green it is around the water. All life needs to be nourished; just as our spiritual life must be nourished by the water of the Word.³³²

[Chapter Outline](#)

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Although some people are evangelized through the written word, and even fewer are taught by the written word, the primary approach of evangelism is one person tells another (or a pastor speaks to the unsaved who might have shown up in his congregation). And the way that most of us learn is, a pastor teacher teaches us in a group (in a few cases—damn few in fact—this teaching is accomplished through the voice of a pastor-teacher via MP3 files or on the internet). From the very first words of God to Adam, teaching has taken place primarily from a person with knowledge informs a person who lacks this knowledge using the voice (in that particular case, a Divine Person).

³²⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:11.

³³⁰ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:11.

³³¹ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

³³² Analogy from [William Arnot](#) (MS Word document), (pp. 242–243), accessed February 14, 2016. His expression of this analogy was far more literary than mine and is well worth reading.

The mouth of the righteous man is like a well spring of abundant life to those around him. So that there is no confusion, this will not happen with many types of people on the internet. There are agnostics, atheists, and liberals who will bristle at what you have to say. Bear in mind, other verses of Proverbs are applicable here. Even if you are 100% right, and you are able to convey this succinctly and logically, do not expect a liberal at any time to say, "Oh, that makes sense; I never thought of it from that perspective before." Some people appreciate truth but most do not. It does you little good to keep throwing a variety of truths in front of people who will not ever accept them. Or, as the saying goes, *Do not cast your pearls before swine.*

People who are wise appreciate wisdom; and people who are not often reject it constantly. In fact, this latter group rejects truth and wisdom constantly.

Application: An example of this is our news today in 2016. There are very important news stories virtually ignored by most of the media today. A most recent one is, a machine gun **found at the compound of a drug lord** came from President Obama's Fast and Furious.³³³ There were many people killed by American weapons which were put into the hands of Mexican drug lords; and the media virtually ignored this story (had this happened under a Republican president, this would have been the lead story for months). It is the media's job to bring the news to Americans, but if they don't like what happened, then they virtually ignore it.

You should not be afraid to share the gospel of Jesus Christ, but bear in mind, some people have heard it and rejected it. There is a time and place, and let wisdom guide you.

Proverbs 10:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
peh (פֶּה) [pronounced peh]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
The NET Bible: <i>Heb "the mouth." The term פֶּה (peh, "mouth") functions as a metonymy of cause for speech.</i> ³³⁴			
r ^e shâ'îym (רְשָׁעִים) [pronounced r ^e -shaw-GEEM]	<i>malevolent ones, lawless ones, criminals, the corrupt; wicked, wicked ones</i>	masculine plural adjective (here, it acts like a noun)	Strong's #7563 BDB #957
kâçâh (כָּסָה) [pronounced kaw-SAWH]	<i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>	3 rd person masculine singular, Piel imperfect	Strong's #3680 BDB #491

The NET Bible: *Heb "covers." Behind the speech of the wicked is aggressive violence (W. McKane, Proverbs [OTL], 422).*³³⁵

Whedon approaches the meaning of this word in a whole different way: *Perhaps the meaning of the word here is over-spreads, spreads abroad, or covers over, as the waters do the sea, in which the idea of abundance exists.*³³⁶

³³³ And if you think his Operation Fast and Furious is just the same as President Bush's program, then you have not really studied this issue.

³³⁴ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 27, 2015.

³³⁵ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 27, 2015.

³³⁶ From <http://www.studylight.org/commentaries/whe/view.cgi?bk=19&ch=10> accessed February 11, 2016.

Proverbs 10:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châmâç (חַמָּאֵץ) [pronounced <i>khaw-MAWS</i>]	<i>violence, wrong, cruelty, oppression; that which is gained by violence and wrongdoing</i>	masculine singular noun	Strong's #2555 BDB #329

This is exactly the second half of v. 6.

The NET Bible: *The syntax of this line is ambiguous. The translation takes “the mouth of the wicked” as the nominative subject and “violence” as the accusative direct object; however, the subject might be “violence,” hence: “violence covers the mouth of the wicked.”*³³⁷

However, we ought to reasonably interpret this as matching up the *mouth of the righteous man* with the *mouth of criminals*. So, it is not quite as arbitrary as the NET Bible suggests.

Translation: ...but the mouth of criminals conceals [their] violence. The wise man shares his wisdom; the criminal uses his mouth to conceal (lie about) the evil which he has done.

The criminal may brag about his criminality to some, but in many cases, he will downplay or even outright hide the evil that he has done—particularly when they are before a judge or a cop.

V. 11b reads: ...but the mouth of criminals conceals [their] violence.

Commentators on, *the Mouth of Criminals Conceals Violence* (Proverbs 10:11b)

Gill: *that nothing comes out of [the mouth of the wicked] but what is pernicious and hurtful; what savours of rapine and violence; nothing but lying and deceit, cursing and swearing, and such like filthy and corrupt communication.*³³⁸

William Arnot—On the one hand, there is that wellspring of abundant life; but on the other, there are the turbulent seas: *The wicked have a power similarly exerted, but in an opposite direction, and with an opposite effect. The wicked are like the sea—the troubled sea. It is always heaving from its depths, and casting up refuse and salt spray upon the shore. A belt of barrenness runs all round. It scalds the life out of every green thing within its reach. The sea cannot rest, and herbs upon its border cannot grow. Thus the ungodly act, constantly, inevitably by a law. The evil get evil, and do evil. Sin propagates sin, and produces death. In our great cities there are many such restless salt seas. There are many clubs of corrupt men who, by the law of their nature, corrupt their neighbours. There are men of false principles, of foul tongues, of callous hearts, of vicious lives. These cannot lie still. They swing to and fro, and clash upon each other, and fling their own bitterness all round. Alas for unsuspecting youths who saunter careless on the edge! Each tender shoot of grace that may, in kindlier exposures, have begun to spring, is scorched out by these corrosive drops. All the borders of that sea are barrenness. Linger not within its tide-mark. Escape for your life.*³³⁹

³³⁷ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 27, 2015.

³³⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:11.

³³⁹ From **William Arnot** (MS Word document), (pp. 243–244), accessed February 14, 2016.

Commentators on, *the Mouth of Criminals Conceals Violence* (Proverbs 10:11b)

James Rickard: *The contrast is a repeat of verse 6b, yet with a slightly different emphasis. The focus of verse 6 was operation “cover up”, where the wicked (arrogant and boisterous) person covers up with their speech of flattery, boastfulness and self-aggrandizing, the cruel and violent things they truly think that has a negative effect back to themselves, i.e., no blessings and a poor reputation. Here we see operation “cover up” from the standpoint of the effect it has on others. It is not a “fountain of life” that lifts people up, but a den of iniquity, a gaping hole that brings people down to Sheol.*³⁴⁰

[Chapter Outline](#)

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V. 11 is: *The words of a righteous man are a fountain of abundant life, while the criminal conceals the wrongdoing they have done.*

The New International Commentary: *The dependence of life on water is experienced existentially all over the earth, especially in the ancient Near East, where it is in short supply. Flowing well water is particularly precious (cf. Jer. 2:13), and people gather around it. The open, benevolent speech of the righteous is just as necessary for a community, offering everyone abundant life—temporal, intellectual, moral, and spiritual. The right word, spoken at the right time (15:23) and in the right way (15:1; 17:27), supports or corrects a community in a way that promotes its life (10:10b). Whereas a community gathers around the open speech of the unselfish person in order to live, the mouth (pī) of the wicked (reša’īm; see v. 7) hypocritically conceals violence (yekasseh ḥamas; see 10:6), for to be successful self-serving speech must be veiled.*³⁴¹

A half-dozen or so interesting and/or accurate translations followed by the comments of several excellent commentators.

Translations of and Commentaries on Proverbs 10:11

Translations:

Easy-to-Read Version–2002	A good man’s words make life better. But the words from an evil man only shows the bad that is inside him. In Hebrew, this is like the second half of verse 6.
Easy-to-Read Version–2006	The words of good people are like a spring of fresh water [<i>spring of fresh water</i> Or “the source of life.”], but the words of the wicked only hide their violent plans.
Good News Bible (TEV)	A good person’s words are a fountain of life, but a wicked person’s words hide a violent nature.
NIRV	The mouths of those who do right pour out life like a fountain. But the mouths of sinners hide their evil plans.
New Simplified Bible	The mouth of a righteous man is a fountain of life. Aggression comes from the mouth of the wicked.
New Living Translation	The words of the godly are a life-giving fountain; the words of the wicked conceal violent intentions.
God’s Truth (Tyndale)	The mouth of a righteous man is a well of life, but the mouth of the ungodly is past shame, and presumptuous.
The Expanded Bible	The ·words [·mouth] of a ·good [righteous] person ·give life, like a fountain of water [·is a fountain of life], but the ·words [·mouth] of the wicked ·contain nothing but [conceals] violence.
Modern English Version	The mouth of a righteous man is a well of life, but violence covers the mouth of the wicked.

³⁴⁰ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

³⁴¹ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

Translations of and Commentaries on Proverbs 10:11

Commentators:

Matthew Henry: *How industrious a good man is, by communicating his goodness...His mouth, the outlet of his mind, is a well of life; it is a constant spring, whence issues good discourse for the edification of others, like streams that water the ground and make it fruitful, and for their consolation, like streams that quench the thirst of the weary traveller. It is like a well of life, that is pure and clean, not only not poisoned, but not muddled, with any corrupt communication...[And] How industrious a bad man is, by concealing his badness, to do hurt with it: The mouth of the wicked covers violence, disguises the designed mischief with professions of friendship, that it may be carried on the more securely and effectually, [just] as Joab kissed and killed, Judas kissed and betrayed; this is his sin, to which the punishment answers (Prov. 10:6): Violence covers the mouth of the wicked; what he got by violence shall by violence be taken from him (Job. 5:4–5).*³⁴²

Matthew Henry: *The good man's mouth is always open to teach, comfort, and correct others.*³⁴³

The Preacher's Complete Homiletical Commentary: *When a righteous man opens his mouth, it is as if the cover was removed from a pure, clear well of water. He has no evil intentions to conceal: his words are an index to his heart. By them men may read his thoughts with the same ease as they can see what is at the bottom of a clear spring of water. There is medicinal virtue in them—they heal as well as refresh the spirits of men. What a well of life have the words of Christ been for centuries to millions of the human race. But a wicked man cannot let all the thoughts of his heart be laid open to the light of day. His “**mouth conceals injury**” ...He has plans which are not devised for the good of his fellow-creatures, and he must use his words not to reveal, but to hide what is in his mind. And if he lets his tongue loose, and permits his thoughts to flow out into words, they do not bless his hearers, but are like a poisonous stream, carrying moral death wherever they flow.*³⁴⁴

Ken Cayce: *Bitter and sweet water does not come from the same well. Jesus (at the well) told the woman, if she drank of the water He provided, she would never thirst again. Life everlasting comes with the mouth.*³⁴⁵

Ironside: *When a person's life is ordered by righteousness, his words will be a blessing and refreshment to others. Carelessness in speech leaves many who attempt to minister the gospel powerless and barren in their service. The testimony of their lips is not backed up by the testimony of their life. Consequently, power and usefulness are lacking. Mere good words are not necessarily used in blessing. But if they come from a heart in touch with God, as evidenced by Christlike actions, they will be a well of life to thirsty hearers. Such was the ministry of Samuel in the dark days after the death of Eli.*³⁴⁶

James Rickard: *The wise and righteous use their words to strengthen and encourage others, to give them life, whereas the wicked use their words as a cover for their own evil designs, Prov 26:23-28, to conceal their true thoughts and intentions. And as we have noted, the effect of someone's words reveals both the condition and intent of his heart. Therefore, the wise should be able to distinguish the difference between the two.*³⁴⁷

Keil and Delitzsch: *Thus the mouth of the righteous is here called a fountain of life, because that which he speaks, and as he speaks it, is morally strengthening, intellectually elevating, and inwardly quickening in its effect on the hearers; while, on the contrary, the mouth of the godless covereth wrong (violentiam), i.e., conceals with deceitful words the intention, directed not to that which is best, but to the disadvantage and ruin of his neighbours; so that words which in the one case bring to light a ground of life and of love, and make it effectual, in the other case serve for a covering to an immoral, malevolent background.*³⁴⁸

³⁴² Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 10:11.

³⁴³ Matthew Henry, *Matthew Henry's Concise Commentary on the Whole Bible*; from e-Sword, Prov. 10:11.

³⁴⁴ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:11.

³⁴⁵ From bible-studys.org; accessed February 12, 2016.

³⁴⁶ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 10:11.

³⁴⁷ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

³⁴⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 10:11.

Translations of and Commentaries on Proverbs 10:11

The Pulpit Commentary: *The good man utters words of wisdom, comfort, and edification...a good man's words and actions tend to spiritual health; a bad man's words bring down sorrow and punishment.*³⁴⁹

Peter Pett: *[The mouth of the righteous] does good to all. It is like the Torah of YHWH (the law of God), it brings life wherever it goes (Psalm 1:2–3; Jer. 17:7–8; Joshua 1:8). The Wisdom of God could herself declare that, 'all the words of my mouth are in righteousness, there is nothing crooked or perverse in them' (Prov. 8:8). It is no coincidence that 'the instruction (torah) of the wise' (Prov. 13:14) and 'the fear of YHWH' (Prov. 14:27) will also be said to be 'a wellspring of life', for the mouth of the righteous promulgates both. The idea of a wellspring is of plenty, and thus the righteous speak often of wisdom. They gush forth wisdom. They are in direct contrast with those of whom it is said 'When words abound, transgression is inevitable' (Prov. 10:19).*³⁵⁰

Pett explains the analogy: *Fruitful springs and gushing wells counted among the most precious things in life in the ancient world. They were places at which people gathered, and for which men fought. But they were limited to one place. On the other hand the mouth of the righteous goes about everywhere taking life wherever it goes. 'Out of his innermost being flow rivers of living water' (John 7:38).*³⁵¹

Then Pett explains the latter half of this verse: *In contrast the mouth of the wrongdoer 'conceals violent behaviour'. He 'hides hatred by lying lips' (Prov. 10:18). His mouth deceitfully conceals (as did the winking eye – Prov. 10:10 a) his attempts to get his own way, by emotional bullying, by false presentation, or even by physical violence. He is always full of false explanations and is suave while trying to force things on people or obtain things from people for his own benefit. His multiplying of words does not lack transgression (Prov. 10:19). Solomon might well have said, 'beware of the mouth of the evildoer because you do not know what his aims are'.*³⁵²

Similar Proverbs and Parallel Passages:

Prov. 10:20–21 *The tongue of the righteous is pure silver; the heart of the wicked is of little value. The lips of the righteous feed many, but fools die for lack of sense.*

Prov. 13:14 *A wise man's instruction is a fountain of life, turning people away from the snares of death.*

Prov. 16:21–24 *Anyone with a wise heart is called discerning, and pleasant speech increases learning. Insight is a fountain of life for its possessor, but folly is the instruction of fools. A wise heart instructs its mouth and increases learning with its speech. Pleasant words are a honeycomb: sweet to the taste and health to the body.*

Prov. 18:4 *The words of a man's mouth are deep waters, a flowing river, a fountain of wisdom.*

Eccles. 10:12–14 *The words from the mouth of a wise man are gracious, but the lips of a fool consume him. The beginning of the words of his mouth is folly, but the end of his speaking is evil madness. Yet the fool multiplies words. No one knows what will happen, and who can tell anyone what will happen after him?*

Matt. 12:34 [Jesus is speaking to those who oppose Him]: *"Brood of vipers! How can you speak good things when you are evil? For the mouth speaks from the overflow of the heart. A good man produces good things from his storeroom of good, and an evil man produces evil things from his storeroom of evil. I tell you that on the day of judgment people will have to account for every careless word they speak. For by your words you will be acquitted, and by your words you will be condemned."*

Eph. 4:29 *No rotten talk should come from your mouth, but only what is good for the building up of someone in need, in order to give grace to those who hear.*

³⁴⁹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 10:11.

³⁵⁰ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:11 (the final quotation I took from the NET Bible).

³⁵¹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:11.

³⁵² Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:11.

Translations of and Commentaries on Proverbs 10:11

James 3:5 So too, though the tongue is a small part of the body, it boasts great things. Consider how large a forest a small fire ignites. And the tongue is a fire. The tongue, a world of unrighteousness, is placed among the parts of our bodies; it pollutes the whole body, sets the course of life on fire, and is set on fire by hell. For every creature--animal or bird, reptile or fish--is tamed and has been tamed by man, but no man can tame the tongue. It is a restless evil, full of deadly poison. (ESV; capitalized used throughout)

The verses quoted above are from *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 10:11.

Chapter Outline

Charts, Graphics and Short Doctrines

Arnot: *In a hot summer's day I was sailing with a friend in a tiny boat on a miniature lake, enclosed like a cup within a circle of steep, bare Scottish hills. On the shoulders of the brown, sun-burnt mountain, and full in sight, was a well, with a crystal stream trickling over its lip, and making its way down towards the lake. Around the well's mouth, and along the course of the rivulet, a belt of green stood out in strong contrast with the iron surface of the rock all around. "What do you make of that?" said my friend, who had both an open eye to read the book of Nature and a heart all aglow with its lessons of love. We soon agreed as to what should be made of it. It did not need us to make it into anything. There it was, a legend clearly printed by the finger of God on the side of these silent hills, teaching the passer-by how needful a good man is, and how useful he may be in a desert world... The Lord looks down, and men look up, expecting to see a fringe of living green around the lip of a Christian's life-course.*³⁵³

Hatred rouses up contentions and upon all transgressions covers love.

Proverbs
10:12

Hatred will rouse up contentions, but love conceals over all transgressions.

Hatred will rouse up strife and contention, but love covers over all transgressions.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Hatred rouses up contentions and upon all transgressions covers love.
Revised Douay-Rheims	Hatred stirs up strifes: and charity covers all sins.
Plain English Aramaic Bible	Hatred stirs up <u>judgment</u> , and <u>shame</u> will cover all the evil ones.
Peshitta (Syriac)	Hatred stirs up strife; <u>shame</u> shall cover all the wicked.
Septuagint (Greek)	Hatred stirs up strife, but affection covers all that do not love strife.

Significant differences: Since there are two English translations for the Aramaic above, the word *judgment* was probably the choice of the English translator and does not reflect the Aramaic.

In v. 12b, the Aramaic has *shame* rather than *love*.

Limited Vocabulary Translations:

Bible in Basic English	Hate is a cause of violent acts, but all errors are covered up by love.
Easy English	Hate causes fights. Love covers everything that is wrong.
Easy-to-Read Version–2002	Hate causes arguments. But love forgives every wrong thing people do.

³⁵³ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:11.

Easy-to-Read Version–2006 <i>God's Word™</i>	Hatred causes arguments, but love overlooks all wrongs. Hate starts quarrels, but love covers every wrong.
<i>The Message</i>	Hatred starts fights, but love pulls a quilt over the bickering.
NIRV	Hate stirs up fights. But love erases all sins by forgiving them.

Thought-for-thought translations; paraphrases:

Contemporary English V. The Living Bible	Hatred stirs up trouble; love overlooks the wrongs that others do. Hatred stirs old quarrels, but love overlooks insults.
New Berkeley Version	Hatred stirs up contentions, but love covers all transgressions [That is, overlooks them.].
New Century Version	Hatred stirs up trouble, but love forgives all wrongs.
New Life Version	Hate starts fights, but love covers all sins.
New Living Translation	Hatred stirs up quarrels, but love makes up for all offenses.

Partially literal and partially paraphrased translations:

American English Bible	Hatred is what causes wars, but those who won't fight create friendships.
Beck's American Translation	Hate stirs up quarrels, but love covers every wrong.
International Standard V	Hatred awakens contention, but love covers all transgressions.
New Advent (Knox) Bible Translation for Translators	Hatred is ever ready to pick a quarrel; love passes over all kinds of offence. When we hate others, it causes quarrels, but if we love others, we forgive them <i>for the wrong things that they do</i> .

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	Hatred awakes contentions; But Love conceals violence.
God's Truth (Tyndale)	Evil will stirs up strife, but love covers the multitude of sins.
NIV – UK	Hatred stirs up conflict, but love covers over all wrongs.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Hatred enkindles disputes, love covers over all offenses.
The Heritage Bible	Hate wakes up contentions, and love will cover all transgressions.
New American Bible (2011)	Hatred stirs up disputes, but love covers all offenses. Love covers all offenses: a favorite maxim in the New Testament; cf. 1 Cor 13:7; Jas 5:20; 1 Pt 4:8. Cf. also Prv 17:9. See 1 Cor. 13:4–7.
New Jerusalem Bible	Hatred provokes disputes, but love excuses all offences.
Revised English Bible	Hate is always picking a quarrel, but love overlooks every offence.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Hate stirs up disputes, but love covers all kinds of transgressions.
exeGesés companion Bible	Hatred wakens contentions; and love covers all rebellions.

Judaica Press Complete T. Orthodox Jewish Bible Hatred arouses quarrels, but love covers all transgressions. Sin'ah (hatred) stirreth up medianim (dissensions), but ahavah covereth all peysa'im.

Expanded/Embellished Bibles:

The Amplified Bible Hatred stirs up strife, But love covers and overwhelms all transgressions [forgiving and overlooking another's faults].
 The Expanded Bible Hatred stirs up trouble [conflict; fights], but love forgives [covers] all wrongs.
 Kretzmann's Commentary Hatred stirreth up strifes, so that constant quarrels and disputes are the result; but love covereth all sins, by treating transgressions in a kind manner, as diseases of the soul, by being ready to forgive, by endeavoring to gain the sinner from the error of his ways and have him turn to the paths of righteousness, James 5:20; 1Cor. 13:4; 1Peter 4:8.
 NET Bible® Hatred stirs up dissension, but love covers all transgressions.
 The Voice Hatred fuels dissension, but love calms all rebellions.

Literal, almost word-for-word, renderings:

Concordant Literal Version Hatred, it rouses up quarrels, Yet love covers over all transgressions."
 Context Group Version Indifference stirs up strife; But love covers all transgressions.
 Emphasized Bible Hatred, stirreth up strifes, but, over all transgressions, love throweth a covering.
 English Standard Version Hatred stirs up strife, but love covers all offenses.
 Green's Literal Translation Hatred stirs up fights, but love covers all transgressions.
 Webster's Bible Translation Hatred stirreth up strifes: but love covereth all sins.
 World English Bible Hatred stirs up strife, But love covers all wrongs.
 Young's Updated LT Hatred awakens contentions, And over all transgressions love covers.

The gist of this passage: Hatred motivates strife and contention; love covers over sins and transgressions.

Proverbs 10:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sin ^ə âh (שִׂנְאָה) [pronounced <i>sihn-AW</i>]	<i>hate, hating, hatred</i>	feminine singular noun	Strong's #8135 BDB #971
ʿûwr (רוע) [pronounced <i>goor</i>]	<i>to awake, to arouse from sleep; to excite; to rouse up one's strength; to raise up [a spear]</i>	3 rd person feminine singular, Pilel (Polel) imperfect	Strong's #5782 BDB #734
mâdôwn (מַדּוֹן) [pronounced <i>maw-DOHN</i>]	<i>strife, discord, contention, object of contention</i>	masculine plural noun	Strong's #4066 (and #4079 and #4090) BDB #193
I am not certain if there is a major difference between the singular or plural version.			

Proverbs 10:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>James Rickard: UR, (“to rouse someone, awake, awaken, or incite”), “stife”, MEDAN, (“strife, or contention.”) Cf. Prov 15:18; 28:25; 29:22...“Stirring up strife” means causing two parties to have a problem with each other, (to incite or provoke), whether it is yourself and another party, or two other parties that you arouse through your words or actions to have a conflict with each another, Prov 17:19.³⁵⁴ Stirring up strife between brothers is the seventh of the seven things which the Lord abominates (Prov. 6:19).</p>			

Translation: *Hatred will rouse up contentions,...* With friends or family, things have possibly occurred in your lives, between you and someone else, which were not always good or pleasant. However, because of your relationship, these things are placed aside. However, often for others, mutual hatred will bring up all past problems and contentions. I have known people who have hated me for years—one person literally for more than a decade. That strong emotion of hate will bring back memories of why one person really, really has animosity toward another.

Bullinger offers these as illustrations: *Ishmael (Genesis 21:9-14. Galatians 1:4, Galatians 1:29); Jews (Acts 13:50; Acts 14:2-4; Acts 17:5, Acts 17:13).*³⁵⁵

V. 12a reads: *Hatred will rouse up contentions,...*

Various Commentators on Hatred

Trapp: *Hatred stirs up strifes. Especially when hatred is grown from a passion to a habit, which is, when the heart is so settled in an alienation and estrangement from the person hated, that it grows to wish, and desire, and seek his hurt.*³⁵⁶

Gill: *A man, whose heart is full of hatred and malice against his neighbour, will stir up, or awaken...contentions and quarrels which were happily laid asleep; these he renews by tale bearing, and whisperings, and evil surmises; by raising lies, spreading false reports and calumnies, and by virulent reproaches and slanders.*³⁵⁷

The Pulpit Commentary: *This hideous passion [of hatred] is active, powerful, and contagious. It is not content to consume itself in hidden fires; it will blaze out and spread its mischief abroad...it is irritating, provoking. An incendiary will always find plenty of fuel. When the spark is struck the tinder is ready to receive it. It is not in human nature to submit tamely to insult...[hatred also] aggravates old quarrels. It pokes the fire. It freshens the smouldering embers and shakes them up so that they break out into a blaze again.*³⁵⁸

Peter Pett: *In Prov. 6:12; Prov. 6:14; Prov. 6:19 it was the perverse mouth and heart of the worthless man which sowed discord among brothers, here it is the mouth of the hater which stirs up discord. And indeed hatred would be one of the mainsprings of the actions of the worthless man. The hater causes trouble wherever he goes, he is not happy until he has set people at each other's throats. He brings division and discord. When men hate they behave irrationally. Hatred consumes them and they become irresponsible. They become 'fools'. Even when they speak fair words they are not to be believed (Prov. 26:25), for hatred makes men lie and deceive (Prov. 26:24; compare Prov. 10:18). They 'hide hatred with lying lips' (Prov. 10:18).*³⁵⁹

³⁵⁴ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

³⁵⁵ From <http://www.studylight.org/commentaries/bul/view.cgi?bk=19&ch=10> accessed February 7, 2016.

³⁵⁶ John Trapp *A Commentary on the Old and New Testaments*; Edited by: W. Webster and Hugh Martin; e-sword, Prov. 10:12.

³⁵⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:12 (slightly edited).

³⁵⁸ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 10:12.

³⁵⁹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:12.

Various Commentators on Hatred

James Rickard: “Hatred” is the Noun SIN’AH, שִׂנְאָה that means, “hatred or enmity.” It has to do with personal relationships...“Hatred” is typically rooted in a person’s subjective revulsion toward someone else, usually a transgressor, as indicated by this comparison. When hatred is present in your life it typically leads to further wicked actions as you gossip, malign or slander, or even bring about physical violence towards someone else.³⁶⁰

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V. 12a reads: Hatred will rouse up contentions,...

The Preacher’s Complete Homiletical Commentary on Hatred

- I. The hatred of the wicked is—
 1. Insatiable. It has been said that those who hate have first injured. This is doubtless true, but there must have been some amount of hatred to prompt the injury. But after the injury has been inflicted, the hatred is not diminished, but is generally increased. Herodias prevailed upon Herod to put John the Baptist into prison, but this did not lessen her malice. It was such a devouring flame as could be quenched by nothing but his blood. The pain which conscience inflicts upon him who has injured another is put to the account of the injured person, and goes to increase the bitterness of the anger against him.
 2. It is generally impartial. Wicked men generally begin by hating good men, but they come in time to a habit of hating bad men too. The blind man will be as likely to strike his friend as his foe. Hatred is blind, and those who begin by hating those whom they consider their enemies, generally end by hating their so-called friends.
- II. The effect of hatred. It stirs up strife. This implies that the materials for strife are already in existence. There are no signs of mud upon the surface of a peaceful lake, but it only requires some disturbing element to be thrown in to show that it is lying at the bottom. The spirit of the most sanctified man has some evil tendencies within it, which may be stirred up by undeserved hatred. Only One who ever wore our human nature had within Him no germ of strife which might be stirred up by hatred. Only One could say that temptation found “nothing” in Him (John 14:13). The elements which may be stirred up to strife have a lodging place in the most sanctified human spirit, and when strife is thus stirred up by hatred the whole soul or the whole society is influenced for evil. When the lake is stirred up from the bottom all the waters are more or less troubled, and when the elements of contention are at work even in a good man or in a Christian community the whole man or the entire community is ruffled and disturbed. In contrast with this hatred, which is not only sin in itself but, by stirring up strife, is the occasion of sin in others, is placed the love which “covers” or does away with sin.

The Preacher’s Complete Homiletical Commentary; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:12.

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Application: We see this with the Muslim people against the Jews. The Muslims appear to be in perpetual anger. It never seems to end; they feel this way about Americans as well. This is nothing that we can do or say to stop it; there is nothing that modern-day Israel can do to stop it. Muslims can always find a reason to be outraged, but the reason that they are able to do this is, they allow hatred to reign over their souls. Obviously, this is not all Muslims; but, at the very least, tens of millions of them are filled with hatred against Jews and against the United States. What other religion celebrates a **day of rage**? For Islam, you cannot separate the religion from the political movement of Islam.

³⁶⁰ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

Proverbs 10:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿal (עַל) [pronounced <i>gahʿl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
I wonder if there is a meaning to be taken of these two words used together?			
peshaʿ (פֶּשַׁע) [pronounced <i>PEH-shahgʿ</i>]	<i>violation, infraction, disobedience, insubordination, rebellion, transgression, trespass</i>	masculine plural noun	Strong's #6588 BDB #833
I am not sure about the difference between the singular and the plural.			
James Rickard: "All transgressions" is KOL, "all", and the noun PESHA, for "rebellion, transgression, trespass or offense." Here it is the sins or wrong others have committed, sometimes against you! Let us not forget the "ALL" here. ³⁶¹			
kâçâh (כִּסָּה) [pronounced <i>kaw-SAWH</i>]	<i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>	3 rd person feminine singular, Piel imperfect	Strong's #3680 BDB #491
James Rickard: "Covers" is KASAPH, כִּסָּה, in contrast to the covering lips of the wicked, (e.g., lying, boastfulness, arrogance, etc.), you keep things to yourself. ³⁶²			
ʾahăbâh (אַהֲבָה) [pronounced <i>ah-hu^b-VAW</i>]	<i>[human] love; sexual desire</i>	feminine singular noun often translated like a verb	Strong's #160 BDB #13
James Rickard: "Love" is the Noun AHABAH (ahavah), אַהֲבָה for "love between two people, brotherly love." ³⁶³			

Translation: ...but love conceals over all transgressions. When you have love toward another person—often an old friend, a spouse, a brother or sister—then sure, you have had arguments in the past. You have done wrong to them or they have done wrong to you. You have said something, or they have said something, and one or both of you are hurt by all of this. However, if there is love between the two of you, then you are able to set these things aside.

James Rickard: *This love views the wrongdoer as a friend to be won, not as an enemy with whom to get even, Prov 1:22. That is the essence of impersonal and unconditional love. It also harkens back to vs. 6 and the peace treaty of blessings (BERAKAH) the righteous receive.*³⁶⁴

V. 12b reads: ...but love conceals over all transgressions.

³⁶¹ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

³⁶² From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

³⁶³ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

³⁶⁴ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

Various Commentators on, *Love Conceals All Transgressions* (Proverbs 10:12b)

The Pulpit Commentary: *The Christian must; forgive his enemies because he is taught to love them. All forgiveness springs from love. God pardons us for nothing that we do, but for the sake of his love in Jesus Christ. But our Lord has told us plainly that unless we forgive men their trespasses against us neither will our heavenly Father forgive us our trespasses.*³⁶⁵

J. Parker: *Love is not a New Testament virtue or grace, nor is it left for the New Testament to praise it in high strains of music. From the beginning love has been an angel in the world, gladdening men by its brightness, soothing men by its persuasiveness, and luring souls with infinite gentleness towards all that is true and beautiful. Love takes the largest view of life—it does not vex itself with temporary details, with transient aberrations; it looks down into the very core and substance of the soul, and, knowing that the heart is true in its supreme desires, it covers many flaws and specks, yea, even faults and sins, in the hope that concealment may destroy their influence and their very existence.*³⁶⁶

Parker continues: *Love is not mere sentiment, an easy-going action of the mind, too self-complacent and self-indulgent to enter with energy into any moral inquiry. The love which is commended in Scripture is an ardent love, keen, critical, sagacious, far-sighted, not imagining that things are destroyed because they are concealed; it is the love of God which at all costs must expel sin from the universe, and set up the kingdom of God among men.*³⁶⁷

James Neil: *In tropical forests the orchids thrust out long floating roots into mid-air, from the impure vapours of which they draw their nourishment. They live on trunks of huge decaying trees, which, as decomposition proceeds very rapidly, would, if left alone, fill the air with poisonous gases. But the orchid swings in rich festoons over the rotting boughs: covers the deformity with its own loveliness, absorbs all foul exhalations and turns them into the perfume of its own sweet flowers. Love is this beautiful orchid, covering human frailty, clearing away harsh, suspicious, and cruel slanders; breathing forth merciful judgments, com- passionate sympathy.*³⁶⁸

James Rickard: *[This] means, “reconciliation” with people. It speaks to those who have wronged you or someone else and points the way to reconciliation by not “airing their dirty laundry”, (i.e., gossiping, maligning or slandering them). As Peter said in 1Peter 4:8, “Above all, keep fervent in your love for one another, because love covers a multitude of sins.” Cf. Prov 15:17.*

Rickard continues: *[This] does not mean to ignore the transgressions of others, but rather to avoid reviewing or discussing someone else’s faults, mistakes or sinful deeds with others. Instead of making a mockery of someone by exposing their sins and so exact revenge, love endures the wrongs and keeps them to themselves, in order to reconcile that person, save them from death, and to preserve the peace, cf. Gen 9:21-27; Prov 19:11; 25:21-22; 1 Cor 13:4-7; Gal 6:1; James 5:20. Just as when you confess and abandon your own sins to God it is a great source of blessing and encouragement for you, Prov 28:13. By refusing to speak badly of someone else it builds and strengthens relationships, Prov 17:9a; as contrasted with Prov 17:9b [*He who conceals a transgression seeks love, but he who repeats a matter separates intimate friends*]; 26:20-28.*³⁶⁹

³⁶⁵ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 10:12.

³⁶⁶ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:12.

³⁶⁷ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:12.

³⁶⁸ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:12 (slightly edited).

³⁶⁹ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

Various Commentators on, *Love Conceals All Transgressions* (Proverbs 10:12b)

Peter Pett: *[I]n stark contrast is love. Hatred conceals nothing, unless it is for a wrong purpose. But love conceals everything unless it is essential that it be brought out into the open. Love seeks to maintain peace, harmony and unity. And it does it, not by pretending that sin does not exist, but by determining not to bring it into prominence unnecessarily. It does not drag sins out into the open just for the sake of it, or in order to obtain vengeance... The love that conceals all transgressions is the love that 'endures long and is kind, does not envy, does not vaunt itself, is not puffed up. It does not behave itself in unseemly fashion, or seek its own way or benefit, or allow itself to be provoked, or take account of the evil of others unnecessarily. It bears all things, believes all things, hopes all things, endure all things. It never fails' (1Cor. 13:4-8 a).³⁷⁰*

Bullinger offers these as illustrations: *Joseph (Genesis 40:15. Compare Proverbs 45:5-8. Proverbs 17:9; Proverbs 19:11); David (2Sa 1); Paul (Philemon); Christ (Matthew 26:41. Mark 16:7. John 20:25-27; John 21:15-19, &c.).³⁷¹*

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The Pulpit Commentary explains this concept in more detail.

The Pulpit Commentary on How Love Covers All Sins

- I. IT CARRIES THE WEIGHT OF MANY SHORTCOMINGS.
 1. On the one hand, many proprieties will not atone for the absence of love. We are wholly unsatisfied if one who sustains to us a very near relationship (husband, wife, son, daughter, etc.) is scrupulously correct in behaviour if love be wanting from the heart. Nothing can compensate for that. The kindness that is not prompted by affection is of a very poor order, and it does not satisfy the soul.
 2. On the other hand, the presence of pure and strong affection makes many things tolerable which in themselves are hard to bear. Not that any one has a right to excuse himself for transgressions of law, of whatever kind they may be, on the ground of his tenderness of heart. It is a complete and dangerous misreading of our Lord's word (Luk_7:47) to suppose that he meant that sins are forgiven because of the presence of much love; it is the presence of much love that is the proof, not the ground, of forgiveness (see homily in loc.). But it is a patent and common fact of human life that we can not only bear with one another, but can love and honour one another when love dwells in the heart and shines in the countenance and breathes and burns in the words and actions, even though there may be much faultiness and many infirmities that have to be forgiven.
- II. IT IS PREPARED WITH GENEROUS INTERPRETATIONS of much misbehaviour. Where a hard, cast-iron severity sees nothing but transgression, love sees much extenuation or even complete excuse; or it goes beyond that, and sees, or believes that it sees, a worthy and not an unworthy motive. It magnifies or invents a reason which puts conduct in another light, and makes it appear pardonable, if not creditable. It has quite a different account to give of the transaction; it is that which only generous love could see and could supply.
- III. IT HAS A LARGE FORGIVENESS FOR EVEN GREAT OFFENCES. The Divine love "abundantly pardons." It blots out the worst misdeeds and pardons the negligence and impiety of whole periods of a sinful life. The human love that is likeliest to the Divine can overlook very dark misdoings, and take back to its embrace those who have gone away and astray into a very "far country" of sin.
- IV. IT REDEEMS AND RESTORES. When law does not avail, love will succeed in winning the erring to wiser and better ways. It can lay its hand upon the sinner with a touch that will tell and will triumph. It has a power to break the obduracy of guilt for which violence is utterly inadequate. It alone can lead the rebellious spirit into the gate of penitence and faith, and make its future life a life of obedience and wisdom. Thus in the best way, winning the noblest of all victories, it "covers sin" by conquering it, by

³⁷⁰ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:12.

³⁷¹ From <http://www.studylight.org/commentaries/bul/view.cgi?bk=19&ch=10> accessed February 7, 2016.

The Pulpit Commentary on How Love Covers All Sins

leading the heart to the love of righteousness and the practice of purity. Where the rough winds of penalty will fail, the soft, sweet sunshine of love will succeed most excellently. C.

The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 10:12.

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V. 12b reads: [...but love conceals over all transgressions.](#)

The Preachers' Commentary on *How Love Covers All Sin* (Proverbs 10:12)

- I. Love covers sin by forgiving it. Malicious hatred, even when it is directed against sin, will but incite to more sin. But forgiveness of the sin may lead to its being forsaken, and the mere fact of being forgiven may give the sinner an impulse after a better life in the future, and thus enable him to efface the remembrance of the past. If a man is deeply in debt to another, and that other gives him a discharge of his debt, the very fact of his being legally free may give him such new energy to work as may enable him to pay that which he owed. And a sense of being forgiven a moral debt will sometimes have this effect upon the soul. God's covering up of sin by forgiveness is the beginning of a new life to those who are willing to accept His pardon (Psalm 32:1; 1Jn. 1:7).
- II. Love covers sin by forgetting it. It is in the nature of love not only to forgive an injury, but to forget that the injury has ever been done. And a consciousness that our sin is covered by being forgotten is very healing to the spirit. For a soul that has lived a sinful life is like a man that has passed through a campaign and received many wounds. He requires skilful treatment and gentle nursing; and when the wounds have been bound up, and have, perhaps, begun to heal, care must be taken that no rough hand re-opens them, and causes them to bleed afresh. A word spoken which shows that the sinful past is still remembered by those who have professed to forgive, may re-open old wounds with a fatal effect. Love covers sin as God declares that He covers it. His promise is not only "I will forgive their iniquity," but, "I will remember their sin no more" (Jer. 31:34).
- III. Love covers sin by making active efforts to recover the sinner. Love will not be content with forgiving when forgiveness is sought, but it will go out of its way to recover the erring. The godly man will walk in the footsteps of Him who came to seek that which was lost. God did not wait until man returned to Him before He held out hope of forgiveness. As soon as Satan's hatred had led man into sin, He held out hope of return to holiness by the promise of Him who "Should bruise the serpent's head" (Gen. 3:15). And in the fulness of time, by the gift of His Son, He showed the depth of His love and His desire to cover the "sin of the world." And as in many human homes there are those who owe their present moral standing, the recovery of all that makes existence worth having, to the love that followed and sought them when they were outcasts, so those who people the heavenly home—that multitude which God alone can number—are the fruit of that Divine love which not only covered a multitude of sins by forgiving and forgetting the sin, but sought out the sinner in order to forgive him.

The Preacher's Complete Homiletical Commentary; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:12.

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Application: There are few relationships as close as a marriage; and that closeness can sometimes collide. In fact, it will collide. This is okay; and if there is true love between you (not an emotional love only but a decision to love that other person) then you are able to get over most of the things which you have said and done to one another.

Application: Families do this all of the time. The Obama administration thinks that family gatherings are good times to **foist one's political opinion** upon the rest of the family (as he did himself in his **Thanksgiving address**). This past Thanksgiving (2015), folks were **shocked** at how many people were supporting Donald Trump. Family members endure and overlook those who come back from college for Thanksgiving, believing this to be the perfect opportunity to teach their family how terrible America is and how wonderful liberalism is. Love often overlooks and covers over such idiocy.



“My family likes trump. What.” (a graphic) Tweet from **the Daily Caller**, accessed January 10, 2016.

I still think that this is one of the funniest stories from 2015, where many liberally-indoctrinated children returned home from college, and were frantic to find out that so many of their relatives were going to vote for Donald Trump. In any case, my guess is, her family still loves her, and, at whatever point she gets over her initial shock, she will love them again as well. This is because **love covers over all transgressions**.

Barnes: *[Love] First hides, does not expose, and then forgives and forgets all sins.*³⁷²

Gill makes two very important points here: *...but love covers all sins; not its own, but others; in imitation of the pardoning love and grace of God, which covers all the sins of his people with the blood and righteousness of his Son. Love spreads its mantle over the sins of its fellow creatures and Christians, and forgives them, even all of them: instead of exposing them, hides and conceals them; and, instead of loading and aggravating the infirmities of others, puts the best constructions on them, hopes and bears, and believes all things (1Cor. 13:7).*³⁷³

This also tells us about God's love, which covers over our transgressions. God sent His Son to die for our sins, and because of Him, our transgressions have been covered over (in the Old Testament, sins are generally spoken of as being covered over and in the New Testament, sins are said to be forgiven).

V. 12 reads: **Hatred will rouse up strife and contention, but love covers over all transgressions.**

A half-dozen or so interesting and/or accurate translations followed by the comments of several excellent commentators.

Translations of and Commentaries on Proverbs 10:12

Translations:

Bible in Basic English	Hate is a cause of violent acts, but all errors are covered up by love.
Easy English	Hate causes fights.
<i>The Message</i>	Love covers everything that is wrong.
	Hatred starts fights,
	but love pulls a quilt over the bickering.
NIRV	Hate stirs up fights.
	But love erases all sins by forgiving them.
Translation for Translators	When we hate others, it causes quarrels,
	but if we love others, we forgive them <i>for the wrong things that they do</i> .
The Heritage Bible	Hate wakes up contentions, and love will cover all transgressions.
The Expanded Bible	Hatred stirs up trouble [conflict; fights],

³⁷² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 10:12.

³⁷³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:12 (slightly edited).

Translations of and Commentaries on Proverbs 10:12

The Voice

but love ·forgives [covers] all wrongs.
 Hatred fuels dissension,
 but love calms all rebellions.

Commentators:

The NET Bible: *This contrasts the wicked motivated by hatred (animosity, rejection) with the righteous motivated by love (kind acts, showing favor). Love acts like forgiveness. Hatred looks for and exaggerates faults; but love seeks ways to make sins disappear (e.g., 1 Pet 4:8).*³⁷⁴

College Press Bible Study: *Hatred does not desire the fellowship of the one hated, does not wish the peace and the welfare of the one hated. Hatred must show itself, and the result is trouble and strife. Hatred will stir up strife by picking on all the small “talking points” that love would have overlooked (1Cor. 13:4). The soft answer (of love) will turn away wrath, but the grievous words (of hatred) will stir up strife (Prov. 15:1).*³⁷⁵

Gary Everett: *A man who allows hatred to rule him will cause strife and contention, but one who lets love guide him will not stir up trouble when sin is committed against him or others. He uses wisdom from God in the situation. Therefore, we have the contrast of how the wicked man proclaims and aggravates an offence, while the righteous man looks for the opportunity to heal all offences.*³⁷⁶

Clarke: *Hatred...seeks for occasions to provoke enmity. It delights in broils. On the contrary, love conciliates; removes aggravations; puts the best construction on every thing; and pours water, not oil, upon the flame.*³⁷⁷

Ken Cayce: *Hatred and murder are next of kin. Feuds throughout the ages have been caused by hatred. Sometimes a few generations after the original incident most of the haters do not even know why they hate. Forgiveness is a by-product of love. That is the way to stop all the hate, forgive them and love them.*³⁷⁸

Matthew Henry: *[Hatred is] The great mischief-maker,...Even where there is no manifest occasion of strife, yet hatred seeks occasion and so stirs it up and does the devil's work. Those are the most spiteful ill-natured people that can be who take a pleasure in setting their neighbours together by the ears, by tale-bearing, evil surmises, and misrepresentations, blowing up the sparks of contention, which had lain buried, into a flame, at which, with an unaccountable pleasure, they warm their hands...[On the other hand, love is] The great peace-maker,...which covers all sins, that is, the offences among relations which occasion discord. Love, instead of proclaiming and aggravating the offence, conceals and extenuates it as far as it is capable of being concealed and extenuated. Love will excuse the offense which we give through mistake and unadvisedly; when we are able to say that there was no ill intended, but it was an oversight, and we love our friend notwithstanding, this covers it. It will also overlook the offence that is given us, and so cover it, and make the best of it: by this means strife is prevented, or, if begun, peace is recovered and restored quickly.*³⁷⁹

Matthew Henry: *Where there is hatred, every thing stirs up strife. By bearing with each other, peace and harmony are preserved.*³⁸⁰

³⁷⁴ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 27, 2015.

³⁷⁵ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Prov. 10:12.

³⁷⁶ Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Prov. 10:12.

³⁷⁷ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 10:12.

³⁷⁸ From bible-studys.org; accessed February 12, 2016.

³⁷⁹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 10:12 (slightly edited).

³⁸⁰ Matthew Henry, *Matthew Henry's Concise Commentary on the Whole Bible*; from e-Sword, Prov. 10:12.

Translations of and Commentaries on Proverbs 10:12

Keil and Delitzsch: *Hatred of one's neighbour...calls forth hatred, and thus stirs up strife, feuds, factions, for it incites man against man...; on the contrary, love covers not merely little errors, but also greater sins of every kind...by pardoning them, concealing them, excusing them, if possible, with mitigating circumstances, or restraining them before they are executed.*³⁸¹

The Pulpit Commentary: *Hatred keeps alive the old feeling of revenge, and seeks opportunities of satisfying it; but love puts aside, forgets and forgives all offences against itself.*³⁸²

Similar Proverbs and Parallel Passages:

Prov. 15:17 **Better a meal of vegetables where there is love than a fattened calf with hatred.**

Luke 6:27–28 [Jesus is speaking]: **"But I say to you who hear, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you."**

1Peter 4:8 **Above all, keep your love for one another at full strength, since love covers a multitude of sins.** [ESV; capitalized is used above]

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Proverbs 10:12 (NLT) Graphic; from [Spirit Radio](#); accessed February 9, 2016.

Ironside comments: *Benevolence will not cover those sins in the day of judgment. I am called on to cover other's faults, not my own. I am not to be indifferent to evil, but to faithfully and lovingly show my brother his sin. As he confesses it and repents of it, the sin is covered. Where love is lacking, it is a common practice to be a talebearer, which only tends to add to the evil; for the repeating of sin is defiling and often leads to life-long unhappiness and misunderstandings. In Doeg the Edomite we have a sample of the hatred that stirs up strife; Nathan's dealing with David is a lovely exemplification of the love that covers (1Samuel 22:9-19; 2Samuel 12:1-14).*³⁸³



"Hatred stirs up quarrels, but love makes up for all offenses."
Proverbs 10:12

www.spiritradio.ie

Let's compare vv. 10 and 12: **[The one] winking [his] eye makes sorrow; but the one convicting [or, reproving, admonishing, correcting] openly [with cheerful courage] he makes peace.** And: **Hatred will rouse up contentions, but love conceals over all transgressions.** Do you see that there are two approaches to similar circumstances? Sometimes, you will openly admonish, reprove or correct; at other times, your love will cover over another person's transgressions. Sometimes, this can be the same person and the same category of transgressions. You might entertain a son, brother or nephew who thinks he is gay, and he brings his boyfriend to Thanksgiving. You may lay out some clear guidelines from the outset (no overt demonstrations of affection; and if you think you are sleeping together in the same bed, it will be at a nearby hotel and not here); but this does not mean that you will

³⁸¹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 10:12 (slightly edited).

³⁸² *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 10:12.

³⁸³ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 10:12.

be unkind to him throughout Thanksgiving. On the other hand, if his presence is calculated to rub his homosexual lifestyle in the faces of the rest of the family, then that might call for a different approach.

James Rickard: *In Prov 10:13 we begin **the last quatrain of Section I, Unit II**, regarding the contrasting communication styles between the righteous and wicked. Remember that “the righteous” is speaking about believers who are Positionally Sanctified and who are walking in fellowship with God consistently, called Experiential Sanctification. “The wicked” here includes two groups, first believers who are Positionally Sanctified yet are not walking in their Experiential Sanctification, who are out of fellowship with God in reversionism. The second group is unbelievers who are neither Positionally nor Experientially Sanctified. The wicked believer is primarily in view in these proverbs.*³⁸⁴

In two lips of a prudent [one] finds wisdom and a rod for a back of [one] lacking of heart.	Proverbs 10:13	Wisdom is found by the lips of the prudent [man], but a rod [is required] for the back of a [man who] lacks understanding [lit., heart].
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Wisdom is found in the words of the prudent man, but a rod is needed to discipline the man who lacks understanding.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	In two lips of a prudent [one] finds wisdom and a rod for a back of [one] lacking of heart.
Revised Douay-Rheims	In the lips of the wise is wisdom found: and a rod on the back of him that wants sense.
Plain English Aramaic Bible	Whoever brings forth wisdom from his lips beats the man lacking a heart with a staff.
Peshitta (Syriac)	He who brings forth wisdom out of his lips shall beat with a rod him that lacks understanding.
Septuagint (Greek)	He that brings forth wisdom from his lips smites the fool with a rod.
Significant differences:	The Greek and Aramaic more or less combine these two phrases into one thought.

Limited Vocabulary Translations:

Bible in Basic English	In the lips of him who has knowledge wisdom is seen; but a rod is ready for the back of him who is without sense.
Easy English	An intelligent person speaks wise words. A person who has no wisdom will receive punishment.
Easy-to-Read Version–2002	Wise people say things that are worth hearing. But foolish people must be punished {before they learn their lesson}.
Easy-to-Read Version–2006	Intelligent people speak words of wisdom, but fools must be punished before they learn their lesson. Literally, “Wisdom can be found on the lips of the intelligent, but a rod on the back of fools.” This is a wordplay. In Hebrew, “lip” sounds like “rod.”
Good News Bible (TEV) <i>The Message</i>	Intelligent people talk sense, but stupid people need to be punished. You’ll find wisdom on the lips of a person of insight, but the shortsighted needs a slap in the face.
NIRV	Wisdom is found on the lips of those who understand what is right. But those who have no sense are punished.

³⁸⁴ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

Thought-for-thought translations; paraphrases:

Contemporary English V.	If you have good sense, it will show when you speak. But if you are stupid, you will be beaten with a stick.
The Living Bible	Men with common sense are admired [implied.] as counselors; those without it are beaten as servants.
New Berkeley Version	On the lips of the discerning one wisdom is found, but a rod is for the back of one devoid of understanding [The course of one is self-directed, the other must be driven by discipline.].
New Century Version	Wise people speak with understanding, but people without wisdom should be punished.
New Living Translation	Wise words come from the lips of people with understanding, but those lacking sense will be beaten with a rod.

Partially literal and partially paraphrased translations:

American English Bible	Those whose lips bring forth wisdom, are beating the heartless with a stick.
Beck's American Translation	You will find wisdom on the lips of an intelligent person, but a rod is for the back of one who has no sense.
International Standard V	Wisdom characterizes the speech [Lit. <i>Wisdom is found on the lips</i>] of the discerning, but the rod is for the backs of those lacking discernment.
New Advent (Knox) Bible	Never wise man's lips but found the right word, or fool's back but felt the rod.
Today's NIV	Wisdom is found on the lips of the discerning, but a rod is for the back of one who has no sense. See Ps 37:30 ; Pr 15:7 Dt 25:2 Pr 14:3 ; 26:3
Translation for Translators	Those who have good sense say [MTY] what is wise, but people who do not have good sense must be punished.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	Wisdom finds the lips of Reflection, But the rod, the back of a fool!
God's Truth (Tyndale)	In the lips of him that has understanding a man shall find wisdom, but the rod belongs to the back of the foolish.
Lexham English Bible	On the lips of one who has understanding, wisdom is found, but a rod [is] for the back of one who lacks {sense} [Lit., "heart"].
NIV – UK	Wisdom is found on the lips of the discerning, but a rod is for the back of one who has no sense.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Wisdom is to be found on the lips of the discerning man; the stick is for the fool's back.
The Heritage Bible	Wisdom is found in the lips of him who discerns, and a rod is for the back of him who is lacking heart.
New American Bible (2002)	On the lips of the intelligent is found wisdom, (but the mouth of the wicked conceals violence).
New American Bible (2011)	On the lips of the intelligent is found wisdom, but a rod for the back of one without sense. An unusual juxtaposition of "lips" and "back." Those who have no wisdom on their lips (words) are fated to feel a punishing rod on their back.
New Jerusalem Bible	On the lips of the discerning is found wisdom, on the back of a fool, the stick.
Revised English Bible	The possessor of understanding has wisdom on his lips; a rod is in store for the back of the fool.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	On the lips of the intelligent is found wisdom, but a stick is in store for the back of a fool.
exeGesés companion Bible	In the lips of him who discerns wisdom is found; and a scion is for the back of him who lacks heart.
JPS (Tanakh—1985)	Wisdom is to be found on the lips of the intelligent, But a rod is ready for the back of the senseless.
Judaica Press Complete T.	Wisdom is found in the lips of the understanding, but a rod is for the body of one devoid of sense.
Orthodox Jewish Bible	In the sfatayim (lips) of him that hath understanding chochmah is found, but a shevet (rod) is for the back of him that is devoid of lev [<i>understanding</i>].
<i>The Scriptures</i> 1998	Wisdom is found on the lips of him who has understanding, But a rod is for the back of him who lacks heart.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	On the lips of the discerning, [skillful and godly] wisdom is found, But discipline and the rod are for the back of the one who is without common sense and understanding.
The Expanded Bible	·Wise people speak with understanding [^L Wisdom is found on understanding lips], but ·people without wisdom should be punished [^L a rod is for the backs of those who lack sense/heart].
Kretzmann's Commentary	In the lips of him that hath understanding wisdom is found, his utterances will naturally reveal his possession of real wisdom; but a rod is for the back of him that is void of understanding, that is, he well deserves the punishment which strikes him as the result of his folly.
NET Bible®	Wisdom is found in the words [<i>Heb</i> "on the lips" (so NAB, NASB, NRSV). The term "lips" is a metonymy of cause for the words spoken by the lips.] of the discerning person [<i>Heb</i> "the one who is discerning." The term "discerning" describes someone who is critically perceptive and has understanding. He can be relied on to say things that are wise.], but the one who lacks wisdom will be disciplined.
The Voice	Wisdom lives where insightful words are spoken, but harsh punishment awaits the senseless.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Wisdom is found on the lips of the understanding, Yet a club is for the body of him who has lack of heart wisdom."
Context Group Version	In the lips of him who has discernment wisdom is found; But a rod is for the back of him who is void of understanding.
Darby Translation	In the lips of an intelligent [man] wisdom is found; but a rod is for the back of him that is void of understanding.
English Standard Version	On the lips of him who has understanding, wisdom is found, but a rod is for the back of him who lacks sense.
Green's Literal Translation	Wisdom is found in the lips of him who has understanding, but a rod <i>is waiting</i> for the back of him who lacks heart.
NASB	On the lips of the discerning, wisdom is found, But a rod is for the back of him who lacks understanding [Lit <i>heart</i>].
World English Bible	Wisdom is found on the lips of him who has discernment, But a rod is for the back of him who is void of understanding.

Young's Literal Translation In the lips of the intelligent is wisdom found, And a rod is for the back of him who is lacking understanding.

The gist of this passage: The words of a prudent man are wise; and those who lack understanding are guided by a rod of discipline.

Proverbs 10:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
s ^e phâtayim (שֵׁפָתַיִם) [pronounced s ^e faw-tah-YIHM]	<i>[two] lips; words; speech</i>	feminine dual noun; construct state	Strong's #8193 BDB #973
James Rickard: "Lips" is the Noun SAPHAH that means "lip or edge", which we have seen referring to the mouth and the speech that comes from it. So communication continues to be in view. ³⁸⁵			
bîyn (בֵּינַי) [pronounced bean]	<i>being intelligent, being prudent, being skillful</i>	Niphal participle	Strong's #995 BDB #106
James Rickard: "Discerning" is the Passive Niphal Participle of BIYN, בֵּינַי that means, "understand, perceive or discern." As we have noted previously, it refers to judgment and insight, and is manifested through the use of knowledge, rather than knowing by experiencing. So it means the intake and application of Bible Doctrine resident within your soul, received via the Grace Apparatus for Perception (GAP), and shows that the source of wise speech is the character of the person who considers and understands a situation and its outcome related to Divine viewpoint. They have built the norms and standards of their soul on God's Word. ³⁸⁶			
mâtsâ' (מָצָא) [pronounced maw-TSAW]	<i>to acquire, to be found, to be detected, to be discovered, to be present, to exist</i>	3 rd person masculine singular, Niphal imperfect	Strong's #4672 BDB #592
châk ^e mâh (חָכְמָה) [pronounced khawk ^e -MAW]	<i>wisdom [in all realms of life], doctrine in the soul; skill [in war]</i>	feminine singular noun	Strong's #2451 BDB #315

Whedon: [The verb means] "to come to know, to gain a knowledge of, and also to know, to have a knowledge of." It is used in the first sense here - that the reader or pupil may attain to, or acquire, wisdom.³⁸⁷

Translation: Wisdom is found by the lips of the prudent [man],... The man with doctrine is the prudent man. It is from him one can learn wisdom in life. Obviously, you must want wisdom in order to get it.

Prov. 10:13a Wisdom is found by the lips of the prudent [man],...

³⁸⁵ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

³⁸⁶ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

³⁸⁷ From <http://www.studydrive.org/commentaries/whe/view.cgi?bk=19&ch=1> accessed November 4, 2014.

“Wisdom is found on the lips of the prudent [man]...” (Various Commentators)

The Pulpit Commentary: *The man of understanding is discreet in speech, and does not cause trouble by rash or foolish words.*³⁸⁸

Peter Pett: *This proverb continues the thought of the previous two proverbs. The lips of the righteous are a wellspring of life (Prov. 10:11), precisely because the lips of the righteous are the lips of a discerning person, a man with insight, on whose lips are found wisdom. And while the hater speaks everywhere, deceiving and causing dissension, love speaks wisely seeking to avoid dissension, precisely because the one who loves is a wise and discerning person. Here is the explanation of the behaviour of the one who loves, he is a discerning person who has wisdom, and speaks accordingly. That, in Solomon’s eyes, is the hallmark of the discerning person, he is wise in God’s wisdom, and not lacking in understanding.*³⁸⁹

Gill: *He that has an understanding, especially of divine, spiritual, and evangelic things, which is the pure gift of God; wisdom will be found in his lips, his mouth will speak of it; not of mere natural wisdom, but spiritual wisdom.*³⁹⁰

Today in the Word: *When we’re tempted to say something critical, damaging, confidential, boastful, whiny, or patronizing, we need to stop and think of the effect. Let’s follow Solomon’s advice about “a time to keep silence” and don’t say it...If you hold your tongue now, you won’t have to eat your words later.*³⁹¹

James Rickard: *“Discerning” is the Passive Niphal Participle of BIYN, בִּינַי that means, “understand, perceive or discern.” As we have noted previously, it refers to judgment and insight, and is manifested through the use of knowledge, rather than knowing by experiencing. So it means the intake and application of Bible Doctrine resident within your soul, received via the Grace Apparatus for Perception (GAP), and shows that the source of wise speech is the character of the person who considers and understands a situation and its outcome related to Divine viewpoint. They have built the norms and standards of their soul on God’s Word.*

Rickard continues: *“Wisdom is found” is the Noun CHOKMAH, “wisdom”, with the Passive Niphal Imperfect of MATSA that means, “to find.” Therefore, the one who has Bible Doctrine in their soul will receive good judgment and insight that guides his speech thereby demonstrating wisdom in all things.*³⁹²

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V. 13a reads: [Wisdom is found by the lips of the prudent \[man\],...](#)

Various Commentators on True Knowledge

Arnot on knowledge and wisdom: *A man of moderate gifts, but steadfast acquisitiveness, lays up more than a man of the brightest genius, whether the treasure sought be earthly substance or heavenly wisdom. Men, looking on the outward appearance, make great mistakes in judging of men.*³⁹³

³⁸⁸ The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 10:13.

³⁸⁹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:13.

³⁹⁰ Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, Prov. 10:13.

³⁹¹ From http://www.preceptaustin.org/proverbs_illustrations.htm#10 accessed February 13, 2016.

³⁹² From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

³⁹³ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:14.

Various Commentators on True Knowledge

The Preacher's Complete Homiletical Commentary on knowledge and wisdom: *The possession of wealth or of intellectual knowledge is no guarantee that wisdom will be found with it. A rich man may not know how to use his riches to the best advantage. He might know how to gather it, but may not know how to spend it for his own good. A man may gather much intellectual knowledge without being able to make it profitable, or a source of enjoyment either to himself or others. A man may be able to gather timber and stones together and yet not know how to build a house out of them after he has gathered them...So knowledge, in its general sense, is not necessarily accompanied by wisdom; but spiritual knowledge and spiritual wisdom are never separated. The one is always joined to the other. Where there is a laying up of the knowledge of God, there wisdom will be found. No man can truly know God and not have wisdom enough to reduce his knowledge to practice in the building up of a godly character. Where knowledge is in the heart there will be wisdom in the lips and life.*³⁹⁴

Peter Pett: *[W]e must recognise what is meant by knowledge. It does not mean 'knowledge' as modern man understands it, knowledge built up by means of a good education. In Proverbs knowledge is very much what is produced by the fear of YHWH (Prov. 1:9), it is the knowledge of God and His ways (Prov. 2:6–7). To hate knowledge is to not choose the fear of YHWH (Prov. 1:29). Indeed the two are paralleled in Prov. 2:6. The knowledge of the Holy One is understanding (Prov. 9:10). We shall henceforth refer to it as 'true knowledge'.*³⁹⁵

This has been a topic of Proverbs since chapter 1.

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The key to this verse is guidance. You can learn the easy way or the hard way; you can be guided by the wisdom of a prudent man, or...

Proverbs 10:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shêbet (שֵׁבֶט) [pronounced SHAY ^B -vet]	<i>rod, staff, club; spear; scepter and figuratively for a tribe, subdivision of a tribe or family and for a ruler (scepter-bearer), governor</i>	masculine plural construct	Strong's #7626 BDB #986
James Rickard: "Rod" is the noun SHEBAT, שֵׁבֶט (shevat) that means, "a rod, stick or staff." It is used here with "back", GEW (gave), גַּב, that means discipline as a staff or rod was used as an instrument of discipline, 2Sam. 7:14; Prov 13:24; 22:15; 23:13-14; 29:15. ³⁹⁶			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
gêv (גַּב) [pronounced gayv]; also gav (גַּב) [pronounced gahv]	<i>back; trunk; midst</i>	masculine singular construct	Strong's #1458, #1459 [Aramaic] & #1460 BDB #156

³⁹⁴ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:13.

³⁹⁵ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:14.

³⁹⁶ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

Proverbs 10:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>Heb</i> "a rod is for the back of the one lacking heart." The term שֶׁטַט (shevet, "rod") functions figuratively: synecdoche of specific (= rod of discipline) for general (= discipline in general). The term גַּי (gev, "back") is a synecdoche of part (= back) for the whole (= person as a whole). The back is emphasized because it was the object of physical corporeal discipline. This proverb is not limited in its application to physical corporeal punishment because the consequences of foolishness may come in many forms, physical corporeal discipline being only one form. ³⁹⁷			
châçêr (חָצֵר) [pronounced khaw-SAYR]	wanting, lacking, needing; void of	masculine adjective construct	Strong's #2638 BDB #341
lêb (לֵב) [pronounced lay ^b v]	heart, inner man, mind, will, thinking; midst	masculine singular noun	Strong's #3820 BDB #524
BDB gives the following definitions: <i>inner man, mind, will, heart, understanding; inner part, midst; midst (of things); heart (of man); soul, heart (of man); mind, knowledge, thinking, reflection, memory; inclination, resolution, determination (of will); conscience; heart (of moral character); as seat of appetites; as seat of emotions and passions; as seat of courage.</i>			
The NET Bible: <i>Heb</i> "the one lacking of heart." The noun לֵב (lev, "heart") functions as a genitive of specification: "lacking in respect to heart." The term לֵב functions in a figurative sense (metonymy of association) for wisdom because the heart is viewed as the seat of common sense (BDB 524 s.v. 3.a). ³⁹⁸			
The NET Bible: <i>Heb</i> "heart." The noun לֵב (lev, "heart") often functions metonymically for wisdom, understanding, discernment. ³⁹⁹			

Translation: ...but a rod [is required] for the back of a [man who] lacks understanding [lit., heart]. However, a person who lacks understanding (that is, *is lacking in heart*), he requires the rod of discipline to get his head straight. Such a person does not listen to reason or pursue knowledge. It is what is known as, learning the hard way.

Coffman: *The 'rod' is a reference to corporal punishment by brutal scourgings which were inflicted upon offenders in ancient societies.*⁴⁰⁰

This is such a sharp contrast! On the one hand, there is the believer who learns and is advanced in life due to the intake and application of Bible doctrine; and on the other hand, there is the person who rejects all truth (which comes in 3 categories: the gospel, the laws of divine establishment and Bible doctrine), making him subject to the only possible method of guidance—clobbering him.

Prov. 10:13b ...but a rod [is required] for the back of a [man who] lacks understanding [lit., heart].

³⁹⁷ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 27, 2015.

³⁹⁸ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 27, 2015.

³⁹⁹ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 1, 2015.

⁴⁰⁰ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=10> accessed February 6, 2016.

Learning Through Discipline (Various Commentators on Proverbs 10:13b)

Clarke: *He that can learn, and will not learn, should be made to learn. The rod is a most powerful instrument of knowledge. Judiciously applied, there is a lesson of profound wisdom in every twig.*⁴⁰¹

Gill: *[He] that has no understanding of spiritual things in his heart, and so utters nothing but what is foolish and wicked, and, sooner or later, is chastised for it.*⁴⁰²

Peter Pett: *In contrast is the man who is void of understanding. He lacks a knowledge of the wisdom of God. For him the only hope is proper discipline, and in those days that meant the rod for the back. By that means hopefully he might be brought to his senses. He is in contrast with the one who is in the way of life who accepts correction (Prov. 10:17). Because he lacks understanding such a man tries to dodge reproof (Prov. 10:17). It should, however, be noted that Solomon elsewhere stresses that this use of the rod must be an act of love. It was to be a loving father who chastened his son with the rod when necessary (Prov. 13:24), not a vengeful tyrant.*⁴⁰³

Matthew Henry: *Those that foolishly and wilfully go on in wicked ways are preparing rods for themselves, the marks of which will be their perpetual disgrace.*⁴⁰⁴

James Rickard: *[This verse] tells us that force and not mere words of rebuke or correction are required to harness the mouth of the senseless, Prov 14:3; 18:6-7; Psalm 32:9; Cf. Heb 12:5-11; Rev 3:19. Who is the rod for? Those who “lack understanding”, which is CHESER LEB once again for “lacking of heart” that means no Bible Doctrine in the right lobe of their soul for application. Therefore, the fool’s back is for the strokes of a rod so that he might learn wisdom the hard way, Cf. Prov 19:29; 26:3.*⁴⁰⁵

Tyndale: *If your mind is enlightened, wisdom will flow into your words, and so into the lives of others; but if your mind is closed, God will deal with you, but by force (Psalms 32:8-9).*⁴⁰⁶

There is a clear choice offered here for guidance: you can be guided by the wisdom of a prudent man, or you can be guided by the rod of discipline. If you choose to reject the words of wisdom, then you are, by default, choosing discipline to guide you.

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God will determine how to punish such a one.⁴⁰⁷

There is the easy way to learn and the hard way. Being hard-headed, I have, unfortunately, learned many things the hard way. Learning things the hard way can either involve divine discipline or simply the natural results of one’s actions under the law of cause and effect. Rather than bow to the authority of your boss, perhaps you want to step into his office and tell him just how you feel? God may not need to discipline you for that; He may just let you enjoy the misery that you have stirred up for yourself.

However, on the other hand, in looking back at my life, and things would occurred as a result of my bad behavior—it could have been so much worse. I shudder to think of how bad my life could have turned out.

Peter Pett on discipline through the years: *In those days when child psychology was unknown there were, in most families, few other methods of exerting discipline. For they enjoyed few pleasures to*

⁴⁰¹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 10:13.

⁴⁰² Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, Prov. 10:13.

⁴⁰³ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:13.

⁴⁰⁴ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 10:13.

⁴⁰⁵ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

⁴⁰⁶ From <http://www.studydrive.org/commentaries/bcc/view.cgi?bk=19&ch=10> accessed February 6, 2016. Further citation there.

⁴⁰⁷ Paraphrased from [The Geneva Study Bible](#) accessed December 27, 2015.

be withheld (compare Luke 15:29), and life was hard and chastening had to be swift. This advice has therefore served well through the ages. Today, if we are wise, we follow the same principle of the need for discipline, whilst happily at the same time being able to call on subtler and more time-consuming methods which would have been unavailable and impracticable in those days. Thus Solomon's method, as long as reasonably and fairly applied, was a correct one for those days, although clearly open to abuse. At my school I was brought up on the cane, and to be honest, I always preferred it to detention. Much depended on how it was used. (At my school each teacher had his cane but it was usually, although not always, used reasonably and fairly). It is not, however, something that I would recommend in the modern day except in extreme cases, and then only reasonably, for we have better methods of discipline. In most cases physical punishment is unnecessary, and with much use loses its efficacy.⁴⁰⁸

A half-dozen or so interesting and/or accurate translations followed by the comments of several excellent commentators.

Translations of and Commentaries on Proverbs 10:13

Translations:

Easy-to-Read Version–2002	Wise people say things that are worth hearing. But foolish people must be punished {before they learn their lesson}.
NIRV	Wisdom is found on the lips of those who understand what is right. But those who have no sense are punished.
The Living Bible	Men with common sense are admired [implied.] as counselors; those without it are beaten as servants.
New Living Translation	Wise words come from the lips of people with understanding, but those lacking sense will be beaten with a rod.
Ferrar-Fenton Bible	Wisdom finds the lips of Reflection, But the rod, the back of a fool!
Revised English Bible	The possessor of understanding has wisdom on his lips; a rod is in store for the back of the fool.
Context Group Version	In the lips of him who has discernment wisdom is found; But a rod is for the back of him who is void of understanding.

Commentators:

Barnes: *The wisdom of the wise is seen in the words that issue from his lips; the folly of the fool is not only seen in his speech, but brings upon him the chastisement which he well deserves.*⁴⁰⁹

The Berkeley Bible: *The course of one is self-directed, the other must be driven by discipline.*⁴¹⁰

Gary Everett: *Wisdom is the product of a heart that seeks and receives instruction and understanding. In contrast, the rod of judgment is the product of a wicked heart that refuses instruction. A man who has no understanding will find chastisement and judgment in his life. In other words, he will have many problems in his life because he does not follow instructions. But the wise man will be recognized for his wisdom and not for his problems.*⁴¹¹

⁴⁰⁸ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:13.

⁴⁰⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 10:13.

⁴¹⁰ The Modern Language Bible (*The New Berkeley Version*); Gerrit Verkuyl, Ph.D., Editor-in-chief; revised edition; Hendrickson Publishers, © 1969, p. 650 (footnote).

⁴¹¹ Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Prov. 10:13.

Translations of and Commentaries on Proverbs 10:13

J. Vernon McGee uses various men in the Bible to illustrate these Proverbs: *The whole world came to hear the wisdom of Solomon, but "a rod is for the back of him that is void of understanding" characterizes his son Rehoboam. He would not listen to the advice of the wise old men; he listened to the young men who had grown up with him (1Kings 12) . As a result, he brought division and civil war to his nation.*⁴¹²

Ken Cayce: *The wise man speaks good things. This is the same rod as the rod of correction we will read about later on in Proverbs. Children are sometimes difficult to train until the rod of correction is applied. In this reference to corporal punishment applied to the backside, recommends it as the most effective way of dealing with children and fools.*⁴¹³

College Press Bible Study: *One who is wise has "discerning lips"; that is, he knows what to say and what not to say, when to say it and when not to, how to say it and how not to, how much to say, where to say it and where not to, etc. Jesus' perfection was also seen in this. Peter's imperfection often exhibited itself in this (Matt. 16:21–23; Luke 9:32–35; John 21:19–22.*⁴¹⁴

Kukis: There is a clear choice offered here for guidance: you can be guided by the wisdom of a prudent man, or you can be guided by the rod of discipline. If you choose to reject the words of wisdom, then you are, by default, choosing discipline to guide you.

Ironside: *None have exhibited the contrast of this verse so markedly as Solomon himself and his son Rehoboam. The former, having been under God's training, had been given a wise and understanding heart (1Kings 3:5-28). Rehoboam trusted his own wisdom and the counsel of the companions of his youth. He found a rod for his back in consequence (1Kings 12: 8-19).*⁴¹⁵

Keil and Delitzsch: *As the Talmudic proverb states: "That which a wise man gains by a hint, a fool only obtains by a club."*⁴¹⁶

James Rickard: *So we see that the wise person's speech demonstrates the Doctrine in their soul, yet for those who do not have Doctrine in their soul, they will instead receive Divine discipline to correct the errors of their way.*⁴¹⁷

Poole: *[Regarding the prudent man,] his wisdom shows itself in his prudent speeches, by which he escapes that rod which fools meet with, and gains that reputation and advantage to himself which fools lose...[the fool] may expect rebukes and punishments from God and men, that is void of understanding; which he shows by his foolish word.*⁴¹⁸

Similar Proverbs and Parallel Passages for Prov. 10:13:

Prov. 15:7 [The lips of the wise spread knowledge; not so the hearts of fools.](#)

Similar Proverbs and Parallel Passages for Prov. 10:13a:

Prov. 20:15 [There is gold and abundance of costly stones, but the lips of knowledge are a precious jewel.](#)

⁴¹² From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (Prov. 10); accessed February 5, 2016.

⁴¹³ From bible-studys.org; accessed February 12, 2016.

⁴¹⁴ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Prov. 10:13.

⁴¹⁵ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 10:13.

⁴¹⁶ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

⁴¹⁷ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

⁴¹⁸ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Prov. 10:13 (edited).

Translations of and Commentaries on Proverbs 10:13

Isa. 50:4 The Lord GOD has given me the tongue of those who are taught, that I may know how to sustain with a word him who is weary. Morning by morning he awakens; he awakens my ear to hear as those who are taught.

Similar Proverbs and Parallel Passages for Prov. 10:13b:

Prov. 19:29 Condemnation is ready for scoffers, and beating for the backs of fools.

Prov. 26:3 A whip for the horse, a bridle for the donkey, and a rod for the back of fools.

Prov. 27:22 Crush a fool in a mortar with a pestle along with crushed grain, yet his folly will not depart from him.

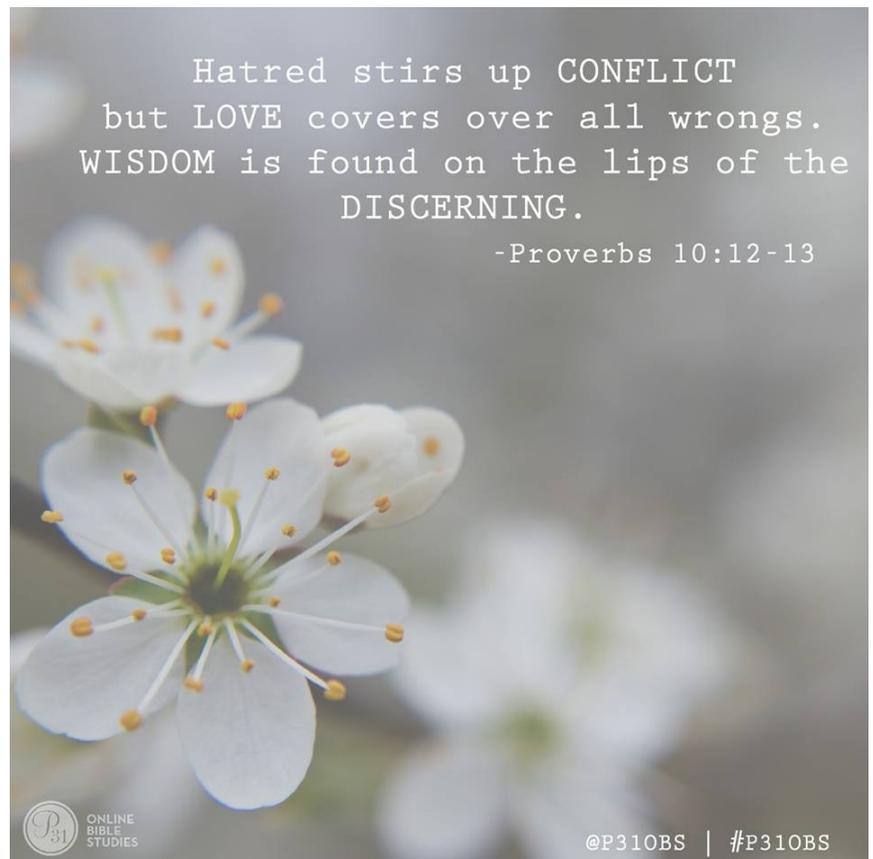
Psalms 32:9 Be not like a horse or a mule, without understanding, which must be curbed with bit and bridle, or it will not stay near you. (ESV; capitalized used above)

Passages from *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 10:13.

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Proverbs 10:12–13 (NIV) Graphic; from Proverbs31.org; accessed February 9, 2016. At first, these two verses may not appear to go together at all. However, in reading these together several times, there does appear to be a reasonable connection. **Hatred stirs up conflict but love covers over all wrongs. Wisdom is found on the lips of the discerning.** How is hatred stirred up? Most often, by what is said. A person may be slandered, lied about, or, on some occasions, even spoken of accurately—but words can be used to engender negative feelings towards others. The wise person does not use his tongue to stir up trouble; he does not think of things to say in order to get Charley Brown mad at Lucy Von Pelt.



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True Wealth Versus Poverty

V. 14 acts as a transitional verse between the section on control of the tongue (vv. 11–13) and the section on true riches (vv. 15–16). V. 14 has elements of both topics. The laying up of knowledge is learning and learning and

storing that which you have learned (which is true wealth) as opposed to the fool who runs at the mouth, who stores up destruction for himself. I have followed Peter Pett's lead and have placed v. 14 with vv. 15–16 (at this point,⁴¹⁹ I have changed the organization of this chapter 3 times).

Peter Pett combines vv. 14–16 into one unit: *We now come to three verses which interplay with each other. They refer to 'storing up' (Prov. 10:14), 'rich men's wealth' (Prov. 10:15), 'the labour of the righteous' (Prov. 10:16) and in contrast the 'productivity of the unrighteous'. This last leads to sin (Prov. 10:16), and to destruction (Prov. 10:14–15). But the wise man stores up 'knowledge' (Prov. 10:14), and therefore becomes truly wealthy (Prov. 10:15), for the labour of the righteous tends to life (Prov. 10:16).*⁴²⁰

Expositor's Bible Commentary: *NO moral system is complete which does not treat with clearness and force the subject of wealth. The material possessions of an individual or of a nation are in a certain sense the prerequisites of all moral life; for until the human being has food to eat he cannot be virtuous, he cannot even live; until he has clothing he cannot be civilized; and unless he has a moderate assurance of necessities, and a certain margin of leisure secured from the toil of life, he cannot live well, and there can be no moral development in the full sense of that term. And so with a nation: it must have a sufficient command of the means of subsistence to maintain a considerable number of people who are not engaged in productive labor, before it can make much advance in the noblest qualities of national life, progress in the arts, extension of knowledge, and spiritual cultivation. The production of wealth, therefore, if not strictly speaking a moral question itself, presses closely upon all other moral questions. Wisdom must have something to say about it, because, without it, Wisdom, in a material world like ours, could not exist...Moral problems weightier still begin to emerge when the question of Distribution presents itself. Moral considerations lie at the root of this question; and Political Economy, so far as it attempts to deal with it apart from moral considerations, must always be merely, a speculative, and not a practical or a fruitful science...Socialists are grappling with this question not altogether in a religious spirit: they have stepped into a gap which Christians have left empty; they have recognized a great spiritual issue when Christians have seen nothing but a material problem of pounds, shillings, and pence, of supply and demand, of labor and capital. Where Socialism adopts the program of Revolution, Wisdom cannot give in her adhesion; she knows too well that suffering, impatience, and despair are unsafe, although very pathetic, counselors: she knows too well that social upheaval does not produce social reconstruction.*⁴²¹

Wise men lay up knowledge and a mouth of a foolish [one] [lays up] destruction near.

Proverbs
10:14

Wise men lay up knowledge, but the mouth of a fool [lays up] imminent destruction.

Wise men lay up knowledge while the fool lays up imminent destruction for himself.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Wise men lay up knowledge and a mouth of a foolish [one] [lays up] destruction near.
Revised Douay-Rheims	Wise men lay up knowledge: but the mouth of the fool <u>is next to confusion</u> .
Plain English Aramaic Bible	The wise will conceal knowledge and the mouth of the <u>hasty</u> is near ruin.
Peshitta (Syriac)	Wise men conceal knowledge; but a <u>hasty</u> mouth is near destruction.
Septuagint (Greek)	The wise will hide discretion, but the <u>hasty</u> draws near to ruin.

Significant differences: The final phrase in the Latin is different from the Hebrew. The Aramaic and Greek both have *hasty* rather than *foolish one*.

⁴¹⁹ I am perhaps two-thirds of the way done at this point.

⁴²⁰ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:14.

⁴²¹ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, Prov. 10.

Limited Vocabulary Translations:

Bible in Basic English	Knowledge is stored up by the wise, but the mouth of the foolish man is a destruction which is near.
Easy English	The knowledge of a wise man increases. The words of a fool cause trouble.
Easy-to-Read Version–2002	Wise people {are quiet} and learn new things. But foolish people talk and bring trouble to themselves.
Easy-to-Read Version–2006	Wise people are quiet and learn new things, but fools talk and bring trouble on themselves.
God's Word™	Those who are wise store up knowledge, but the mouth of a stubborn fool invites ruin.
Good News Bible (TEV) <i>The Message</i>	The wise get all the knowledge they can, but when fools speak, trouble is not far off. The wise accumulate knowledge—a true treasure; know-it-all talk too much—a sheer waste.
NIRV	Wise people store up knowledge. But the mouths of foolish people destroy them.

Thought-for-thought translations; paraphrases:

Contemporary English V.	If you have good sense, you will learn all you can, but foolish talk will soon destroy you.
James Moffatt The Living Bible	Sensible men are reticent, but a fool's babbling will bring trouble down. A wise man holds his tongue. Only a fool blurts out everything he knows; that only leads to sorrow and trouble.
New Berkeley Version New Century Version	Wise men store up knowledge, but the mouth of the foolish hastens ruin. The wise don't tell everything they know, but the foolish talk too much and are ruined.
New Life Version New Living Translation	Wise men store up learning, but the foolish will be destroyed with their mouths. Wise people treasure knowledge, but the babbling of a fool invites disaster.

Partially literal and partially paraphrased translations:

American English Bible	The wise hide their perceptions, but the mouth that speaks rashly approaches destruction.
Beck's American Translation	Wise men store up knowledge, but a fool's mouth threatens ruin.
International Standard V	Those who are wise store up knowledge, but when the fool speaks [<i>Lit. but the mouth of the fool</i>], destruction is near.
New Advent (Knox) Bible Translation for Translators	Wise men treasure up their knowledge; a fool's talk is ready to mar all. Wise people continue to learn all that they can, but when foolish people speak, they soon cause trouble.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible God's Truth (Tyndale) HCSB	The wise man stores up knowledge, But the fool's mouth opens his breast! Wise men lay up knowledge, but the mouth of the foolish is near destruction. The wise store up knowledge, but the mouth of the fool hastens destruction.
Jubilee Bible 2000	Wise <i>men</i> keep knowledge, but the mouth of the foolish <i>is</i> near <i>unto</i> calamity.
Lexham English Bible	Those who are wise lay up knowledge, but [to] the mouth of the fool, ruin draws near.
NIV – UK	The wise store up knowledge, but the mouth of a fool invites ruin.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The wise store up learning but the mouth of the fool makes way for ruin.
The Heritage Bible	The wise hide knowledge in storage, and the mouth of the foolish is near destruction.
New RSV	The wise lay up knowledge, but the babbling of a fool brings ruin near.
Revised English Bible	The wise store up knowledge; when a fool speaks, ruin is imminent.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Wise people hide their knowledge, but when a fool speaks, ruin is imminent.
exeGesés companion Bible	The wise treasure knowledge; and the mouth of the fool is near ruin.
JPS (Tanakh—1985)	The wise store up knowledge; The mouth of the fool is an imminent ruin.
Judaica Press Complete T.	Wise men store up knowledge, but the mouth of a fool <i>causes</i> destruction to come near.
Orthodox Jewish Bible	Chachamim treasure up da'as (knowledge); but the peh (mouth) of the foolish is near destruction.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Wise men store up and treasure knowledge [in mind and heart], But with the mouth of the foolish, ruin is at hand.
The Expanded Bible	The wise ·don't tell [store up; treasure] everything they know, but the ·foolish talk too much and are ruined [·mouth of a fool means imminent ruin].
Kretzmann's Commentary	Wise men lay up knowledge, like treasures which are to be put to a good use; but the mouth of the foolish is near destruction, because his foolish suggestions are always breaking forth and bringing misfortune to himself and others, like the sudden collapse of a house.
NET Bible®	Those who are wise [<i>Heb</i> "wise men."] store up knowledge, but foolish speech leads to imminent destruction.
The Voice	The wise store up knowledge <i>as a safeguard</i> , but the <i>meaningless</i> chatter of fools means that chaos is near.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Wise men, they store up knowledge, Yet the mouth of a foolish man brings dismay near."
Context Group Version	Wise men lay up knowledge; But the mouth of the shameless is a present destruction.
<i>Emphasized Bible</i>	Wise men, treasure up knowledge, but, the mouth of the foolish, is a terror near at hand.
English Standard Version	The wise lay up knowledge, but the mouth of a fool brings ruin near.
Keil and Delitzsch	Wise men store up knowledge; But the mouth of the fool is threatening destruction.
NASB	Wise men store up knowledge, But with the mouth of the foolish, ruin is at hand.
New King James Version	Wise <i>people</i> store up knowledge, But the mouth of the foolish <i>is</i> near destruction.
Third Millennium Bible	Wise men lay up knowledge, but the mouth of the foolish is near destruction.
Updated Bible Version 2.11	Wise men lay up knowledge; But the mouth of the foolish is a present destruction.
Webster's Bible Translation	Wise [men] lay up knowledge: but the mouth of the foolish [is] near destruction.

World English Bible
Young's Updated LT

Wise men lay up knowledge, But the mouth of the foolish is near ruin.
The wise lay up knowledge, and the mouth of a fool is near ruin.

The gist of this passage: Those with wisdom store up more knowledge for the future; but the person who is foolish says things which move him closer to ruin.

Proverbs 10:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chākāmîym (חָכָמִים) [pronounced <i>khuh-kaw-MEEM</i>]	<i>wise men, those capable of knowing [judging]; intelligent men; men who are skillful [adept, proficient; subtle, crafty]</i>	masculine plural adjective acting as a substantive	Strong's #2450 BDB #314
Clarke: <i>חָכָמִים chachamim, such as had gained knowledge by great labor and study.</i> ⁴²²			
Owens mistakenly lists this as a masculine singular adjective.			
tsâphan (צָפַן) [pronounced <i>tsaw-FAHN</i>]	<i>to hide, to conceal; to lurk; to lay up [in storage], to store (as treasure), to treasure up; to restrain</i>	3 rd person masculine plural, Qal imperfect	Strong's #6845 BDB #860
The NET Bible: <i>The verb צָפַן (tsafan, "to store up; to treasure") may mean (1) the wise acquire and do not lose wisdom (cf. NAB, NIV, TEV), or (2) they do not tell all that they know (cf. NCV), that is, they treasure it up for a time when they will need it. The fool, by contrast, talks without thinking.</i> ⁴²³			
Whedon: <i>Treasures up, in the memory, useful knowledge.</i> ⁴²⁴			
da'ath (דַּאֲת) [pronounced <i>DAH-gahth</i>]	<i>knowledge, knowing; intelligence, understanding, wisdom</i>	feminine singular noun	Strong's #1847 BDB #395
James Rickard: <i>DAATH, דַּאֲת...means, "knowledge, perception, skill, discernment, understanding." This is GNOSIS doctrine turned into EPIGNOSIS doctrine in the right lobe of your soul.</i> ⁴²⁵			

Translation: *Wise men lay up knowledge,...* People keep and store up all kinds of things; wise men store up knowledge as their treasure. This is Bible doctrine that they store up.

Proverbs 10:14a *Wise men lay up knowledge,...*

"Wise men laying up knowledge..." (Proverbs 10:14a by Various Commentators)

James Rickard: *"Store up" is the Qal Imperfect Verb TSAPHAN, צָפַן that means, "habitually storing up like a treasure." Here the thing stored is "DA'ATH, "knowledge or skill" with an emphasis of that which is perceived, i.e. God's Word. So the wise man is consistent with his intake of Bible Doctrine into the right lobe of his soul through GAP.*⁴²⁶

⁴²² Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 1:13.

⁴²³ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 27, 2015.

⁴²⁴ From <http://www.studydrive.org/commentaries/whe/view.cgi?bk=19&ch=10> accessed February 11, 2016.

⁴²⁵ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

⁴²⁶ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

“Wise men laying up knowledge...” (Proverbs 10:14a by Various Commentators)

Matthew Henry: *Whatever knowledge may be at any time useful to us we must lay it up, because we know not but some time or other we may have occasion for it. We must continue laying up as long as we live.*⁴²⁷

Matthew Henry: *Whatever knowledge may be useful, we must lay it up, that it may not be to seek when we need it. The wise gain this wisdom by reading, by hearing the word, by meditation, by prayer, by faith in Christ, who is made of God unto us wisdom.*⁴²⁸

Gill: *Wise men lay up knowledge,.... Which they get by reading, prayer, meditation, hearing the word of God, and conversation with good men: this they lay up in their hearts, minds, and memories, that they may not forget it, and as a rich treasure they highly value it; that they may bring it forth at proper times, and on proper occasions, for the benefit of others.*⁴²⁹

Ken Cayce: *A wise man is quiet and listens and soaks up information.*⁴³⁰

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Prov. 10:14a [Wise men lay up knowledge,...](#)

William Arnot on Wisdom and Laying up Knowledge

ANOTHER brief definition of true wisdom. Many get knowledge, and let it go as fast as they get it. They put their winnings into a bag with holes. They are ever learning, and never wiser. The part of wisdom is to treasure up experience, and hold it ready for use in the time and place of need. Everything may be turned to account. In the process of accumulating this species of wealth, the wonders of the philosopher's stone may be more than realized. Even losses can be converted into gains. Every mistake or disappointment is a new lesson. Every fault you commit, and every glow of shame which suffuses your face because of it, may be changed into a most valuable piece of wisdom. Let nothing trickle out, and flow away useless. After one has bought wit at a heavy price, it is a double misfortune to throw it away. As a general rule, the dearer it is the more useful it will be. The wisdom which God gives his creatures through the laws of nature is of this sort. The burnt child has, at a great price, obtained a salutary dread of the fire. None of the wisdom comes for nothing, either to old or young. Our Father in heaven gives us the best kind: and the best kind is that which is bought. The saddest thing is when people are always paying, and never possessing. Some men gain very large sums of money, and yet are always poor, because they have not the art of keeping it: and some learn much, yet never become wise, because they know not how to lay up the treasure.

The cleverest people are in many cases the least successful. A man of moderate gifts, but steadfast acquisitiveness, lays up more than a man of the brightest genius, whether the treasure sought be earthly substance or heavenly wisdom. It is often found that the meek and quiet spirit, whose life casts no glare around him, has a supply of oil in his vessel which will keep his lamp from going out in seasons of sudden surprisal, or long continued strain. Men, looking on the outward appearance, make great mistakes in judging of men. Those who give out little noise may have laid up much wisdom. There is great encouragement. In the Fountain Head is exhaustless supply, and "He giveth liberally." It is a form of wealth that lies in little bulk; one contrite heart will hold more than the world's balances are able to weigh.

From [William Arnot](#) (MS Word document), (pp. 245–246), accessed February 14, 2016.

⁴²⁷ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 10:14.

⁴²⁸ Matthew Henry, *Matthew Henry's Concise Commentary on the Whole Bible*; from e-Sword, Prov. 10:14 (slightly edited).

⁴²⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:14.

⁴³⁰ From [bible-studys.org](#); accessed February 12, 2016.

V. 14a reads: [Wise men lay up knowledge](#),... I may need to edit this down more.

The Preacher's Complete Homiletical Commentary on [Laying Up Knowledge](#)

- I. The practice of the morally wise man. He ["lays up knowledge"](#) (Prov. 10:14a). The present position of a man in social life is often the result of a "laying up" in the past. The man who has made it the business of his past life to lay up money is now a rich man. His present wealth arises from his past storing. An artificer or professional man who laid up knowledge in his youthful days is able to command a good position in his mature life. But there are differences between those who lay up riches, or mere intellectual wisdom, and him who stores moral wisdom—the only real and lasting wealth.
 1. The man spoken of in the text lays up that which is truly his own now, and will be throughout eternity. The riches of godly wisdom are not transferable either before or at the time of death. Material wealth may go at any time in our life, and must be left behind when we leave the world. And while we call it ours it is but lent us by God. He takes a wider range, and lays up for a life beyond time, and what he lays up now will make him what he will be in the ages beyond death. He is determined to be crowned rich towards God in the day when he shall be summoned to appear and give an account of his stewardship. Most men are layers up of riches and knowledge in a greater or less degree. The truly wise man banks for moral character, and intends to be considered rich in the city of God.
- II. It is because spiritual knowledge is laid up that ["wisdom is found in the lips"](#) (Prov. 10:13). The possession of wealth or of intellectual knowledge is no guarantee that wisdom will be found with it. A rich man may not know how to use his riches to the best advantage. He might know how to gather it, but may not know how to spend it for his own good. A man may gather much intellectual knowledge without being able to make it profitable, or a source of enjoyment either to himself or others. A man may be able to gather timber and stones together and yet not know how to build a house out of them after he has gathered them. A housewife may collect a store of wool and stuffs, but not be skilful enough to fashion the materials into garments for herself and her household. So knowledge, in its general sense, is not necessarily accompanied by wisdom; but spiritual knowledge and spiritual wisdom are never separated. The one is always joined to the other. Where there is a laying up of the knowledge of God, there wisdom will be found. No man can truly know God and not have wisdom enough to reduce his knowledge to practice in the building up of a godly character. Where knowledge is in the heart there will be wisdom in the lips and life.
- III. This knowledge and wisdom will be used for the benefit of others. It will be found in the lips. The man who is ["instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old"](#) (Matt. 13:52). He has a store, from which he draws according to the need of those whom his words can benefit. His instructions are like the viands of the thrifty housewife, stored up in abundance against the time of need, and suited, both as to quantity and quality, to the wants of the needy soul (Prov. 10:21).
- IV. The influence and the fate of him who refuses to lay up knowledge. His mouth is a near destruction (see rendering in Critical Notes). The man who refuses to lay up the knowledge of some calling or profession is both a fool and a knave, because by such neglect he makes himself dependent when he might be independent, and because he eats the bread earned by industrious men. How much more foolish is he who will not lay up that by which he may acquire a character which would make him an equal with the angels of God. But his neglect injures others beside himself. He wrongs his fellow-men by withholding his influence from the side of that which is righteous, and consequently defrauds the world of that which it is the duty of every man to give it. But he does not stop here.
 1. He adds the positive evil influence of sinful words. The Bible speaks often of the evil influence of sinful speech. It likens it to the poison of venomous reptiles (see Psalm 58:4; Psalm 140:3; James 3:8). But these creatures can only destroy the body, whereas the fool's mouth is often a destruction to both body and soul. (On this subject see homiletical remarks on chapter Prov. 1:12).
 2. But he is a curse to his own existence as well as to that of others. That which is a destruction to

The Preacher's Complete Homiletical Commentary on *Laying Up Knowledge*

them makes a rod for his own back (Prov. 10:13). Such a man's mouth utters falsehood and slander by which he creates enemies without. That which he speaks brings guilt upon his conscience, which becomes an instrument of chastisement within. And a guilty conscience creates imaginary enemies as well as keeps us in remembrance of real ones. An old writer says, "The guilty conscience conceives every thistle to be a tree, every tree a man, every man a devil,—afraid of every man that it sees, nay, many times of those that it sees not. Not much unlike to one that was very deep in debt and had many creditors, who, as he walked London streets in the evening, a tenter-hook caught his cloak. 'At whose suit?' said he, conceiving some sergeant had arrested him. Thus the ill-conscienced man counts every creature he meets with a bailiff sent from God to punish him." Such a conscience is indeed a "rod for the fool's back" (chap. Prov. 26:3).

The Preacher's Complete Homiletical Commentary; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:13–14.

[Chapter Outline](#)

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I have had this experience, when students I taught 20 or 30 years ago still recall some of the things which I taught them.

Our Daily Bread on Remembering lessons from a long time ago

"Thanks a lot," the man behind the postal counter said to the person in front of me. The clerk, Jon, had seen me in line and was hoping I would overhear him. When it was my turn, I said hello to Jon, who had been a student of mine when I taught high school in the 1980s.

"Did you notice what I said to her?" Jon asked. "I told her, 'Thanks a lot.'" Sensing that I was missing his point, he explained, "Remember what you told us about the term a lot? You said a lot was a piece of land, not a phrase to use instead of much."

Astounding! An English lesson from a quarter-century before had stuck with Jon through all those years. That speaks clearly to us of the importance of what we say to others. It also backs up one of my favorite lines by poet Emily Dickinson: "A word is dead when it is said, some say. I say it just begins to live that day."

The words we say may have long-term consequences. Our comments, our compliments, and even our harsh criticisms may stick with the hearer for decades.

No wonder Scripture says, "He who restrains his lips is wise" (Prov. 10:19). The words we speak today live on. Let's make sure they come from "the tongue of the righteous" (v.20).

This is why Prov. 22:6 reads: **Train up a child in the way he should go; even when he is old he will not depart from it.**

From http://www.preceptaustin.org/proverbs_illustrations.htm#10 accessed February 13, 2016.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The key to spiritual growth is storing up Bible doctrine in the frontal lobe.

Possibly, the meaning of this passage is, the wise person stores of knowledge for use later. This might be using this knowledge in one's life; and this might be using one's knowledge to share with someone else.

Proverbs 10:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
peh (פֶּה) [pronounced <i>peh</i>]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
'êvîyl (אֵיִל) [pronounced <i>ehv-EEL</i>]	<i>foolish; [speaking] of one who despises wisdom; of one who mocks when guilty; of one who is quarrelsome; of one who is licentious; a fool; lacking in piety</i>	masculine singular adjective acting as a substantive; construct form	Strong's #191 BDB #17
m ^e chittâh (חֲתָה) [pronounced <i>m^ech-ih-t-TAW</i>]	<i>a breaking; destruction, ruin; consternation, alarm, terror, dismay; object of terror</i>	feminine singular noun	Strong's #4288 BDB #369

The NET Bible: Heb “the mouth of foolishness”; cf. NRSV, NLT “the babbling of a fool.” The term פֶּה (*peh*, “mouth”) functions as a metonymy of cause for speech. The genitive אֵיִל (“evil, “foolishness”) functions as an attributive adjective: “a foolish mouth” = foolish speech.⁴³¹

q ^e rôbâh (רֶבֶה) [pronounced <i>k^e-roh^b-VAW</i>]	<i>near [in place or time], contiguous, imminent, within a short pace; short, shortness; near in relation, intimate acquaintance; that which is familiar to us; one who brings aide to another; soon, presently</i>	feminine adjective; can be used as a substantive	Strong's #7138 BDB #898
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The NET Bible: Heb “near destruction.” The words of the fool that are uttered without wise forethought may invite imminent ruin (e.g., James 3:13-18). See also Ptah-hotep and Amenemope in ANET 414 and 423.⁴³²

The Pulpit Commentary: “Near” may be an adjective, equivalent to “imminent,” “ever-threatening.”⁴³³

Keil and Delitzsch: *But since חֲתָה is a favourite Mishle-word to denote the effect and issue of that which is dangerous and destructive, so the sense is perhaps further to be extended: the mouth of the fool is for himself (Prov. 13:3) and others a near, i.e., an always threatening and unexpectedly occurring calamity; unexpectedly, because suddenly he blunders out with his inconsiderate shame-bringing talk, so that such a fool's mouth is to every one a praesens periculum (= present danger).*⁴³⁴

Translation: ...but the mouth of a fool [lays up] imminent destruction. The fool sets aside his own imminent destruction (or ruin).

Whenever the fool has a thought, he shares it, good, bad or somewhere in between.

⁴³¹ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 27, 2015.

⁴³² From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 27, 2015.

⁴³³ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 10:14.

⁴³⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 10:14.

Proverbs 10:14b ...but the mouth of a fool [lays up] imminent destruction.

“...but the mouth of a fool [lays up] imminent destruction.” (Proverbs 10:14b)

Gill: *[The foolish man] rashly and unguardedly utters things which bring swift and sudden destruction on himself and others; or terror and consternation...he boasts of his knowledge, betrays his ignorance, and so brings himself to shame and confusion.*⁴³⁵

Matthew Henry: *It is the folly of fools that they lay up mischief in their hearts, which is ready to them in all they say, and works terror and destruction both to others and to themselves.*⁴³⁶

James Rickard: *“The mouth” is the Noun PEH, of the “foolish” is the Noun EVIL, and “ruin” is the Noun MECHITTAH, הַתְּחָמָה that means “destruction or terror”, as the two are related, because the threat of destruction invokes terror. The mouth of a fool is ultimately the source of his ruin, Prov 18:7, “A fool’s mouth is his ruin, and his lips are the snare of his soul.” “Is at hand” is the Adjective QAROB (qarov) בּוֹרֵק that means “near or imminent” and in some uses means kinsman or someone close to you.*

James Rickard continues: *Other ways to say this phrase include, “the destruction of the fool is right behind him, or next door or right beside him or looming over his head and is coming quickly as in imminent.” Here it specifically denotes the temporal closeness of his destruction or terror, the impending “reap what you sow” principle of self-induced misery, cf. Gal 6:7-10.*⁴³⁷

Ken Cayce: *The foolish always seem to want to talk about something they know nothing about.*⁴³⁸

Chapter Outline

Charts, Graphics and Short Doctrines

V. 14 reads: **Wise men lay up knowledge while the fool lays up imminent destruction for himself.** One very common theme of Scripture is, men cause much of their own misery. Obviously, there are things in life, outside of our control, which cause us grief and difficulties; but for many people, they are their own worst enemy.

Let me see if I can set up the contrast here. The wise person stores up Bible doctrine in his soul. He does not always talk about it; he does not insert Biblical principles into the conversation every chance that he gets, but mentally, because of the doctrine in his soul, he sees the application of what he knows. On the other side, the fool, who often runs at the mouth and speaks his mind and then some, is preparing imminent destruction for himself.

This might be illustrated by the person who, with his monthly salary, buys gold or silver, invests in an IRA, purchases a plot a ground or a rent house, or puts some money into a mutual fund—this kind of behavior prepares the future for such a one—he is putting away money for a rainy day. On the other hand, the fool not only spends all the money he gets as it comes in, but he runs up additional bills on his credit card. If someone came to him and said, “You must settle up your debts today,” that would be his utter financial ruin.

There are people today in both categories in the United States; and similarly, there are those who lay up knowledge for the future by taking in Bible doctrine, and those who intentionally pursue lies in order to justify their lifestyle and/or views on life and politics.

Application: When you look in the mirror, realize that is the person who can hold you back more than anyone else in this world.

⁴³⁵ Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, Prov. 10:14.

⁴³⁶ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 10:14.

⁴³⁷ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

⁴³⁸ From bible-studys.org; accessed February 12, 2016.

A half-dozen or so interesting and/or accurate translations followed by the comments of several excellent commentators.

Translations of and Commentaries on Proverbs 10:14

Translations:

Bible in Basic English	Knowledge is stored up by the wise, but the mouth of the foolish man is a destruction which is near.
God's Word™	Those who are wise store up knowledge, but the mouth of a stubborn fool invites ruin.
The Message	The wise accumulate knowledge—a true treasure; know-it-alls talk too much—a sheer waste.
New Century Version	The wise don't tell everything they know, but the foolish talk too much and are ruined.
New Living Translation	Wise people treasure knowledge, but the babbling of a fool invites disaster.
New RSV	The wise lay up knowledge, but the babbling of a fool brings ruin near.
The Voice	The wise store up knowledge <i>as a safeguard</i> , but the <i>meaningless</i> chatter of fools means that chaos is near.
World English Bible	Wise men lay up knowledge, But the mouth of the foolish is near ruin.

Commentators:

Barnes: *The point of the maxim is that the wise man reserves what he has to say for the right time, place, and persons (compare Matt. 7:6 = "Do not give dogs what is holy, and do not throw your pearls before pigs, lest they trample them underfoot and turn to attack you."), as contrasted with the foolish, ever giving immediate utterance to what destroys himself and others.*⁴³⁹

Clarke: *Wise men...keep secret every thing that has a tendency to disturb domestic or public peace; but the foolish man blabs all out, and produces much mischief. Think much, speak little, and always think before you speak. This will promote your own peace and that of your neighbor.*⁴⁴⁰

Fausset: *The wise man carries the ornament of his wisdom in his lips; the fool shall bear the disgrace of his folly on his back.*⁴⁴¹

College Press Bible Study: *A wise man does more listening (taking in, "laying up") than he does talking; the fool, just the opposite.*⁴⁴²

Wardlaw: *To "lay up" knowledge very obviously implies that value is set upon it. Men never think of seeking and accumulating what they regard as worthless; and in proportion as an object is prized will be the degree of eagerness with which it is pursued, and of jealous vigilance, with which it is "laid up" and guarded.*⁴⁴³

Gary Everett: *We can see the contrast in the fact that the wise man guards his mouth, although he has a vast store of knowledge laid up. He waits for the appropriate time to speak and reveal his knowledge. In contrast, the foolish man brings problems in his life by speaking quickly and rashly. You can never predict what he will say.*⁴⁴⁴

⁴³⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 10:14.

⁴⁴⁰ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 10:14.

⁴⁴¹ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:13–14.

⁴⁴² *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Prov. 10:14.

⁴⁴³ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:13–14.

⁴⁴⁴ Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Prov. 10:14.

Translations of and Commentaries on Proverbs 10:14

Peter Pett: *Here then wise men seek out true knowledge (the knowledge of God). They treasure it, and apply it to their lives. They store it up for future use. And that is the reason that wisdom is on their discerning lips (Prov. 10:13), that is why they have a love that covers transgressions (Prov. 10:12), that is why their mouth is a wellspring of life (Prov. 10:11), that is why they walk uprightly (Prov. 10:9).*

Pett continues: *In contrast are the foolish. They reveal how foolish they are by what they say, and this is slowly bringing them to ruin, which is ever on the horizon waiting to descend (see Prov. 1:24–28). There is hope for them if they respond to the rod, thus gaining understanding from their fathers and mothers and getting wisdom on their lips (Prov. 10:13), but otherwise they let hatred take hold of them and cause dissension (Prov. 10:12), they speak of violence and forceful behaviour (Prov. 10:11), they are loudmouthed and deceitful (Prov. 10:10), and they pervert their ways (Prov. 10:9). Note how regularly the mouth and lips are mentioned or assumed in line with the words of this verse. And the consequence of what they say and do is that they will be found out (Prov. 10:9), they will trip and fall (Prov. 10:10,) and they will come to final destruction (Prov. 10:14).⁴⁴⁵*

Pett does really nice work tying all of these proverbs together into a more unified whole.

Similar Proverbs and Parallel Passages to Prov. 10:14:

Prov. 10:8 [The wise of heart will receive commandments, but a babbling fool will come to ruin.](#)

Similar Proverbs and Parallel Passages to Prov. 10:14a:

Prov. 9:9 [Give instruction to a wise man, and he will be still wiser; teach a righteous man, and he will increase in learning.](#)

Prov. 18:15 [An intelligent heart acquires knowledge, and the ear of the wise seeks knowledge.](#)

Prov. 19:8 [Whoever gets sense loves his own soul; he who keeps understanding will discover good.](#)

Similar Proverbs and Parallel Passages to Prov. 10:14b:

Prov. 13:3 [Whoever guards his mouth preserves his life; he who opens wide his lips comes to ruin.](#)

Prov. 18:7 [A fool's mouth is his ruin, and his lips are a snare to his soul.](#)

Prov. 21:23 presents the opposite approach: [Whoever keeps his mouth and his tongue keeps himself out of trouble.](#) (ESV; capitalized used in all passages above)

Passages suggested by *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 10:14.

Chapter Outline

Charts, Graphics and Short Doctrines

Ironside sums this up: *None perceive their own limitations so clearly as the truly wise. They are characterized by humility and a willingness to learn from all who can instruct them. The conceit of the foolish knows no bounds. With their own mouths they proclaim it in the ears of all men of sound judgment. Their boasting invites destruction. From childhood Timothy followed the ways of the wise man (2Timothy 3:14-15). The magician Elymas is an illustration of the boasting fool (Acts 13:6-11).⁴⁴⁶*

Three of past four verses have concentrated upon the speech of the wise as over against the speech of the fool. They are considered from several different angles.

⁴⁴⁵ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:14.

⁴⁴⁶ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 10:14.

Proverbs 10:11–14: The Speech that Edifies Versus the Speech that Destroys

Scripture	Text/Commentary
The words [lit., <i>mouth</i>] of a righteous [man] are a fountain of abundant life, but the mouth of criminals conceals [their] violence.	The wise man both has knowledge of salvation and the mind of Christ, which he will share at the proper time. The criminal only reveals what is good for him, concealing details that might incriminate him.
Hatred will rouse up contentions, but love conceals over all transgressions.	A man whose soul is filled with hatred, anger and animosity will let loose whenever, often causing chaos, like the bull in the china shop. Love is able to overlook and cover up the transgressions of others.
Wisdom is found by the lips of the prudent [man], but a rod [is required] for the back of a [man who] lacks understanding [lit., <i>heart</i>].	A person who has been taking in Bible doctrine consistently is wise, and can often be counted upon for wise counsel. He recognizes wisdom and is guided by wisdom. The fool lacks understanding and has to be guided by discipline.
Wise men lay up knowledge, but the mouth of a fool [lays up] imminent destruction.	The wise man does not say everything that pops into his head; he stores up his knowledge for the proper time. The fool has little control over his own tongue, and expresses many of the thoughts running through his head, good, bad, confused or hurtful.

James Rickard: *[T]he wise person has stored up Bible Doctrine through the Grace Apparatus for Perception (GAP) in the right lobe of their soul, and as a result demonstrate that doctrine through their speech (life) which exudes wisdom. On the other hand, the foolish believer has not taken in Doctrine on a consistent basis and therefore cannot apply it in their speech (life). As a result they will receive Divine discipline in the form of self-induced misery that is always hanging over their head. The quality of his life and words results in rebuke, humiliation, discipline, correction and punishment leading to ruin, which the next two verses will emphasize.*⁴⁴⁷

The wise man both concerns himself with the accumulation of knowledge and wisdom; and for the sparse dispensing of same, depending upon time and place.

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James Rickard: *Section I, Unit III: We now turn to **the final unit of Section I**, vs. 15-16, the final quatrain, that tells us of the consequences regarding the treatment of wealth.*⁴⁴⁸

This passage stands out because it appears to say, *It is better to be rich than it is to be poor; or, being rich is good; being poor is not.* That ought to strike a person as an odd thing for the Bible to say. The Bible does treat wealth and poverty as real things, and does not hide the wealth of Abraham, Isaac, and Jacob; or of David and Solomon. On the other hand, the Bible does not promote wealth in and of itself. Although we are told to work hard—and even promised some temporal rewards for doing so—it ought to be clear to most people who have studied Scripture that pursuing wealth is not the 11th commandment. In fact, sometimes wealth can work against a person's relationship with God (example, the rich young ruler).

Therefore, this passage ought to stand out and grab your attention. The person studying this chapter comes to this verse and remarks to himself, *what the hell?* This proverb and those which follow deal with true wealth and true poverty. This particular one, because of how it seems superficially, is designed to get your attention.

⁴⁴⁷ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

⁴⁴⁸ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

Given the surfeit of proverbs here and in the following chapters, now and again, the writer needs to grab you by the collar and give you a shake. Your response at first ought to be, *wait a minute, what?*

Expositor's Bible Commentary: *[The book of Proverbs has a] frank and full recognition that Wealth has its advantages, and Poverty has its disadvantages. There is no quixotic attempt to overlook, as many moral and spiritual systems do, the perfectly obvious facts of life. The extravagance and exaggeration which led St. Francis to choose Poverty as his bride find no more sanction in this Ancient Wisdom than in the sound teaching of our Lord and His Apostles. The rich man's wealth is his strong city, (Prov. 10:15, Prov. 18:11) we are told, and as a high wall in his own imagination, while the destruction of the poor is their poverty.*⁴⁴⁹

Gary North: *When Solomon speaks here of the rich man, there is no suggestion that the rich man is in any way morally compromised. The reference to him is in the first half of this proverb. Thus, it would be misleading to conclude that there is anything innately objectionable either to riches or to the idea that the rich man's wealth does serve as a means of safety for him. Conversely, there is nothing said in favor of poverty. The poor man's condition is not desirable. His poverty constitutes his destruction. He is unable to place much confidence in his external condition. He has no high wall.*⁴⁵⁰

Then North asks these questions: *Why are riches referred to elsewhere in the Bible as a snare, a temptation? And why are poor people singled out repeatedly as being blessed by God? If this proverb is true, then what information are we missing in order to make sense out of all the other verses that seem to teach the opposite?*⁴⁵¹

We would do well to keep North's questions in mind, as well as to consider that, this verse does not necessarily mean, *it is good to be rich and bad to be poor.*

Wealth of a rich [one] is a city of his strength; a ruin of poor men [is] their poverty.

Proverbs
10:15

The wealth of a rich man is his strong city; [but] the destruction of the poor is their poverty.

A rich man is made strong by his wealth, but the ruin of the poor man is his poverty.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Wealth of a rich [one] is a city of his strength; a ruin of poor men [is] their poverty.
Revised Douay-Rheims	The substance of a rich man is the city of his strength: the fear of the poor is their poverty.
Plain English Aramaic Bible	The property of the rich is mighty fortress cities, and the ruin of the poor is their poverty.
Peshitta (Syriac)	The rich men's wealth is their strong cities; the destruction of the poor is their poverty.
Septuagint (Greek)	The wealth of rich men is a strong city, but poverty is the ruin of the ungodly.
Significant differences:	None.

Limited Vocabulary Translations:

⁴⁴⁹ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, Prov. 10.

⁴⁵⁰ From <http://www.garynorth.com/WisdomAndDominion.pdf> (p. 111) accessed February 4, 2016.

⁴⁵¹ From <http://www.garynorth.com/WisdomAndDominion.pdf> (p. 111) accessed February 4, 2016.

Bible in Basic English	The property of the man of wealth is his strong town: the poor man's need is his destruction.
Easy English	Great wealth protects a rich man. Lack of wealth ruins a poor man.
Easy-to-Read Version–2002 <i>God's Word</i> TM	Wealth protects the rich person. And poverty destroys a poor person. The rich person's wealth is his strong city. Poverty ruins the poor.
Good News Bible (TEV) <i>The Message</i>	Wealth protects the rich; poverty destroys the poor. The Road to Life Is a Disciplined Life The wealth of the rich is their bastion; the poverty of the indigent is their ruin.
NIRV	The wealth of rich people is like a city that makes them feel safe. But having nothing destroys those who are poor.

Thought-for-thought translations; paraphrases:

Contemporary English V. The Living Bible	Great wealth can be a fortress, but poverty is no protection at all. The rich man's wealth is his only strength. The poor man's poverty is his only [<i>only, implied.</i>] curse.
New Century Version	Having lots of money protects the rich, but having no money destroys the poor.
New Life Version	The riches of a rich man are his strength, but the need of the poor is what destroys them.

Partially literal and partially paraphrased translations:

American English Bible Beck's American Translation	The rich man's wealth is his fortress, but poverty is the ruin of the poor. A rich man's wealth is his strong city, but it is poverty that ruins the poor.
International Standard V	The rich hide within the fortress that is their wealth, but the poor are dismayed due to their poverty.
New Advent (Knox) Bible	As the rich man's wealth is his stronghold, and the poor man's need his peril, so the doings of the just evermore win fresh life, the sinner's increase his guilt. V. 16 is included for context.
Translation for Translators	The wealth that rich people have <i>protects them like a city is protected by a strong wall around it</i> [MET], but people who are poor suffer much <i>because they have no one to help them</i> .

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible God's Truth (Tyndale) HCSB Lexham English Bible	The rich man's wealth is his fort; Their poverty wrecks the poor. The rich man's goods are his stronghold, but poverty oppresses the poor. A rich man's wealth is his fortified city; the poverty of the poor is their destruction. The wealth of the rich [is] the city of his strength; the ruin of the poor [is] their poverty.
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Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	The rich man's fortune is his fortress, the poverty of the poor is their undoing. <i>The wealth of a rich man is his strong city; the destruction of those dangling in need is their poverty.</i>
New American Bible (2002)	The rich man's wealth is his strong city; the ruination of the lowly is their poverty. The inspired author reflects upon the reality of the power of money and the defeat of poverty, without approving these things.

New American Bible (2011)	The wealth of the rich is their strong city; the ruin of the poor is their poverty. An observation rather than a moral evaluation of wealth and poverty; but cf. 18:10–11.
New Jerusalem Bible	The wealth of the rich is their stronghold, poverty is the undoing of the weak.
Revised English Bible	The wealth of the rich is a strong city, but poverty spells disaster for the helpless.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The wealth of the rich is his fortified city; the ruin of the poor is their poverty.
exeGeses companion Bible	The wealth of the rich is his city of strength; the ruin of the poor is their poverty.
Orthodox Jewish Bible	The oisher's wealth is his strong city; the destruction of the poor ones is their poverty.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The wages of the righteous [the upright, those in right standing with God] is [a worthwhile, meaningful] life, The income of the wicked, punishment.
The Expanded Bible	·Having lots of money protects the rich [^L The wealth of the rich is their strong city], but having no money ·destroys [is the ruin of] the poor.
Kretzmann's Commentary	The rich man's wealth is his strong city, it serves as his bulwark in adversity and enables him to go forward with confidence and energy; the destruction of the poor is their poverty, for they are dependent upon, and influenced by, even the slightest misfortune, that is, poverty well deserved on account of foolish and improvident conduct always causes such poor people to sink more deeply in folly and moral need.
NET Bible®	The wealth of a rich person is like [<i>Heb</i> "is." This expression, "a rich man's wealth is his strong city," is a metaphor. The comparative particle "like" is supplied in the translation for the sake of clarity and smoothness.] a fortified city, but the poor are brought to ruin by [<i>Heb</i> "is their poverty."] their poverty.
The Voice	The wealth of the rich is their <i>powerful</i> fortress; the poverty of the poor reduces them to rubble.

Literal, almost word-for-word, renderings:

Concordant Literal Version	The wealth of a rich man is his strong town; Their destitution is the dismay of the poor.
<i>Emphasized Bible</i>	The substance of the rich, is his strong city, the terror of the poor, is their poverty.
English Standard Version	A rich man's wealth is his strong city; the poverty of the poor is their ruin.
NASB	The rich man's wealth is his fortress [<i>Lit strong city</i>], The ruin of the poor is their poverty.
New European Version	A Disciplined Life The rich man's wealth is his fortified city; the destruction of the poor is their poverty.
World English Bible	The rich man's wealth is his strong city. The destruction of the poor is their poverty.
Young's Updated LT	The wealth of the rich <i>is</i> his strong city, The ruin of the poor <i>is</i> their poverty.

The gist of this passage: The wealth of the rich is his strength, and the poor are destroyed by their poverty.

Proverbs 10:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chôwn (חֹן) [pronounced <i>kohn</i>]	<i>wealth, riches, substance; price, high value; sufficiency; as adverb, enough</i>	masculine singular construct	Strong's #1952 BDB #223
‘āshîyr (אִשְׁיֵר) [pronounced <i>ġaw-SHEER</i>]	<i>rich; wealthy; can be used as a substantive to mean the rich, the wealth, a rich man</i>	masculine singular adjective; can be used as a substantive	Strong's #6223 BDB #799
James Rickard: “Rich man” is the Pronominal Adjective ASHIYR, אִשְׁיֵר that means, “rich” and refers to wealthy, well-to-do persons with significant power and influence socially and politically. ⁴⁵²			
qir ^e yâth (קִרְיָת) [pronounced <i>kir-YAWTH</i>]	<i>city, town</i>	feminine singular construct	Strong's #7151 BDB #900
‘ôz (עֹז) [pronounced <i>ġohz</i>]	<i>strength, might; firmness, defense, refuge, protection; splendor, majesty, glory praise</i>	masculine singular noun	Strong's #5797 BDB #738

The NET Bible: *Heb* “a city of his strength.” The genitive עֹז (‘oz, “strength”) functions as an attributive genitive: “strong city” = “fortified city.” This phrase is a metaphor; wealth protects its possessions against adversity like a fortified city. Such wealth must be attained by diligence and righteous means (e.g., 13:8; 18:23; 22:7).⁴⁵³

James Rickard: OZ is derived from the Verb AZAZ, that means “to be strong.” So literally QIRYAH OZ is “the city of strength or power, or the strong city.” Fortress suffices as a strong city to protect treasures, especially in regard to the treasure metaphor we had in verse 13 for “finding and storing up” and the “income / profit” metaphor we will note below.⁴⁵⁴

The previous 3 words have not been used in Proverbs until now.

Translation: The wealth of a rich man is his strong city;... It ought to be clear in life that the wealth of a rich man is his temporal power, strength and security.

When it comes to spiritual things, having wealth can be a distraction. However, wisdom is the true wealth in life.

V. 15a reads: The wealth of a rich man is his strong city;...

Various Commentators on Material Wealth (Proverbs 10:15a)

What Ironside wrote is indisputably true: *This proverb only applies here on earth and in an era of peace. For “riches profit not in the day of wrath” (11:4); neither does temporal poverty affect future glory. See Dives and Lazarus (Luke 16:19-31).*⁴⁵⁵

Keil and Delitzsch: *One may render the idea according to that which is internal, and according to that which is external; and the proverb remains in both cases true.*⁴⁵⁶

⁴⁵² From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

⁴⁵³ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 27, 2015.

⁴⁵⁴ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

⁴⁵⁵ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 10:14.

⁴⁵⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 10:15.

Various Commentators on Material Wealth (Proverbs 10:15a)

Gill is all over the map, when it comes to discussing this half of v. 15: *What a fortified city is to persons in time of war, that is a rich man's wealth to him; by it he can defend himself from the injuries of others, and support himself and family in times of public calamity; for money is a defence, and answers all things (Eccles. 7:12 = For the protection of wisdom is like the protection of money, and the advantage of knowledge is that wisdom preserves the life of him who has it.). Or his wealth is so in his own apprehension and conceit; he puts his trust and confidence in it, and thinks himself safe and secure by it; when he is trusting to uncertain riches, which will fail him; these may fly away from him in life, and leave him exposed to distress and danger; and, however, will not secure him at death from the wrath of God and everlasting destruction. Or he is lifted up with his riches, is in high spirits, and despises others; thinking himself safe, as in a strong castle, and fears nothing, distresses, diseases, or death.*⁴⁵⁷

Arnot: *Here he is describing what is, rather than prescribing what ought to be. In all ages and in all lands money has been a mighty power, and its relative importance increases with the advance of civilisation. It does not reach the Divine purpose; but it controls human action. The Jews wield this money power in a greater degree than any other people.*⁴⁵⁸

The Preacher's Complete Homiletical Commentary: *Material wealth may go at any time in our life, and must be left behind when we leave the world. And while we call it ours it is but lent us by God. He takes a wider range, and lays up for a life beyond time, and what he lays up now will make him what he will be in the ages beyond death. He is determined to be crowned rich towards God in the day when he shall be summoned to appear and give an account of his stewardship.*⁴⁵⁹

These first few words should have certainly grabbed your attention.

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The Preacher's Complete Homiletical Commentary seems to suggest the exact opposite of what this verse appears to say: *It is a mistake to look on wealth as a "strong city" in which we can be secure from the evils of life. A commander, who knows that there is behind him a fortress into which he can retire in case of need, may be brought to ruin by forming an over-estimate of its security. He may underrate the ability of the enemy to follow him thither. Strongholds have been undermined, and those who had trusted in their strength have been destroyed by that very confidence; or pestilence has broken out on account of the number who have taken refuge in the fortress, and so that which they deemed their strength has been their weakness. These events have proved that the estimate taken of their safety was a wrong one—that even the refuge itself might be a cause of destruction.*⁴⁶⁰

The proverbs which follow will talk about what true wealth is. This thought gets our attention and then focuses it upon the concept of wealth.

Complete Biblical Library Hebrew-English Dictionary: *While the OT never expressly equates personal wealth with God's approval and blessing, Israel's national welfare and prosperity were promised as a reward for covenant faithfulness. If Israel obeyed the Lord, He would bless and protect her; if she rebelled, He would remove his sustaining hand. Neither does Scripture portray riches as wrong or sinful, but it does place more responsibility upon the wealthy.*⁴⁶¹ Rickard adds: *For the individual it is a general principle but not absolute.*⁴⁶²

⁴⁵⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:15.

⁴⁵⁸ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:15.

⁴⁵⁹ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:13–14.

⁴⁶⁰ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:15–16.

⁴⁶¹ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

⁴⁶² From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

The next thing we learn about the proper and responsible use of wealth is that as it ultimately comes from God we should not be covetous. Colossians chapter three talks about covetousness or greed being another form of idolatry. It is wonderful to pursue wealth but not for its own sake and not for an illegitimate manner.

Robert Dean on the Proper Use of Wealth

Proverbs 28:16 NASB "[A leader who is a great oppressor lacks understanding ...](#)" Power without wisdom is oppression, tyranny. We live in a world today that is characterized by that more and more, even in so-called free countries. But this is not unusual throughout the history of humanity. The norm has been oppression from rulers. Rulers thrive on power and strength, not on the wisdom of God's Word. "[... {But} he who hates unjust gain will prolong {his} days.](#)" In other words, don't give in to greed, materialism; the end game is not how much you have externally but how much you have internally.

Proverbs 11:28 NASB "[He who trusts in his riches will fall, But the righteous will flourish like the {green} leaf.](#)" The one who is trusting in his riches is not righteous. Righteousness is characterized by trusting in God. One who trusts in God can have great riches but the one who trusts in his riches will not have a relationship with God. The righteous will flourish whether he has a large bank balance or a small bank balance. If you are righteous your spiritual wealth will flourish.

Proverbs 13:7 NASB "[There is one who pretends to be rich, but has nothing ...](#)" He has prosperity with no capacity. He is on a frantic search for happiness and meaning and value, yet he has nothing in his soul. He may have all of the external trappings of great wealth but internally he is miserable and unhappy and without capacity for life. So when the wealth is taken from him he has nothing to live for and his life is destroyed. "[... {Another} pretends to be poor, but has great wealth.](#)" The way he makes himself poor is through the distribution from his own volition of his resources to help and aid others. He gives up hoarding for his own purpose. This is one who gives to sustain others, and therefore he has great riches.

We should be cautious with our financial resources and not give unwisely or provide for others unwisely or frivolously spend our money. We should be cautious and responsible with what God gives us. Proverbs 19:4 NASB "[Wealth adds many friends, But a poor man is separated from his friend.](#)"

We should use our resources to responsibly aid those who are less fortunate. Proverbs 29:7 NASB "[The righteous is concerned for the rights of the poor ...](#)" Notice that this is the responsibility of the individual, not the responsibility of the government. "[... The wicked does not understand {such} concern.](#)" That seems to have a wonderful political application! Those who do not understand that it is the responsibility of the individual citizen to take care of those who are impoverished within a culture are wicked. That would apply to many people in government who seek to tax the individual thinking that somehow government is going to be more efficient and more effective in providing for the poor. Yet in the past, before we got this idea that the government takes care of everybody from the cradle to the grave, who took care of the poor, of the orphans, of those who were elderly and sick. It was through churches. It was through the religious organizations that provided a much more personal care. There was a level of accountability closer to the source of the money.

Only Christianity has produced orphanages and hospitals in order to sustain and aid the poor. This comes out of a Judeo-Christian framework. Jews have done this as well. You don't find it in Islam, in Buddhism, in Hinduism; there is not a value placed upon the individual in those cultures. Now we have gone back to a pagan form. We are about to see the true largesse of the Federal Government when Obamacare comes into affect, because government cannot appropriately and efficiently handle the compassion it needs for those who are poor. We have seen this in the whole area of welfare and how it has destroyed the black community in America, and the black family, because of the way in which it is structured. So we come back to that principle that we really cannot trust government very much. Government in and of itself is not evil but because it is controlled by people who are evil, because they are sinners, it leads to all manner of wickedness and disaster. And so we have to understand from Scripture that it is on the individual, on each one of us to look around and be cognizant of those who have needs and to help them.

Robert Dean on the Proper Use of Wealth

Proverbs 28:27 NASB "He who gives to the poor will never want, But he who shuts his eyes will have many curses." God is the one who sees. Our giving should be done in private. God is the one who supplies all of our needs and all of our resources. Proverbs says those who give to the poor will not lack; God will sustain them.

Proverbs 11:24 NASB "There is one who scatters [one who gives], and {yet} increases all the more, And there is one who withholds what is justly due, {and yet it results} only in want." The one who holds on to what God has given them doesn't receive more. God doesn't give them more because they are not demonstrating their capacity for the wise use of their resources.

Proverbs 19:17 NASB "One who is gracious to a poor man lends to the LORD, And He will repay him for his good deed." So we are to use our resources to responsibly aid those who are less fortunate.

Wealth is the result of honest labor, but we should value that which is eternal. Don't just focus on that which has temporal value but that which has eternal value.

Proverbs 27:23–24 NASB "Know well the condition of your flocks, {And} pay attention to your herds; For riches are not forever, Nor does a crown {endure} to all generations." We are to pursue that which has eternal value.

Wealth has limited value; righteousness is forever. We need to be pursuing that which has eternal significance, that which will be rewarded at the judgment seat of Christ in terms of gold, silver and precious stones, which simply stands for different degrees of rewards and responsibilities in the millennial kingdom.

Proverbs 11:4 NASB "Riches do not profit in the day of wrath, But righteousness delivers from death." We know from Scripture that the basic problem of every human being is a lack of righteousness. We are born unrighteous; we are born spiritually dead, and the first step toward life is to trust in Jesus Christ as our savior. At that instant God imputes Christ's righteousness to us. That is the beginning of our spiritual life, the beginning of our new life in Christ, and that life must be nourished and developed. And, as Peter says in 2Peter 3:18, we are to grow by the grace and knowledge of our Lord Jesus Christ. This isn't something that happens immediately but happens as a result of applying these same principles of perseverance and diligence in the study of God's Word. When it is all over with it doesn't matter how much we bequeath to our children, it doesn't matter how large our bank account, it doesn't matter what kind of car you have in the driveway, the only thing that we take into eternity is the spiritual wealth that we have developed within our own soul, and that then forms the basis for our rewards and future responsibilities in the eternal state.

From DeanBible.org, accessed February 4, 2016.

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Proverbs 10:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
m ^e chittâh (מַחֲרָה) [pronounced <i>m^ech-ih-taw</i>]	<i>a breaking; destruction, ruin; consternation, alarm, terror, dismay; object of terror</i>	feminine singular construct	Strong's #4288 BDB #369
dal (דַּל) [pronounced <i>dahl</i>]	<i>frail, helpless, powerless, weak, listless, languid, sluggish; [one who is] low, poor, needy</i>	masculine plural noun/adjective	Strong's #1800 (and #1803) BDB #195

From Barnes: The word used in the Hebrew - דַּל dal - means properly something hanging or swinging, as of pendulous boughs or branches; and then, that which is weak, feeble, powerless.

Proverbs 10:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Not sure if there is much difference between the singular and plural of this word.			
rêysh (שֵׁר) [pronounced raysh]	poverty	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #7389 BDB #930
There are several spellings of this word.			
The NET Bible: <i>Heb "the ruin of the poor." The term דַּלִּים (dalim, "of the poor") functions as an objective genitive. Poverty leads to the ruin of the poor. The term "ruin" includes the shambles in which the person lives. This provides no security but only the fear of ruin. This proverb is an observation on life.</i> ⁴⁶³			

Translation: ...[but] the destruction of the poor is their poverty. There seems like there ought to be here deeper meaning that, *the ruin of the poor and needy is their poverty*. The idea is, this introduces us to a new set of proverbs, which deal with wealth and poverty.

Benson: *[T]heir poverty...renders them friendless, defenceless, and exposed to the injuries of the malicious and cruel...it is their terror, or consternation. It deprives them of courage and confidence, sinks their spirits, and fills them with fear and despair. Thus it destroys their comforts; whereas they might live very comfortably, although they had but little to live on, if they would but be content, keep a good conscience, and live by faith in the providence and promises of God.*⁴⁶⁴

Poole: *Their poverty takes away their spirit and courage, and fills them with fear and despair.*⁴⁶⁵

James Rickard: *"The ruin of the poor is their poverty," This proverb warns against poverty that is the result of a lack of Bible Doctrine (wisdom) in your soul, which means non adherence to the principles we have noted and will note in this book regarding our work life and our spiritual life...For the ones without Bible Doctrine in their soul it is, "their poverty", the Noun RESH, שֵׁר meaning, "poverty, to be needy, or to suffer want."*⁴⁶⁶

Proverbs 10:15b reads: ...[but] the destruction of the poor is their poverty.

Wesleyan S. S. Magazine on the Destruction of the Poor (Proverbs 10:15b)

1. Poor people mostly remain poor, for want of the means of rising.
2. The poor are sometimes despised and downtrodden by the proud.
3. They are often reckless, spending their little foolishly. But for this numbers would be richer.
4. They are especially tempted to dishonesty.

To the final point, let me append that, if a person is poor because of their lack of character and motivation, then they are going to be more apt to be dishonest. Obviously, some people suffer financial setbacks through no fault of their own and not because of their lack of industry.

The Biblical Illustrator; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:15.

⁴⁶³ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 27, 2015.

⁴⁶⁴ From <http://biblehub.com/commentaries/proverbs/10-15.htm> accessed February 12, 2016.

⁴⁶⁵ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Prov. 10:15.

⁴⁶⁶ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

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Charts, Graphics and Short Doctrines

James Rickard: *In regard to deprivation it is used to describe: 1) The appearance and emotional state of one who is deprived. 2) Those who experience financial deprivation. 3) Those whose societal influence is minimal or lessened, and so are deprived of cultural or political standing. Death, starvation, forced labor, injustice, and the temptation to steal loom in every step of the destitute.*

Rickard continues: *The poverty in view here is the irresponsible kind, uncalled for but received by the arrogant, reversionistic person who could make something successful from his life but refuses to be corrected or taught, refuses to apply Bible Doctrine.*⁴⁶⁷

V. 15 reads: **The wealth of a rich man is his strong city; [but] the destruction of the poor is their poverty.**

Again, the Preacher's Complete Homiletical Commentary takes almost the opposite position of what this verse says: *If the rich man errs on the side of excessive confidence, the poor man errs on that of fearfulness. He should remember— 1. That the blessedness of life here does not consist in what a man has, but in what he is. Wealth may be a curse to existence, and so may poverty, but a good conscience, a godly character, is a continual feast. And it is quite as easy, perhaps more so, to do justly, to love mercy, and to walk humbly with God in poverty as in wealth. "A man's life consists not in the abundance of the things which he possesses" (Luke 12:15). This is the declaration of Him who created man, and who, therefore, knows his needs. The poor are the objects of His special regard. Has not God chosen the poor of this world to be rich in faith, and heirs of the kingdom which He has promised to them that love Him? (James 2:5). 2. He should keep in mind the day of levelling and compensation. "Son, remember that you in your lifetime received your good things, and likewise Lazarus evil things, but now he is comforted, and you are tormented" (Luke 16:25).*

Prov. 10:15 **The wealth of a rich man is his strong city; [but] the destruction of the poor is their poverty.**

William Arnot on Money and Power

HERE he is describing what is, rather than prescribing what ought to be. The verse acknowledges and proclaims a prominent feature in the condition of the world. It is not a command from the law of God, but a fact from the history of men. In all ages and in all lands money has been a mighty power; and its relative importance increases with the advance of civilization. Money is one of the principal instruments by which the affairs of the world are turned; and the man who holds that instrument in his grasp, can make himself felt in his age and neighbourhood. It does not reach the divine purpose; but it controls human action. It is constrained to become God's servant; but it makes itself the master of man.

It is an interesting and remarkable fact, that the Jews wield this power in a greater degree than any other people. Other channels of effort have been shut up from them, and consequently the main stream of the nation's energies has turned in the direction of money. This circumstance explains at once how their position has been acquired; but the ultimate design of Providence in the riches of the Jews cannot be seen as yet. Already the germs of vast power are in possession of the Jews, but in the meantime, the want of a country of their own effectually checks its exercise. The mighty lever is in their hands, but they are comparatively powerless for want of a fulcrum to lean it on. The proposal to buy the land of Canaan has often been mooted among them. They could easily produce the price; but other difficulties interpose. The power that "letteth" may soon be taken out of the way. In those eastern countries in our own day the angel of the Lord is doing wondrously; it is our part, like Manoah and his wife, reverently to look on. All powers, and the money power among them, are in the hands of our Father; nothing can happen amiss to his dear child.

Over against this formidable power stands the counterpart weakness,—"**the destruction of the poor is their poverty.**" This feebleness of the body politic is as difficult to deal with as its active diseases. If pauperism be

⁴⁶⁷ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

William Arnot on Money and Power

not so acute an affection as crime, it is more widely spread, and requires as much of the doctor's care. Besides being an ailment itself, it is a predisposition to other and more dangerous evils. All questions have two sides, and so has this. On one side the rich ought to help the poor: on the other, the poor ought to help themselves. By both efforts, simultaneous and proportionate, pauperism may easily be managed: under either alone it is utterly unmanageable. It is the part of those who have strength without wealth, to labour diligently for daily bread, that those only who have neither strength nor wealth may be cast for support upon the rich. If the community are obliged to support the poor only, the exertion will be healthful; but if they are compelled to bear also the profligate, they will sink oppressed themselves beneath the load. The poor we have always with us. This is the appointment of the Lord. To support them will do us good. It is more blessed to give than to receive. The vicious we have also with us, but to support them is pernicious both to them and us. We should correct and train them. But let it be known and revered as a providential law, that no possible amount of rates or contributions can relieve the poverty that is caused by idleness and intemperance among the population. The disease is in its own nature incurable by that species of appliance. All such appliances feed the disease, and nourish it into strength. Though all the wealth of the nation were thrown into the jaws of this monster, it would not be satisfied. The lean kine would eat up all the fat ones, and be themselves no fatter. A poor-rate increased to supply the children, while every enticement is offered to the wretched parents to spend their wages in dissipation, is like pouring water into a cistern which has not a bottom, and wondering why it is never filled: When you have poured in all your substance, it will be as empty as when you began.

From [William Arnot](#) (MS Word document), (pp. 247–249), accessed February 14, 2016.

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Arnot also makes the apt observation: *Money, though a bad master, is a good servant.*⁴⁶⁸

V. 15 reads: [The wealth of a rich man is his strong city; \[but\] the destruction of the poor is their poverty.](#) As has been pointed out, this is a very unusual proverb, and many proverbs stating quite the opposite can be found.

Peter Pett on the Odd Nature of Proverbs 10:15

At first sight this proverb appears to be saying that the rich man is hugely better off than poor men because his wealth acts as a fortress or fortified city which protects him from the ruin or terror that besets poor men through their poverty. And as a generalisation this would undoubtedly be true. Rich men are protected from many of the problems that beset the poor. But if it does mean this it goes contrary to the tenor of much of what Proverbs teaches. For elsewhere the teaching of Proverbs is that far from being protected by their riches, rich men are brought down by them.

For example, [‘there is who makes himself rich, yet has nothing, there is who makes himself poor, yet has great riches’](#) (Prov. 13:7). [‘Riches do not profit in the day of wrath, but righteousness delivers from death’](#) (Prov. 11:4). [‘He who trusts in riches will fall, but the righteous will flourish as a green leaf’](#) (Prov. 11:28). And very pertinently, [‘the rich man’s wealth is his fortress \(fortified city\), and a high wall in his own imagination’](#) (Prov. 18:11). It will be noted that in this last case we have the very same words as are found in Prov. 10:15 here, but with a derogatory meaning, for the indication in Prov. 18:11 is that the idea that a rich man’s riches are his fortress is an illusion. It is ‘in his own imagination’. Furthermore in Prov. 18:10 Solomon had already declared, [‘the Name of YHWH is a strong tower, the righteous runs into it and is safe’](#) (Prov. 18:10), which contrasted with the rich man’s wrongly held self confidence.

Now it is not unknown for proverbs to appear to contradict one another, for truth often has two sides, but it would be unusual (although not unknown) for it to do so in exactly the same words. However, there is the further point that if the proverb is merely teaching that the rich are better off than the poor it goes against the tenor of

⁴⁶⁸ From [William Arnot](#) (MS Word document), (p. 251), accessed February 14, 2016.

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this whole chapter, the concentration of which is on the benefits accruing from wisdom, uprightness, and righteousness.

One way in which the idea that ‘the rich’ are better off than the poor might be defended is by comparison with Prov. 10:4, ‘*he becomes poor who deals with a slack hand, but the hand of the diligent makes rich (or ‘prosperous’)*’, with the ‘rich’ indicating those who have become prosperous through hard work, and the poor indicating those who have become poor through laziness or inefficiency. But that is not the impression given, and it would still mean that the first clause was cited in two places with two contradictory meanings. and it would still go against the tenor of the passage. The emphasis in Prov. 10:4 is on the contrast between diligence and laziness, not on the contrast between rich man and the poor.

Two alternatives present themselves. The first is that its teaching is that neither the rich man nor poor men are secure from ruin, the rich man because his confidence is in the wrong place, being placed in uncertain riches, the poor because their poverty makes them vulnerable. In other words that it is basically saying that both the rich and the poor are in a sad situation because the only security that the rich man has is uncertain riches, whilst the poor men’s problem lies in their poverty. This would then tie it in with the meaning in Prov. 18:11. But even this might be cavilled against on the grounds that its teaching is that the poor as a class are in a hopeless situation, when elsewhere in Proverbs it is made clear that that is not the case. For example, ‘*there is who makes himself poor, but has great riches*’ (Prov. 13:7). ‘*The rich man is wise in his own conceit, but the poor who has understanding searches him out*’ (Prov. 28:11). And what is more the teaching of Proverbs concerning the poor concentrates mainly on how the better off are to be concerned for their needs (Prov. 14:31; Prov. 19:4; Prov. 19:17; Prov. 21:13; Prov. 22:9; Prov. 22:16; Prov. 22:22; Prov. 28:8; Prov. 28:15; Prov. 29:7; Prov. 29:14). The exception is when speaking of those who have become poor through laziness (Prov. 6:10–11; Prov. 10:4).

The second alternative is to take ‘rich man’ as the equivalent of ‘the righteous, the upright and the wise’ (it follows immediately after the description of ‘wise men’ and before a description of ‘the righteous’), and ‘poor men’ as the equivalent of ‘the unrighteous, the wayward and the foolish’ (it follows immediately after the mention of ‘the foolish’ and before a description of ‘the wicked, the unrighteous’), by seeing them as descriptions of ‘richness’ or ‘poverty’ in wisdom and understanding.

If we were to take the verse standing on its own this might appear a little far fetched. But it does not stand on its own and indeed in this regard we need to remember that every mention of the riches previously in Proverbs has specifically had in mind those who sought and responded to God’s wisdom, being rich in both wisdom and material goods (Prov. 3:13–16; Prov. 8:18. Prov. 10:4). And we shortly learn that it is ‘the blessing of YHWH that makes rich’ (Prov. 10:22), and that ‘it is the way of YHWH’ that is ‘a fortress to the upright’ (Prov. 10:29). Thus we are justified in seeing at this stage an equation in Solomon’s mind between the rich and the wise, even if later on he recognises that there is another side to the story (Prov. 11:4; Prov. 11:28; Prov. 18:11; Prov. 28:11).

And this can be seen as supported by the fact that the previous verse speaks of knowledge being ‘stored up’, thus making the wise ‘wealthy’, and the following verse speaks of the labour of ‘the righteous’ tending to ‘life’, with life being the wealth of the righteous produced by the labour. (We should also note that in the chiasmus the three Prov. 10:14–16 come together). As in Prov. 10:4 it was ‘riches’ that were produced by labour, riches are seen to equate to ‘life’. This interpretation would fit the verse firmly into its context, would make good sense, and would tie in with teaching elsewhere. If ‘the rich man’ means first of all ‘the one who is rich in wisdom’, and as a consequence became rich, so that ‘the rich man’s wealth’ is primarily in fact wisdom, and ‘poor men’ means those who are lacking in wisdom, and have therefore been negligent and have become poor (Prov. 6:9–11; Prov. 10:4–5), so that the poor men’s poverty lies in their not having had wisdom, the teaching of the verse is consonant with the whole passage, and with the Prologue. The essence of the verse is that richness in wisdom delivers, whilst lack of it (foolishness) leads to ‘ruin’, the latter ‘ruin’ tying in with what is said in the previous verse, ‘the mouth of the foolish is impending ruin’.

Peter Pett on the Odd Nature of Proverbs 10:15

This interpretation can be seen as obtaining further support from verses such as ‘there is who makes himself poor yet has great riches’ (Prov. 13:7), and the probability that the riches in Prov. 8:18 themselves have largely in mind what are the true riches, ‘yes, durable riches and righteousness’.

Its weakness lies in the fact that it is not obvious on the surface (unless, of course, we are holding in our minds what has previously been said in the Prologue); it makes a different use of the clause repeated in Prov. 18:11 (although that might indicate an advance in Solomon’s thought); and in the fact that there may be an intended parallel between folly leading to ruin, and poverty leading to ruin, the poverty arising through the folly of laziness (Prov. 10:4). This latter could, however, be an argument both for and against (it equates folly with poverty). On the whole, therefore, this appears to be the best interpretation in context. Its strongest point is that it fits the tenor of the whole passage.

Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:15.

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Prov. 10:15 [The wealth of a rich man is his strong city; \[but\] the destruction of the poor is their poverty.](#)

James Rickard on Wealth and Poverty

Again, the proverb reprimands the foolishness of wicked living, the irresponsible use of time and effort, and of careless and irresponsibility in choosing your companions.

Although this passage is exalting the “rich”, the warning to them is in Prov 28:11, “The rich man is wise in his own eyes, but the poor who has understanding sees through him.” Wealth often insulates the rich from circumstances that terrify the poor, since they have the resources that enable them to survive. Yet, the greater danger for the rich is that they begin to trust their riches, or their own cleverness in gaining them, rather than the giver of their wealth, God.

The Bible does not consider poverty as good or desirable in itself, but it is preferable to wealth under certain circumstances, cf. Prov 15:16-17; 19:1, 22.

Prov 15:16-17, “Better is a little with the fear of the LORD than great treasure and turmoil with it. 17 Better is a dish of vegetables where love is than a fattened ox served with hatred.”

We take from our proverb (Prov 10:15) that the rich man stands independent, where changes and adversities do not easily overthrow him. He is raised above many hazards and temptations because of the Doctrine in his soul.

On the contrary, the poor man is overthrown by little misfortunes having no faith rest and his despairing endeavors to save himself, and when they fail it ruins him completely. All the while he falls deeper and deeper into reversionism, (backsliding).

From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

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True wealth is the accumulation of wisdom; and true poverty is the lack of that wisdom accompanied by a mouth that says whatever pops into the head.

A half-dozen or so interesting and/or accurate translations followed by the comments of several excellent commentators.

Translations of and Commentaries on Proverbs 10:15

Translations:

Easy-to-Read Version–2002	Wealth protects the rich person. And poverty destroys a poor person.
<i>The Message</i>	The Road to Life Is a Disciplined Life The wealth of the rich is their bastion; the poverty of the indigent is their ruin.
NIRV	The wealth of rich people is like a city that makes them feel safe. But having nothing destroys those who are poor.
Contemporary English V. International Standard V	Great wealth can be a fortress, but poverty is no protection at all. The rich hide within the fortress that is their wealth, but the poor are dismayed due to their poverty.
Christian Community (1988) Revised English Bible <i>The Amplified Bible</i>	The rich man's fortune is his fortress, the poverty of the poor is their undoing. The wealth of the rich is a strong city, but poverty spells disaster for the helpless. The wages of the righteous [the upright, those in right standing with God] is [a worthwhile, meaningful] life, The income of the wicked, punishment.

Commentators:

G. Campbell Morgan: *This is a plain recognition of the power of wealth, and the paralysis of poverty. It is a wholesome corrective to much nonsense talked today about the blessings of poverty. Wealth may become a curse, but poverty is inherently a destruction.*⁴⁶⁹

Gary North gives the most obvious interpretation of this verse: *[T]he rich man has a barrier that the poor man does not possess. The higher the wall, the more difficult it is for enemies to scale it. The rich man has a high wall. He is not easily overrun by his enemies. Conclusion: This is the description of a desirable condition. All men want safety. All men fear the coming of destruction—the defenseless condition of the poor man. Thus, one of the blessings of covenantal faithfulness is wealth: capital resources that reflect economically the spiritually protected status of the redeemed man. The outward condition of the man who is blessed by God ideally reflects his inward, eternal condition.*⁴⁷⁰

The Geneva Bible: *And so makes him bold to do evil, while poverty bridles the poor from many evil things.*⁴⁷¹

Barnes: *Destruction [is] that which crushes, throws into ruins. Wealth secures its possessors against many dangers; poverty exposes men to worse evils than itself, meanness, servility, and cowardice. Below the surface there lies, it may be, a grave irony against the rich; see Prov. 18:11 (= A rich man's wealth is his strong city, and like a high wall in his imagination).*⁴⁷²

Clarke writes: *A man in abject poverty never arises out of this pit. They have no nucleus about which property may aggregate.*⁴⁷³

Dr. Thomas Constable: *Even though wealth is not most important, it still can result in security—and its absence can result in poverty, so people should not despise it.*⁴⁷⁴

⁴⁶⁹ From <http://www.studylight.org/commentaries/gcm/view.cgi?bk=19&ch=10> accessed February 6, 2016.

⁴⁷⁰ From <http://www.garynorth.com/WisdomAndDominion.pdf> (p. 113) accessed February 4, 2016.

⁴⁷¹ From [The Geneva Study Bible](#) accessed December 27, 2015.

⁴⁷² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 10:15 (slightly edited).

⁴⁷³ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 10:15.

⁴⁷⁴ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Prov. 10:15.

Translations of and Commentaries on Proverbs 10:15

Jamieson, Fausset and Brown: *Both by trusting in "uncertain riches" (1Tim. 6:17 = As for the rich in this present age, charge them not to be haughty, nor to set their hopes on the uncertainty of riches, but on God, who richly provides us with everything to enjoy.), or by the evils of poverty (Prov. 30:8–9 = Remove far from me falsehood and lying; give me neither poverty nor riches; feed me with the food that is needful for me, lest I be full and deny you and say, "Who is the LORD?" or lest I be poor and steal and profane the name of my God.), men, not fearing God, fall into dangers.*⁴⁷⁵

Matthew Henry goes into great detail, which I believe is worth reading and digesting: *This [verse] may be taken two ways: - 1. As a reason why we should be diligent in our business, that we may avoid that sinking dispiriting uneasiness which attends poverty, and may enjoy the benefit and comfort which those have that are beforehand in the world. Taking pains is really the way to make ourselves and our families easy. Or, rather, 2. As a representation of the common mistakes both of rich and poor, concerning their outward condition. (1.) Rich people think themselves happy because they are rich; but it is their mistake: The rich man's wealth is, in his own conceit, his strong city, whereas the worst of evils it is too weak and utterly insufficient to protect them from. It will prove that they are not so safe as they imagine; nay, their wealth may perhaps expose them. (2.) Poor people think themselves undone because they are poor; but it is their mistake: The destruction of the poor is their poverty; it sinks their spirits, and ruins all their comforts; whereas a man may live very comfortably, though he has but a little to live on, if he be but content, and keep a good conscience, and live by faith.*⁴⁷⁶

Matthew Henry seems to almost suggest the exact opposite in his own commentary: *This refers to the common mistakes both of rich and poor, as to their outward condition. Rich people's wealth exposes them to many dangers; while a poor man may live comfortably, if he is content, keeps a good conscience, and lives by faith.*⁴⁷⁷

Ken Cayce: *Money can buy many things and acquire many creature comforts that the poor cannot possibly have. It seems the rich get richer and the poor get poorer. There really is nothing wrong with having money. It is how you feel about your wealth and what you do with it that might become sin. Whatever state you find yourself in, be content. If you are poor, work hard and try to work yourself up. In America, if you really try, you need not stay poor. While the rich man thinks he has his walled city for protection, the poor man knows he has nothing. Both should trust in the Lord as their only protection.*⁴⁷⁸

Kukis: I believe the entire purpose of this verse is to grab the attention of the reader, setting him up for the concept of true and false wealth.

Similar Proverbs and Parallel Passages for Prov. 10:15a:

Prov. 18:11 [A rich man's wealth is his strong city, and like a high wall in his imagination.](#)

Similar Proverbs and Parallel Passages for Prov. 10:15b:

Prov. 14:20 [The poor is disliked even by his neighbor, but the rich has many friends.](#)

Prov. 19:7 [All a poor man's brothers hate him; how much more do his friends go far from him! He pursues them with words, but does not have them.](#)

Prov. 22:22–23 [Do not rob the poor, because he is poor, or crush the afflicted at the gate, for the LORD will plead their cause and rob of life those who rob them.](#)

Passages which are seemingly antithetical to the statements of Prov. 10:15:

⁴⁷⁵ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Prov. 10:15.

⁴⁷⁶ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 10:15.

⁴⁷⁷ Matthew Henry, *Matthew Henry's Concise Commentary on the Whole Bible*; from e-Sword, Prov. 10:15.

⁴⁷⁸ From bible-studys.org; accessed February 12, 2016.

Translations of and Commentaries on Proverbs 10:15

Psalm 49:5–6 Why should I fear in times of trouble, when the iniquity of those who cheat me surrounds me, those who trust in their wealth and boast of the abundance of their riches?

Psalm 52:6–7 The righteous shall see and fear, and shall laugh at him, saying, "See the man who would not make God his refuge, but trusted in the abundance of his riches and sought refuge in his own destruction!"

Jer. 9:23–24 Thus says the LORD: "Let not the wise man boast in his wisdom, let not the mighty man boast in his might, let not the rich man boast in his riches, but let him who boasts boast in this, that he understands and knows me, that I am the LORD who practices steadfast love, justice, and righteousness in the earth. For in these things I delight, declares the LORD."

Micah 2:1–2 Woe to those who devise wickedness and work evil on their beds! When the morning dawns, they perform it, because it is in the power of their hand. They covet fields and seize them, and houses, and take them away; they oppress a man and his house, a man and his inheritance.

Luke 12:16–21 And he told them a parable, saying, "The land of a rich man produced plentifully, and he thought to himself, 'What shall I do, for I have nowhere to store my crops?' And he said, 'I will do this: I will tear down my barns and build larger ones, and there I will store all my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.' But God said to him, 'Fool! This night your soul is required of you, and the things you have prepared, whose will they be?' So is the one who lays up treasure for himself and is not rich toward God."

1Tim. 6:17 As for the rich in this present age, charge them not to be haughty, nor to set their hopes on the uncertainty of riches, but on God, who richly provides us with everything to enjoy.

The number of antithetical verses suggest that we need to consider the meaning of v. 15 carefully, and not to make any rash applications.

Passages cited from *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 10:15.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

I probably need to edit this down.

Expositor's Bible Commentary: Being Rich versus Being Poor

The rich man can ransom himself from death if by chance he has fallen into difficulties, though this benefit is to some extent counterbalanced by the reflection that the poor escape the threats of such dangers, as no bandit would care to attack a man with an empty purse and a threadbare cloak. (Prov. 13:8) The rich man gains many advantages through his power of making gifts; it brings him before great men, (Prov. 18:16) "it procures him universal friendship, such as it is, (Prov. 19:6, Prov. 14:20) it enables him to pacify the anger of an adversary, (Prov. 21:14) for indeed a gift is as a precious stone in the eyes of him that hath it, whithersoever it turneth it prospereth. Not only does wealth make many friends, "it also secures positions of influence and authority, over those who are poorer, enabling a man to sit in Parliament or to gain the governorship of a colony. (Prov. 22:17) It gives even the somewhat questionable advantage of being able to treat others with brusqueness and hauteur.

On the other hand, the poor man has to use entreaties. (Prov. 18:23) His poverty separates him from his neighbors, and even incurs his neighbors' hatred. (Prov. 14:20, Prov. 19:4) Nay, worse than this, his friends go far from him, his very brethren hate him, if he calls after them they quickly get out of his reach; while the necessity of borrowing from wealthier men keeps him in a position of continual bondage. (Prov. 22:7) Indeed, nothing can compensate for being without the necessaries of life: "Better is he that is lightly esteemed, and is his own servant, than he that honoreth himself, and lacketh bread."

Expositor's Bible Commentary: Being Rich versus Being Poor

Since then Poverty is a legitimate subject of dread, there are urgent exhortations to diligence and thrift, quite in accordance with the excellent apostolic maxim that if a man will not work he shall not eat; while there are forcible statements of the things which tend to poverty, and of the courses which result in comfort and wealth. Thus it is pointed out how slack and listless labor leads to poverty, while industry leads to wealth. (Prov. 10:4) We are reminded that the obstinate refusal to be corrected is a fruitful source of poverty, (Prov. 13:18) while the humble and pious mind is rewarded with riches as well as with honor and life. (Prov. 22:4) In the house of the wise man are found treasures as well as all needful supplies. (Prov. 21:20) Drunkenness and gluttony lead to poverty, and drowsiness clothes a man with rags. (Prov. 23:21) And there is a beautiful injunction to engage in an agricultural life, which is the only perennial source of wealth, the only secure foundation of a people's prosperity. As if we were back in patriarchal times, we are thus admonished in the later proverbs of Solomon:—

Prov. 27:23–27 *Know well the condition of your flocks, and give attention to your herds, for riches do not last forever; and does a crown endure to all generations? When the grass is gone and the new growth appears and the vegetation of the mountains is gathered, the lambs will provide your clothing, and the goats the price of a field. There will be enough goats' milk for your food, for the food of your household and maintenance for your girls.*

But now, making all allowance for the advantages of wealth, we have to notice some of its serious drawbacks. To begin with, it is always insecure. If a man places any dependence upon it, it will fail him; only in his imagination is it a sure defense. (Prov. 11:28) "Wilt thou set thine eyes upon it? it is gone. For riches certainly make themselves wings, like an eagle that flieth toward heaven." (Prov. 23:5 margin)

But further if the wealth has been obtained in any other way than by honest labor it is useless, at any rate for the owner, and indeed worse than useless for him.

As the text says, treasures of wickedness profit nothing. In the revenues of the wicked is trouble. Got in light and fallacious ways, the money dwindles; only when gathered by labor does it really increase. (Prov. 13:11) When it is obtained by falsehood—by the tricks and misrepresentations of trade, for example—it may be likened to a vapor driven to and fro—nay, rather to a mephitic vapor, a deadly exhalation, the snares of death. Worst of all is it to obtain wealth by oppression of the poor; one who does so shall as surely come to want as he who gives money to those who do not need it. (Prov. 22:16) In fact, our book contains the striking thought that ill-earned wealth is never gathered for the benefit of the possessor, but only for the benefit of the righteous, and must be useless until it gets into hands which will use it benevolently. (Prov. 13:22, Prov. 28:8)

And while there are these serious drawbacks to material possessions, we are further called upon to notice that there is wealth of another kind, wealth consisting in moral or spiritual qualities, compared with which wealth, as it is usually understood, is quite paltry and unsatisfying. When the intrinsic defects of silver and gold have been frankly stated, this earthly treasure is set, as a whole, in comparison with another kind of treasure, and is observed to become pale and dim. Thus "riches profit not in the day of wrath, but righteousness delivereth from death." (Prov. 11:4) Indeed it is only the blessing of the Lord which brings riches without drawbacks. (Prov. 10:22) In the house of the righteous is much treasure. (Prov. 15:6) Better is a little with righteousness than great treasure without right. (Prov. 16:8) In the light of these moral considerations the relative positions of the rich and the poor are reversed; it is better to be an honest poor man than a perverse rich man; the little grain of integrity in the heart and life outweighs all the balance at the bank.

A little wisdom, a little sound understanding, or a little wholesome knowledge is more precious than wealth. How much better is it to get wisdom than gold. Yea, to get understanding is rather to be chosen than silver. (Prov. 16:16) There may be gold and abundance of rubies, but the lips of knowledge are a precious jewel. (Prov. 20:15)

Nay, there are some things apparently very filling which will so depreciate material wealth that if a choice is to be made it is well to let the wealth go and to purchase immunity from these trivial troubles. Better is a little with

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the fear of the Lord than great treasure and trouble therewith. Better is a dinner of herbs where love is than a stalled ox and hatred therewith. (Prov. 15:16–17) Better is a dry morsel and quietness therewith than a house full of feasting with strife. (Prov. 17:1) Yes, the good will and affectionate regard of our fellow-men are on the whole far more valuable than a large revenue. A good name is rather to be chosen than great riches, and loving favor rather than silver and gold. Indeed, when the relations of the rich and the poor are brought up into God's presence our whole conception of the matter is liable to change; we observe the rich and the poor meet together, and the Lord the maker of them all; (Prov. 22:2) we observe that any slur cast on the poor or any oppression of them is practically a reproach against the Maker, (Prov. 14:31, Prov. 17:5) whilst any act of pity or tenderness to the needy is in effect a service rendered to God; and more and more we get to feel that notwithstanding the rich man's good opinion of himself he presents rather a sorry spectacle in the presence of the wise, even though the wise may be exceedingly poor.

Taking into account therefore the intrinsic insecurity of wealth, and the terrible flaws in the title which may result from questionable ways of obtaining it, and estimating at a right value the other things which are not usually reckoned as wealth, -goodness, piety, wisdom, knowledge, and love, -we can quite understand that enlightened men might be too busy in life to make money, too occupied with grave purposes and engrossed with noble objects of pursuit to admit the perturbations of mammon into their souls. Making all allowance for the unquestionable advantages of being rich, and the serious inconveniences of being poor, we may yet see reasons for not greatly desiring wealth, nor greatly dreading poverty.

But now we come to the positive counsels which our Teacher would give on the strength of these considerations about money and its acquisition. And first of all we are solemnly cautioned against the fever of money-getting, the passion to get rich, a passion which has the most demoralizing effect on its victims, and is indeed an indication of a more or less perverted character. The good man cannot be possessed by it, and if he could he would soon become bad.

These grave warnings of Wisdom are specially needed at the present time in England and America, when the undisguised and the unrestrained pursuit of riches has become more and more recognized as the legitimate end of life, so that few people feel any shame in admitting that this is their aim; and the clear unimpassioned statements of the result, which always follows on the unhallowed passion, receive daily confirmation from the occasional revelations of our domestic, our commercial, and our criminal life. He that is greedy of gain, we are told, troubleth his own house. (Prov. 15:27) An inheritance may be gotten hastily at the beginning, but the end thereof shall not be blessed. (Prov. 20:21) A faithful man shall abound with blessings, but he that maketh haste to be rich (and consequently cannot by any possibility be faithful) shall not be unpunished. (Prov. 28:20) He that hath an evil eye hasteth after riches, and knoweth not that want shall come upon him. (Prov. 28:22) "Weary not thyself," therefore, it is said, "to be rich"; which, though it may be the dictate of thine own wisdom, (Prov. 23:4) is really unmixed folly, burdened with a load of calamity for the unfortunate seeker, for his house, and for all those who are in any way dependent upon him.

Again, while we are cautioned not to aim constantly at the increase of our possessions, we are counseled to exercise a generous liberality in the disposal of such things as are ours. Curiously enough, niggardliness in giving is associated with slothfulness in labor, while it is implied that the wish to help others is a constant motive for due diligence in the business of life. "There is that coveteth greedily all the day long, but the righteous giveth and withholdeth not." (Prov. 21:26) The law of nature, -the law of life, -is to give out and not merely to receive, and in fulfilling that law we receive unexpected blessings: "There is that scattereth and increaseth yet more, and there is that withholdeth more than is meet, and it tendeth only to want. The liberal soul shall be made fat: and he that watereth shall be watered also himself." (Prov. 11:24–25) "He that giveth to the poor shall not lack; but he that hideth his eyes shall have many a curse." (Prov. 28:27) "He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again." (Prov. 19:17) "He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor." (Prov. 22:9)

Such a wholesome shunning of the thirst for wealth, and such a generous spirit in aiding others, naturally

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suggest to the wise man a daily prayer, a request that he may avoid the dangerous extremes, and walk in the happy mean of worldly possessions: "Give me neither poverty nor riches; feed me with the food that is needful for me; lest I be full and deny thee, and say, Who is the Lord? or lest I be poor and steal, and use profanely the name of my God." (Prov. 30:8–9) It is a request not easy to make with perfect sincerity; there are not many who, like Emerson's grandfather, venture to pray that neither they nor their descendants may ever be rich; while there have been not a few who in a "show of wisdom in will-worship and humility and severity to the body" have sought for an unnecessary and an unwholesome poverty. But it is a wise request; it finds an echo in the prayer which our Lord taught His disciples, and constantly appears inwoven in the apostolic teaching. And if the individual is to desire such things for himself, he must naturally desire that such may be the lot of his fellow-creatures, and he must make it the aim of his efforts after social reform to indefinitely increase the number of those who occupy this happy middle position, and have neither riches nor poverty.

And now we have followed the lines of teaching contained in this book on the subject of wealth, and it is impossible to miss the wisdom, the moderation, the inspiration of such counsels. We cannot fail to see that if these principles were recognized universally, and very generally practiced; if they were ingrained in the constitution of our children, so as to become the instinctive motives and guides of action; the serious social troubles which arise from the unsatisfactory distribution of wealth would rapidly disappear. Happy would that society be in which all men were aiming, not at riches, but merely at a modest competency, dreading the one extreme as much as the other; in which the production of wealth was constantly moderated and controlled by the conviction that wealth gotten by vanity is as the snares of death; in which all who had become the owners of wealth were ready to give and glad to distribute, counting a wise benevolence, which in giving to the needy really lends to the Lord, the best investment in the world.

If these neglected principles are hitherto very faintly recognized, we must recollect that they have never been seriously preached. Although they were theoretically taught, and practically lived out, in the words and the life of Jesus Christ, they have never been fully incorporated into Christianity. The mediaeval Church fell into the perilous doctrines of the Ebionites, and glorified poverty in theory while in practice it became an engine of unparalleled rapacity. Protestantism has generally been too much occupied with the great principle of Justification by Faith to pay much attention to such a writing as the Epistle of St. James, which Luther described as "a letter of straw"; and thus, while we all believe that we are saved by faith in Christ Jesus, it seldom occurs to us that such a faith must include the most exact and literal obedience to His teachings. Christian men unblushingly serve Mammon, and yet hope that they are serving God too, because they believe on Him whom God sent—though He whom God sent expressly declared that the two services could not be combined. Christian men make it the effort of a lifetime to become rich, although Christ declared that it was easier for a camel to enter the eye of a needle than for a rich man to enter the kingdom of heaven; and when they hear that Christ required an intending follower to sell all that he had and give to the poor, they explain it away, and maintain that He does not require such a sacrifice from them, but simply asks them to believe in the Atonement.

In this way Christians have made their religion incredible, and even ridiculous, to many of the most earnest spirits of our time. When Christ is made unto them Wisdom as well as Redemption, they will see that the principles of Wisdom which concern wealth are obligatory upon them, just because they profess to believe in Christ.

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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV was used below.

Proverbs 10:14–15 placed together

Scripture	Text/Commentary
The wise lay up knowledge,	There is a true wealth, and that is knowledge which is, by means of integrity, converted into wisdom.
but the mouth of a fool brings ruin near.	The fool, however, ruins himself by what he says.
A rich man's wealth is his strong city;	The rich man's wealth provides himself with great stability and security, which is even more so when speaking of true wealth.
the poverty of the poor is their ruin.	The poor oft times bring their poverty on themselves (a very large percentage of homeless people are involves in drugs and/or drinking).

Even though some began a new section with v. 15, there appears to be a connection between these two verses.

[Chapter Outline](#)

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Again, v. 15 reads: **The wealth of a rich man is his strong city; [but] the destruction of the poor is their poverty.** This is a verse which grabs our attention. It introduces the concept of true wealth and true poverty (which is not something which I read in many commentaries). In v. 16, it is clear that there are two kinds of wealth: that of the righteous man and that of the wicked or evil man.

The Third Millennium Bible: The book of Proverbs warns against the dangers of ill-gotten wealth. Such gain deceives the rich into thinking that it provides real security (Prov 18:11), seduces them into becoming wise in their own eyes (Prov 28:11; see Prov 26:12; 1:7), and leads them to lord it over the poor (see Prov 22:7; cf. 2Sam. 12:1ff.) and reject their pleas for mercy (Prov 18:23). One impoverishes oneself by giving gifts to the rich (Prov 22:16), whose ways are perverse (Prov 28:6). Other references to the "rich" should also be read as negative assessments (Prov 14:20; 22:2, 7). Riches are fleeting (Prov 23:4f.). Too much wealth seduces a person to deny God (Prov 30:8). Whoever trusts in riches will fall (Prov 11:28), but whoever trusts in the Lord is secure (Prov 3:5; 18:10; 22:19). The rich may find temporary life and pleasure, but when death strikes their moral insufficiency will ruin them (Psalm 49; Luke 12:13-21).⁴⁷⁹

*Barnes: [V. 16 is a] warning against the conclusion to seek wealth first of all, which men of lower natures might draw from Prov. 10:15...wealth gotten by honest industry is...a blessing, [however,] the seeming profit (rather than "fruit") of the wicked tends to further sin (1Tim. 6:10a = *For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith.*), and so to punishment.⁴⁸⁰*

We cannot view v. 15 in a vacuum without including v. 16 as its context (or continuation).

A wage of a righteous [one] [leads] to [abundant] lives; a gain of a wicked [one] [leads] to sin.

Proverbs
10:16

The wage of a righteous man [results] in abundance [or, *an abundant life*]; [but] the gain of the wicked man [leads] to sin.

The righteous man uses his wealth for good and thereby lives an abundant life; but wicked men use their income to pursue after sin.

⁴⁷⁹ From <http://thirdmill.org/studybible/note.asp/id/45498> accessed February 13, 2016.

⁴⁸⁰ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 10:16 (slightly edited).

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	A wage of a righteous [one] [leads] to [abundant] lives; a gain of a wicked [one] [leads] to sin.
Revised Douay-Rheims	The work of the just is unto life: but the fruit of the wicked, unto sin.
Plain English Aramaic Bible	The work of the righteous one is for life and the fruits of the evil one are for sin.
Peshitta (Syriac)	The labor of the righteous tends to life; the harvest of the wicked to sin.
Septuagint (Greek)	The works of the righteous produce life, but the fruits of the ungodly <u>produce</u> sins.
Significant differences:	The Greek may have an additional verb at the end.

Limited Vocabulary Translations:

Bible in Basic English	The work of the upright gives life: the increase of the evil-doer is a cause of sin.
Easy English	A good man earns a good life. An evil man earns punishment.
Easy-to-Read Version–2002	If a person does good, then he is rewarded. He is given life. Evil brings only punishment.
Easy-to-Read Version–2006 <i>God's Word™</i>	What good people do brings life, but wicked people produce only sin. A righteous person's reward is life. A wicked person's harvest is sin.
Good News Bible (TEV) <i>The Message</i>	The reward for doing good is life, but sin leads only to more sin. The wage of a good person is exuberant life; an evil person ends up with nothing but sin.
NIRV	People who do what is right earn life. But sinners earn sin and death.
New Simplified Bible	The labor of the righteous leads to life. The yield of the wicked is punishment.

Thought-for-thought translations; paraphrases:

Contemporary English V. The Living Bible	If you live right, the reward is a good life; if you are evil, all you have is sin. The good man's earnings advance the cause of righteousness. The evil man squanders his on sin.
New Berkeley Version New Century Version	The labor of the righteous is for life; the increase of the wicked is for sin. Good people are rewarded with life, but evil people are paid with punishment.
New Life Version	The pay earned by those who are right with God is life, but the sinful are paid by being punished.
New Living Translation	The earnings of the godly enhance their lives, but evil people squander their money on sin.

Partially literal and partially paraphrased translations:

American English Bible International Standard V	The deeds of the righteous bring life, but the fruit of the irreverent is sin. Honorable wages lead [The Heb. lacks <i>lead</i>] to life; the salaries of the wicked, to retribution.
New Advent (Knox) Bible	As the rich man's wealth is his stronghold, and the poor man's need his peril, so the doings of the just evermore win fresh life, the sinner's increase his guilt. V. 15 is included by way of context.
Translation for Translators	If you are righteous, your reward will be a good life, but all that sinful people gain is to sin more.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	The wages of Virtue are Life; The product of sin is Suffering.
God's Truth (Tyndale)	The righteous labors to do good, but the ungodly uses his increase unto sin.
Lexham English Bible	The wage of the righteous [leads] to life; the gain of the wicked to sin.
NIV – UK	The wages of the righteous is life, but the earnings of the wicked are sin and death.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The virtuous man's toil brings him life, while the sins of the evil man destroy him.
The Heritage Bible	The work of the righteous is life; the income of the wicked is sin.
New American Bible (2002)	The just man's recompense leads to life, the gains of the wicked, to sin.
New American Bible (2011)	The labor of the just leads to life, the gains of the wicked, to futility. Prv 11:18–19. Wages are a metaphor for reward and punishment. The Hebrew word does not mean "sin" here but falling short, a meaning that is frequent in Proverbs. Cf. Rom 6:1: "But what profit did you get then from the things of which you are now ashamed? For the end of those things is death."
New Jerusalem Bible	The wage of the upright affords life, but sin is all the wicked earns.
Revised English Bible	The reward of the good leads to life; the earnings of the wicked make for a bad end.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The activity of the righteous is for life; the income of the wicked is for sin.
exeGesés companion Bible	The deed of the just is to life; the produce of the wicked to sin.
JPS (Tanakh—1985)	The labor of the righteous man makes for life; The produce of the wicked man makes for want.
Judaica Press Complete T.	The act of the righteous is for life; what the wicked bring in is for sin.
Orthodox Jewish Bible	The wage of the tzaddik leadeth to Chayyim; the wage of the rashah is for chattat [Ro 6:23].

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The wages of the righteous [the upright, those in right standing with God] is [a worthwhile, meaningful] life, The income of the wicked, punishment.
The Expanded Bible	·Good [Righteous] people are rewarded with life, but evil people are paid with punishment.
Kretzmann's Commentary	The labor of the righteous tendeth to life, his earnings, his income, will be used by him in such activities as will bring him true happiness in living; the fruit of the wicked [tendeth] to sin, for he squanders his income for sinful purposes and brings ruin upon himself.
NET Bible®	The reward which the righteous receive [<i>Heb</i> "the recompense of the righteous."] is life; the recompense which the wicked receive [<i>Heb</i> "the harvest of the wicked."] is judgment.
The Voice	The reward of those who do right is a <i>satisfied</i> life, but the profits gained by those who do wrong is used to sin.

Literal, almost word-for-word, renderings:

Concordant Literal Version	The wage of the righteous one leads to life, The income of the wicked one leads to sin."
Context Group Version	The labor of the vindicated [tends] to life; The increase of the wicked, to disgrace.
Darby Translation	The labour of a righteous [man] [tendeth] to life; the revenue of a wicked [man], to sin.
Green's Literal Translation	The labor of the righteous <i>is</i> for life; the gain of the wicked <i>is</i> for sin.
NASB	The wages [Or <i>work</i>] of the righteous is life, The income of the wicked, punishment.
New European Version	The labour of the righteous leads to life; the increase of the wicked leads to sin.
Webster's Bible Translation	The labor of the righteous [tendeth] to life: the fruit of the wicked to sin.
World English Bible	The labor of the righteous leads to life. The increase of the wicked leads to sin.
Young's Updated LT	The wage of the righteous is for life, The increase of the wicked for sin.

The gist of this passage: The righteous man's wages are life; and the increase for the wicked is sin.

Proverbs 10:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>pe^eullâh (פֶּעֻלָּה) [pronounced <i>peh-ool-LAW</i>]</p>	<p><i>work, recompense, wages; occupation; reward</i></p>	<p>feminine singular noun</p>	<p>Strong's #6468 BDB #821</p>
<p>The NET Bible: <i>Heb "recompense" (so NAB); NASB, NIV "wages." The noun פֶּעֻלָּה (py'ullah) has a two-fold range of meanings: (1) "work; deed" and (2) "reward; recompense" (BDB 821 s.v.). There is a clear correlation between a person's conduct and its consequences. Rewards are determined by moral choices. What one receives in life depends on the use of gifts and a righteous character.</i>⁴⁸¹</p>			
<p>James Rickard: <i>"Wages" is the noun PE'ULLAH, פֶּעֻלָּה that means, "work, deed, reward, wages or recompense" and designates the wages due a hired laborer, that is, rewarded painful work, Cf. 2 Chron 15:7; Jer 31:16.</i>⁴⁸²</p>			
<p>tsaddîyq (צַדִּיק) [pronounced <i>tsahd-DEEK</i>]</p>	<p><i>just, righteous, justified, vindicated; absolute or perfect righteousness [if applied to God]</i></p>	<p>adjective, often used as a substantive</p>	<p>Strong's #6662 BDB #843</p>
<p>lâmed (ל) [pronounced <i>l</i>°]</p>	<p><i>to, for, towards, in regards to</i></p>	<p>directional/relational preposition</p>	<p>No Strong's # BDB #510</p>
<p>chayyîym (חַיִּים) [pronounced <i>khay-YEEM</i>]</p>	<p><i>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i></p>	<p>masculine plural substantive; masculine plural adjective</p>	<p>Strong's #2416 BDB #313</p>

Translation: The wage of a righteous man [results] in abundance [or, an abundant life];... People use their money in different ways. The righteous man uses his wealth in such a way as to result in or lead to abundance or an abundant life. This is where we begin to talk about true wealth.

Those who are righteous are also known to share their wealth as well. That is, they give to various charities.

⁴⁸¹ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 27, 2015.

⁴⁸² From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

Gill: [T]he righteous man labours for the meat which endures to everlasting life, given by the Son of God, his labour may be said to tend to life eternal (John 6:27 = “Do not labor for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give to you. For on him God the Father has set his seal.”).⁴⁸³

James Rickard: *Their wage is “life” CHAYYIM. That is a life of quality and quantity here on earth for serve the living God. To be of enduring value wealth must be acquired by righteousness, not wickedness, just as the fruit of the spirit (Divine good production) is gained by walking in fellowship with the Holy Spirit rather than the darkness.*⁴⁸⁴

College Press Bible Study: *The labor of the righteous is good for him: he enjoys his food, he sleeps well, he is healthy, and his mind is not troubled. Eccles. 5:12 says, Sweet is the sleep of a laborer, whether he eats little or much, but the full stomach of the rich will not let him sleep.*⁴⁸⁵

The Bible is not anti-wealth, nor is the Bible anti-life, anti-fun, anti-enjoyment. Remember, Jesus said, “I have come to give life, and that more abundantly.” This does not mean that life is a free-for-all. For instance, drugs provide mental and sensory stimulation, but the end result is dragging a person down, reducing that person’s humanity and reducing that person’s happiness (as well as causing havoc in the lives of this person’s friends and family). The Bible sets up guidelines for both believers and unbelievers, and when we remain within these guidelines, we enjoy life more abundantly.

Life comes with rules: There is marriage to one’s right woman and there is running around from flower to flower. Even though the original authorship of the first 9 chapters of Proverbs is not completely clear (despite Prov. 1:1), we have the following words: *Let your wife be a fountain of blessing for you. Rejoice in the wife of your youth. She is a loving deer, a graceful doe. Let her breasts satisfy you always. May you always be captivated by her love. Why be captivated, my son, by an immoral woman, or fondle the breasts of a promiscuous woman? For the LORD sees clearly what a man does, examining every path he takes. An evil man is held captive by his own sins; they are ropes that catch and hold him. He will die for lack of self-control; he will be lost because of his great foolishness.* (Prov. 5:18–23; NLT) This was either written originally by King David, who had 20 wives and mistresses (although he finally settled on one woman at the end of his life); or by his son Solomon, who had 1000 wives and mistresses, of every color, size, and shape imaginable (I would assume). Although both men wrote a considerable amount of the Old Testament, neither man makes a case for polygamy. David and Solomon both speak of the joys of monogamy. They both speak of the blessedness of one man and one woman. My point is, there are boundaries, and life is enjoyed most within those boundaries.

I have used the sports analogy on many occasions. If you are watching a football game, and they are allowed to do virtually anything—run out of bounds, shoot the opposing players, have footballs thrown to them from the sidelines, there is no fun in watching that game. There are no rules and there are no clear limitations on what can and cannot be done.

In watching a movie, there are premises that we often must accept, as to what can and cannot be done; who characters are and what their past is, and how that has shaped them—but if there are no clear rules, then it is very hard to get caught up in the movie, even if we are presented with life and death situations. Even in those movies and tv series where there might be a cliffhanger ending (the protagonist is hanging by his hands at the edge of a cliff and the villain is stomping on his fingers, and he lets go of one hand, and then the episode will be continued next Saturday), this is only enjoyable if his escape next Saturday morning conforms to the premises and the set up of the show. If his escape defies all logic (even the logic of the series), then we are no longer entertained, because we know he is going to get out of whatever mess he gets into, and there are no rules by which he is

⁴⁸³ Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, Prov. 10:16.

⁴⁸⁴ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

⁴⁸⁵ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Prov. 10:16 (slightly edited).

governed. If our hero, hanging from the ledge, suddenly grows an extremely long third arm, which reaches up and grabs the villain, and hurls him over the cliff, we lose interest in this series, as the writers have just told us that virtually anything could happen. There simply are no rules.

Life comes with rules; life comes with boundaries and limitations. The most notorious Lothario of all, would actually enjoy a better life with the right woman. The gayest man on earth would have a better life, not paired up with Brian, Bernie or Bob, but with the one woman designed for him by God. Just like the heaviest drinker and the greatest drug abuser of all times, would be better off by not abusing those stimulates (in fact, for that type of person, no use at all of such stimulates would be the best approach, resulting in the best life).

This does not mean that we consign ourselves to a life without technology. Obviously, man cannot walk outside and fly, but we can drive down to the nearest airport and fly to virtually anywhere in the world. That is living within our God-given limitations.

Let me give you an example of using technology to step outside of God's limitations. There has been a lot of talk in some circles about colonizing Mars. The fact that we can send unmanned space ships to Mars or to fly by Mars is a marvelous accomplishment. However, the worst thing in the world that we could do would be to try to establish a colony on Mars. If we ever get to that point, those people on Mars, at some point (perhaps during the flight) will realize just how big of a mistake that they are making, that they will die on a planet that God did not design for them, and they will probably die very early in life as a result. If we ever make the mistake of sending people, there, I can guarantee you that they will suffer great, debilitating depression as a result of landing on Mars.

We all understand that we are subject to certain immutable physical laws (gravity; our need for food, water and oxygen; the speed limit of the universe is the speed of light; etc.). It ought not to be a great step from there to understand that these universal laws extend beyond the physical constraints of this universe.

Proverbs 10:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
t ^e bûw'âh (תְּבוּאָה) [pronounced t ^e b-oo-AW]	<i>product; crops, yield; income, revenue; gain (of wisdom) (figuratively); product of lips (figuratively)</i>	feminine singular construct	Strong's #8393 BDB #100
The NET Bible: <i>Heb "harvest." The term תְּבוּאָה (tÿvu'at, "harvest; yield") is used figuratively here (hypocatastasis), drawing an implied comparison between the agricultural yield of a farmer's labors with the consequences of the actions of the wicked. They will "reap" (= judgment) what they "sow" (= sin).</i> ⁴⁸⁶			
James Rickard: <i>"Income" is the noun TEBUAH, (tevuah), תְּבוּאָה that means, "produce, gain, profit, etc." Cf. Prov 3:14; 8:19.</i> ⁴⁸⁷			
râshâ' (רָשָׁע) [pronounced raw-SHAWG]	<i>unrighteous; malevolent, lawless, corrupt, wicked (hostile to God); criminal; guilty [of sin] [against God or man]; having an unrighteous cause</i>	masculine singular adjective; can act like a substantive	Strong's #7563 BDB #957

⁴⁸⁶ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 27, 2015.

⁴⁸⁷ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

Proverbs 10:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^ə]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
chattâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i>]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun with a 1 st person singular suffix	Strong's #2403 BDB #308

This is also spelled chattâ'âh (חַטָּאָה) [pronounced *khat-taw-AW*].

The NET Bible: Heb "sin." The term חַטָּאת (*khatta't*, "sin") functions as a metonymy of cause (= sin) for effect (= punishment). In contrast to the righteous who receive a reward, the wicked receive punishment for their sin (cf. NASB, NIV, NCV). See D. W. Thomas, "The Meaning of חַטָּאת in Proverbs X. 16," *JTS* 15 (1964): 295-96.⁴⁸⁹

James Rickard: Their profit is actually not "punishment" but CHATTATH, חַטָּאת meaning, "sin or sin-offering." Sin is the preferred translation here as it speaks to the produce of the wicked believer. All they can produce is sin and if they continue to produce it consistently the Divine discipline of the Lord will come in leading to the third stage, the sin unto death, ("sleep" in 1Cor 11:30.) So in that way the translation, "punishment" is correct.⁴⁹⁰

Translation: ...[but] the gain of the wicked man [leads] to sin. I carried over the verb from v. 16a.

So, what does the wicked man want to spend his money on? Sinful things. Wine, women and song (all in excess); or drugs. On himself (or, herself).

Prov. 10:16b ...[but] the gain of the wicked man [leads] to sin.

Various Commentators on the Gain of the Wicked Man (Proverbs 10:16b)

Gill: [W]hatever the wicked man enjoys, whether got by labour...or whether left him as an inheritance; or whatever way acquired, lawfully or unlawfully; all his revenues and riches, the increase of his substance and fields, are all used to sinful purposes, to pride, luxury, and wantonness; and so tend to death, even death eternal, the just wages of sin.⁴⁹¹

College Press Bible Study: The increase of the wicked is not good for him, for it but leads to sin. Luxury and licentious living often go together. Kings as a group (the wealthies in the land) were usually not godly. Eccles. 10:17 says, *Happy are you, O land, when your king is the son of the nobility, and your princes feast at the proper time, for strength, and not for drunkenness!*⁴⁹²

⁴⁸⁸ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 9, 2015 (slightly edited).

⁴⁸⁹ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 27, 2015.

⁴⁹⁰ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

⁴⁹¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:16 (slightly edited).

⁴⁹² *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Prov. 10:16 (slightly edited).

Various Commentators on the Gain of the Wicked Man (Proverbs 10:16b)

Benson: *[The production of the reprobate] serves only for fuel to feed their pride, luxury, and worldly-mindedness, and by that means often causes, or, at least, hastens temporal death, and always, without repentance, issues in eternal death.*⁴⁹³

Chapter Outline

Charts, Graphics and Short Doctrines

More colloquially, v. 16 reads: **The righteous man uses his wealth for good and thereby lives an abundant life; but wicked men use their income to pursue after sin.** There are no spiritual or material benefits to sin. The wealthy man who spends a considerable amount of money on cocaine, for instance, is not going to experience an expansion of his wealth because of his use of cocaine. Nor will he experience a better, more fuller life.

This verse helps to explain how a two people in very similar circumstances can begin in about the same place, and yet, their lives can go in opposite directions, with regards to wealth. The same is true with results to spiritual gain.

A half-dozen or so interesting and/or accurate translations followed by the comments of several excellent commentators.

Translations of and Commentaries on Proverbs 10:16

Translations:

Easy-to-Read Version–2002	If a person does good, then he is rewarded. He is given life. Evil brings only punishment.
God's Word™	A righteous person's reward is life. A wicked person's harvest is sin.
The Message	The wage of a good person is exuberant life; an evil person ends up with nothing but sin.
New Living Translation	The earnings of the godly enhance their lives, but evil people squander their money on sin.
Translation for Translators	If you are righteous, your reward will be a good life, but all that sinful people gain is to sin more.
New American Bible (2002)	The just man's recompense leads to life, the gains of the wicked, to sin.
Complete Jewish Bible	The activity of the righteous is for life; the income of the wicked is for sin.
Context Group Version	The labor of the vindicated [tends] to life; The increase of the wicked, to disgrace.

Commentators:

Clarke: *The labor of the righteous* - The good man labors that he may be able to support life; this is his first object: and then to have something to divide with the poor; this is his next object. *The fruit of the wicked to sin* - This man lives to eat and drink, and his property he spends in riot and excess. God's blessings are cursed to him.⁴⁹⁴

⁴⁹³ From <http://biblehub.com/commentaries/proverbs/10-16.htm> accessed February 12, 2016.

⁴⁹⁴ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 10:16.

Translations of and Commentaries on Proverbs 10:16

Ironside: *This verse is an Old Testament way of stating the truth of Romans 8:6, “For to be carnally minded is death; but to be spiritually minded is life and peace.” The righteous man is the spiritual man. His labor is in accordance with the mind of God, and consequently leads to life. Everything the wicked produces is sin in the sight of infinite holiness because the sinner is polluted. He is like a poisoned well that may produce cold and sparkling water, but it is to be dreaded in the end. The first two [named in the Bible as] offerers, Cain and Abel, exemplify the truth here stated (Genesis 4:3-8).⁴⁹⁵*

Jamieson, Fausset and Brown: *The industry of the righteous is alone truly successful, while the earnings of the wicked tempt and lead to sin.⁴⁹⁶*

Ken Cayce: *Men, who do not labor in this life, generally have too much time on their hands. They have plenty of time to get into trouble. People who like to take shortcuts at making a living and do not labor to earn their living, wind up scheming against their neighbor to get what does not belong to them and wind up in sin. The earnings of the wicked provide more opportunities for sinning. On the other hand, people who work hard and earn their living usually are honest. Law abiding citizens a great many times have deep spiritual convictions which bring eternal life.⁴⁹⁷*

Gary North: *The relationship between ethics and economics is obvious. God declares certain actions righteous and others wicked. There is life for those who act righteously, but people who defy God and pursue wickedness are punished. The context of this proverb does not suggest an exclusively heavenly reward. The preliminary manifestation of eternal wages is temporal...numerous proverbs make it plain that earthly affairs are indicative of the eternal condition that each person can expect. There is a preliminary reward system that reveals, however imperfectly, the spiritual status of society's members.⁴⁹⁸*

J. Vernon McGee: *This proverb makes me think of Cain and Abel. The wage of the righteous leads to life. Abel raised sheep, and he brought a little lamb for his sacrifice. The gain of the wicked to sin. That was Cain — in rebellion he brought the fruit of the ground. The apostle Paul expressed it this way in Romans 8:6: For to set the mind on the flesh is death — and this is directed to the Christian. "Death" for him means separation from God in the way of fellowship. God is not going to fellowship with a carnally-minded person. When the proverb says The wage of the righteous leads to life, it is fellowship with God. Abel was a saved man. The gain of the wicked (lawless) to sin characterized Cain.⁴⁹⁹*

James Rickard: *Intentionally, that which the righteous received is called PE'ULLAH, as in Lev 19:13, as a reward of his labor, and that which the godless receives is called TEVUAH, as gain which does not need to be the reward of labor, and especially when the labor is only for himself. Here it is the profit of “the wicked”, the Noun RASHA, רָשָׁע for “wicked or evildoer”, that is gained through antisocial, anti-societal and self-serving labor...So we see that “wickedness” feeds itself in sin, leading nearer and nearer to death, whereas righteousness (the result of obedience) leads to life, cf. Prov 10:2b. Therefore, the familiar and constant theme is reiterated, as righteousness yields life and wickedness yields sin and death.⁵⁰⁰*

⁴⁹⁵ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 10:16 (slightly edited).

⁴⁹⁶ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Prov. 10:16.

⁴⁹⁷ From bible-studys.org; accessed February 12, 2016.

⁴⁹⁸ From <http://www.garynorth.com/WisdomAndDominion.pdf> (p. 114) accessed February 4, 2016.

⁴⁹⁹ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (Prov. 10); accessed February 5, 2016. Updated with the ESV.

⁵⁰⁰ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

Translations of and Commentaries on Proverbs 10:16

Gary Everett: *A righteous man will labour for the livelihood of himself, his family and those around him. All of the gain from his labour will be used to benefit mankind. In contrast, the wicked will use all that he gains for sinful, self-seeking purposes.*⁵⁰¹

Keil and Delitzsch: *The reward of his labour serves to the righteous to establish his life, i.e., to make sure his life-position, and to elevate his life-happiness. On the contrary, the income of the godless serves only to ruin his life; for, made thereby full and confident, he adds sin to sin, whose wages is death.*⁵⁰²

Poole: *The fruit or effect of his labour or industry...is the preservation and prolongation of this life, and the obtaining of eternal life, to which an honest and conscientious diligence in men's worldly callings does in some manner contribute. The fruit of the wicked, the fruit of all their labours and endeavours, to sin; tends to sin, serves only for fuel to men's pride, and luxury, and worldliness, and by that means oft causes temporal, and always, without repentance, eternal death.*⁵⁰³

Peter Pett: *To 'live' is to walk blamelessly. The righteous man thereby becomes 'rich' because he has long life, prosperity, honour, and pleasant and peaceful ways (Prov. 3:16–17). In contrast is the productivity of the unrighteous. Because of what he is, even his prosperity leads him into sin, and thence to trouble and destruction.*

Pett continues: *The proverb is a reminder that it is not what we have and what we receive that determines what we are, it is how we use them. The righteous use their prosperity for good, the unrighteous use it for sin.*⁵⁰⁴

The Pulpit Commentary: *Honest labour brings its own reward in the blessing of God and a long and peaceful life. **The fruit of the wicked.** All the profit that the wicked make they use in the service of sin, which tends only to death.*⁵⁰⁵

Similar Proverbs and Parallel Passages to Prov. 10:16:

Prov. 1:32 **For the simple are killed by their turning away, and the complacency of fools destroys them.**

Prov. 11:19 **Whoever is steadfast in righteousness will live, but he who pursues evil will die.**

Prov. 15:6 **In the house of the righteous there is much treasure, but trouble befalls the income of the wicked.**

Isa. 3:10–11 **Tell the righteous that it shall be well with them, for they shall eat the fruit of their deeds. Woe to the wicked! It shall be ill with him, for what his hands have dealt out shall be done to him.**

Matt. 7:17–20 [Jesus is speaking] **“So, every healthy tree bears good fruit, but the diseased tree bears bad fruit. A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus you will recognize them by their fruits.”**

Rom. 6:21 **But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death.**

Gal. 6:7–9 **Do not be deceived: God is not mocked, for whatever one sows, that will he also reap. For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. And let us not grow weary of doing good, for in due season we will reap, if we do not give up.**

⁵⁰¹ Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Prov. 10:16.

⁵⁰² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 10:16.

⁵⁰³ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Prov. 10:16 (edited).

⁵⁰⁴ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:16.

⁵⁰⁵ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 10:16.

Most of the passages above were suggested by *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 10:16.

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Speech and Silence

The Third Millennial Bible looks at the rest of this chapter and combines it with Prov. 11: *These verses, arranged in seven subunits (not counting the transition in Prov 11:9), establish a number of connections between actions and their consequences: (1) life (Prov 10:17), (2) speech and expectations (Prov 10:18-32), (3) security through honesty and righteousness (Prov 11:1-8), (4) words in community (Prov 11:9-15), (5) benevolence and community (Prov 11:16-22), (6) desires and paradoxical fulfillment (Prov 11:23-27), and (7) certain gain or loss (Prov 11:28-31).*⁵⁰⁶

Then The Third Millennial Bible breaks up these final verses: *This first subunit of Proverbs 10:17-11:31 is framed by attention to organs of speech, their effects on others (Prov 10:18-22) and their endurance (Prov 10:31-32). Its core pertains to expectations with regard to pain and pleasure (Prov 10:23-26) and security (Prov 10:27-30).*⁵⁰⁷

James Rickard: *The prologue told us that successful and unsuccessful rearing of a child affects society from the home to the community at large and from generation to generation. The introduction to this next [section](#) expands the son's influence from the home to the community at large.*⁵⁰⁸

Peter Pett: *The question of chastening has already been introduced in Prov. 10:13. There correction was for the one who was void of understanding, who did not have the discernment that resulted in enjoining wisdom. Here it is in order to assist the one who walks in 'the way of life', so as to ensure that he remains true to God's wisdom.*⁵⁰⁹

As pointed out in the introduction, it is very difficult to group these proverbs.

A path to lives [the one] keeping instruction; and [the one] forsaking reproof goes astray.

Proverbs
10:17

[The one] who keeps instruction [or, discipline] [is on] the path to abundant life; but [the one] who forsakes reproof goes astray.

The one who listens to and follows instruction and discipline, will find the path to an abundant life; but the one who rejects any such reproof will go astray into sin.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

A path to lives [the one] keeping instruction; and [the one] forsaking reproof goes astray.

⁵⁰⁶ From <http://thirdmill.org/studybible/note.asp/id/45498> accessed February 13, 2016.

⁵⁰⁷ From <http://thirdmill.org/studybible/note.asp/id/45498> accessed February 14, 2016.

⁵⁰⁸ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

⁵⁰⁹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:17.

Revised Douay-Rheims	The way of life, to him that <u>observes</u> correction: but he that forsakes reproofs goes astray.
Plain English Aramaic Bible Peshitta (Syriac)	The way of life preserves instruction and he that hates rebuke is a <u>moron</u> .
Septuagint (Greek)	The true way of life <u>brings</u> discipline; but he who hates reproof is a <u>fool</u> . Instruction keeps the right ways of life, but instruction unchastened goes astray.
Significant differences:	The first verbs in the Latin and the Aramaic (one of the English translations) do not really match up with the Hebrew.

In the second phrase, the Aramaic has *fool* (or, *moron*) rather than *to go astray*.

Limited Vocabulary Translations:

Bible in Basic English	He who takes note of teaching is a way of life, but he who gives up training is a cause of error.
Easy English	Obey wise instructions! Then you will teach people how to live. But if you refuse correction, you will lead people in the wrong way.
Easy-to-Read Version–2002	A person who learns from his punishment can help other people live too. But a person who refuses to learn only leads people the wrong way.
Easy-to-Read Version–2006	Those who accept correction show others how to live. Those who reject correction lead others the wrong way.
God's Word™	Whoever practices discipline is on the way to life, but whoever ignores a warning strays.
Good News Bible (TEV)	People who listen when they are corrected will live, but those who will not admit that they are wrong are in danger.
The Message	The road to life is a disciplined life; ignore correction and you're lost for good.
NIRV	Anyone who pays attention to correction shows the path to life. But anyone who refuses to be corrected leads others down the wrong path.
New Simplified Bible	He who regards instruction is in the way of life. He who refuses reproof goes (mentally and morally) astray.

Thought-for-thought translations; paraphrases:

Common English Bible	Those who heed instruction are on the way to life, but those who ignore correction lose their way.
Contemporary English V. The Living Bible	Accept correction, and you will find life; reject correction, and you will miss the road. Anyone willing to be corrected is on the pathway to life. Anyone refusing has lost his chance.
New Berkeley Version	He who heeds instruction is on the way of life, but he who neglects reproof goes astray [Thus missing the path of life.].
New Century Version	Whoever accepts correction is on the way to life, but whoever ignores correction will lead others away from life.
New Life Version	He who listens to teaching is on the path of life, but he who will not listen to strong words goes the wrong way.
New Living Translation	People who accept discipline are on the pathway to life, but those who ignore correction will go astray.

Partially literal and partially paraphrased translations:

American English Bible	Following instructions leads you to life; for without instructions, you'll stray.
Beck's American Translation	If you practice discipline you're on the way to life,

International Standard V	and if you ignore criticism you'll go wrong. Whoever heeds correction is on the pathway to life, but someone who ignores exhortation goes astray.
New Advent (Knox) Bible	Who lives by the lessons he has learned finds life; the way is lost when warnings go unheeded.
Translation for Translators	Those who pay attention when others try to correct them/teach them what they are doing that is wrong will live happily/for many years ; but those who reject being rebuked will not find the road to life (OR, cause others to go astray).

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	Correction guards the path of Life, Who rejects correction strays.
God's Truth (Tyndale)	To take heed unto the chastening of nurture, is the way of life: but he that refuses to be reformed, goes wrong.
HCSB	The one who follows instruction is on the path to life, but the one who rejects correction goes astray.
Jubilee Bible 2000	He <i>is in</i> the way of life that gives heed to chastening, but he that refuses reproof errs.
Lexham English Bible	[On] the path to life is he who guards instruction, but he who rejects rebuke goes astray.
NIV – UK	Whoever heeds discipline shows the way to life, but whoever ignores correction leads others astray.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Respect for discipline is the path of life; he who ignores correction is doomed.
The Heritage Bible	The well-trod way of life hedges about corrective discipline, and he who forsakes rebuke strays.
New American Bible (2002)	A path to life is his who heeds admonition, but he who disregards reproof goes astray.
New American Bible (2011)	Whoever follows instruction is in the path to life, but whoever disregards reproof goes astray. Prv 15:10.
New Jerusalem Bible	Whoever abides by discipline, walks towards life, whoever ignores correction goes astray.
Revised English Bible	Heed admonition and you are on the road to life; neglect reproof and you miss the way.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He who observes discipline is on the way to life; but he who ignores correction is making a mistake.
exeGesés companion Bible	He is in the way of life who guards discipline; and he who forsakes reproof strays.
JPS (Tanakh—1985)	He who follows discipline shows the way to life, But he who ignores reproof leads astray.
Judaica Press Complete T. Orthodox Jewish Bible	The way to life is if one keeps discipline, but he who forsakes reproof misleads. He is in the orach (path) of Chayyim that is shomer over musar, but he that abandoneth tokhachah (reproof) goes astray.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	He who learns from instruction and correction is on the [right] path of life [and for others his example is a path toward wisdom and blessing],
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But he who ignores and refuses correction goes off course [and for others his example is a path toward sin and ruin].

The Expanded Bible: Whoever accepts correction [guards instruction/discipline] is on the way to life, but whoever ignores [abandons] correction will lead others away from life [-wanders aimlessly].

Kretzmann's Commentary: He is in the way of life, on the highway to the true enjoyment of life, that keepeth instruction, heeding and accepting correction; but he that refuseth reproof, turning from it, impatient of being led aright, erreth, goes astray and may lead others astray.

NET Bible®: The one who heeds instruction is on the way to [The term is a genitive of location indicating the goal (IBHS 147-48 §9.5.2f)] life, but the one who rejects rebuke goes astray.

The Voice: Those who accept instruction are *travelers* on the road to a *meaningful* life, but those who refuse correction wander off *and pave a path to ruin*.

Literal, almost word-for-word, renderings:

Concordant Literal Version: He who keeps admonition is in the path to life, Yet he who forsakes reproof is led astray."

English Standard Version: Whoever heeds instruction is on the path to life, but he who rejects reproof leads others astray.

NASB: He is on the path of life who heeds instruction, But he who ignores reproof goes astray.

New European Version: He is in the way of life who heeds correction, but he who forsakes reproof leads others astray.

Webster's Bible Translation: He [is in] the way of life that keepeth instruction: but he that refuseth reproof erreth.

World English Bible: He is in the way of life who heeds correction, But he who forsakes reproof leads others astray.

Young's Updated LT: A traveller to life is he who is keeping instruction, And whoever is forsaking rebuke is erring.

The gist of this passage: The person who heeds instruction (or correction) is on the path to life; and those who refuse to be corrected go astray (or they lead others astray).

Proverbs 10:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾōrach (אֹרַח) [pronounced OH-rahkh]	a [well-trodden] road; way, path; metonyms: traveler; traveling company, caravan; metaphorically: a course [way] of living [or action]; mode, manner, way; a path of life	masculine singular noun	Strong's #734 BDB #73
lâmed (ל) [pronounced lʾ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
chayyîym (חַיִּים) [pronounced khay-YEEM]	life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously	masculine plural substantive; masculine plural adjective	Strong's #2416 BDB #313

Proverbs 10:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâmar (שָׁמַר) [pronounced shaw-MAR]	keeping, guarding, protecting, watching, preserving	Qal active participle	Strong's #8104 BDB #1036
mûwçâr (מוּצָר) [pronounced moo- SAWR]	discipline [of the moral nature], chastening, correction; admonition; instruction, doctrine	masculine singular noun	Strong's #4148 BDB #416

Perhaps we should understand this word to mean the moral and religious instruction of the parents.

What this word could logically mean, in context, is the training and teaching of the parents—both moral (the laws of divine establishment) and doctrinal (as related to the plan of God). This allows for lessons taught by chastening or by correction.

The NET Bible: *Heb “discipline.” The noun מוּצָר (musar) has a basic two-fold range of meanings: (1) “discipline” (so NIV; NAB “admonition”; NCV, NLT “correction”) and (2) “instruction” (BDB 416 s.v.; so KJV, NASB, NRSV). The wise person listens to instruction (first colon); however, the fool will not even take discipline to heart (second colon).*⁵¹⁰

Translation: [The one] who keeps instruction [is on] the path to abundant life;... We all have a sin nature; we all fail; we all make terrible mistakes. However, there is the instruction of Scripture and the correction of God the Father—when we heed this, when we allow ourselves to be guided and corrected—then our lives will be abundant.

Peter Pett: *Note the direct connection with Prov. 10:16 in terms of ‘life’, In Prov. 10:16 the labour of the righteous tends to ‘life’, for what he does will lead to peace and prosperity (compare Prov. 3:16–18), and such a person, who is in ‘the way of life’ will respond to correction by both YHWH and those whom He has put in responsibility over them (Prov. 1:25; Prov. 3:11–12)...Indeed YHWH’s commandments, instruction (Torah) and reproof are there described as ‘the way of life’ (Prov. 6:23), so that those who do not walk in it are in the way of death (Prov. 2:18–19; Prov. 5:5–6; in both cases contrasted with the path(s) of life; Prov. 7:27; Prov. 9:18).*⁵¹¹

V. 17a: [The one] who keeps instruction [or, discipline] [is on] the path to abundant life;... This is the person who keeps or guards instruction; and also the one who heeds discipline.

Various Commentators on Heeding Instruction (or discipline) (Proverbs 10:17a)

Clarke: *The truly religious man accumulates knowledge that he may the better know how to live to God, and do most good among men.*⁵¹²

Gill: *Christ is the only true way to eternal life; Who, by His obedience, sufferings, and death, has opened the new and living way; and through his blood, righteousness, and sacrifice, way is made for all that believe in Him to enter into eternal life: and such are in the way to it who are in Christ...are made new creatures, are given life by the Spirit and grace of Christ, and have that principle in them which is a well of living water, springing up unto everlasting life; who have a sight of Christ, and come unto Him by faith;...with which eternal life is connected.*⁵¹³

⁵¹⁰ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 27, 2015.

⁵¹¹ Dr. Peter Pett, *Commentary Series on the Bible*; from e-sword, Prov. 10:17.

⁵¹² Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 10:17.

⁵¹³ Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, Prov. 10:17 (edited).

Various Commentators on *Heeding Instruction (or discipline)* (Proverbs 10:17a)

Gill: *[On the one hand, there is the person who heeds] the instruction in righteousness which the Scriptures give, especially the Gospel part of them; which is an instruction into the mind and will of God about man's salvation; into the grace of God, as displayed therein; into the person and offices of Christ, and salvation by Him; into the doctrines of peace, pardon, righteousness, and life, through Him. Now he to whom this instruction comes with power, and is the savour of life unto life.*⁵¹⁴

Peter Pett: *He will recognise in the correction the chastening of YHWH (Prov. 3:11). For the one who has God's wisdom will welcome and respond to such correction, precisely because he does walk in the way of life and does not want to stray from it. He will know God in all his ways, receiving direction from Him (Prov. 3:6). In contrast are those who reject reproof and forsake it (compare Prov. 1:25; Prov. 1:30). They despise the chastening of YHWH (Prov. 3:11), will err and will wander in other paths.*⁵¹⁵

James Rickard: *The premise is given first "He is on the path of life who heeds (SHAMAR – observes) instruction (MUSAR – discipline- Bible Doctrine)." Once again we are exhorted to the importance of self-discipline in the intake and application of Bible Doctrine (God's Word). When we have the Balance of Residency in our soul, (Max. Bible Doctrine in the Soul, Ready for Application, plus the Filling of God the Holy Spirit), we will walk inside the Plan of God for our lives, "the path of life", (ORACH CHAYYIM).*⁵¹⁶

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Such a person is authority orientated and teachable.

Proverbs 10:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
ʿāzab (עָזַב) [pronounced <i>gaw-ZA^{BV}</i>]	<i>loosening ones bands; letting go [one from being in bonds]; leaving [forsaking, deserting]; leaving off, ceasing from [anything]</i>	Qal active participle	Strong's #5800 BDB #736
tōkachath (תִּכְחַת) [pronounced <i>toh-KAH-khath</i>]	<i>the act of arguing or disagreeing; arguing down, contradicting, speaking in opposition; a reproof, a rebuke with a correction; a punishment for correction; chastening</i>	feminine singular noun	Strong's #8433 BDB #407

In Psalm 149:7 and Hosea 4:9, this is spelled tōkachath (תִּכְחַת) [pronounced *toh-kay-kaw*]; and in these two passages, it takes on the more limited meanings of *punishment, correction, chastising*. This seems to be the spelling found most often?

⁵¹⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:17 (edited).

⁵¹⁵ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:17.

⁵¹⁶ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

Proverbs 10:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tâ'âh (תָּאַח) [pronounced <i>taw-GAWH</i>]	<i>erring; going astray [by sin], [physically, mentally] wandering [about]; to staggering [from intoxication]; perishing</i>	Qal active participle	Strong's #8582 BDB #1073

Translation: ...but [the one] who forsakes reproof goes astray. There are those who are reprovved and corrected, in a variety of ways (from their parents, from school, from work, from the authorities, or from God), and yet they reject these corrections. They go their own way no matter what. These err; they go astray into sin; they stagger through life and are perishing.

Proverbs 10:17b ...but [the one] who forsakes reproof goes astray.

Various Commentators on Rejecting Reproof (Proverbs 10:17b)

Gill: *[On the other hand, there is the person who] that rejects the counsel and advice, the admonitions and reproofs, given in the word of God, by the ministers of it; or by parents and masters, friends or relations, that wish him well; he wanders far off from the way that leads to life, and goes into the paths of sin, and consequently is in the way of death.*⁵¹⁷

Poole: *[Such a person] wittingly and willingly exposes himself to temptation and wickedness, because he rejects that admonition which is a proper preservative from it.*⁵¹⁸

James Rickard: *“But he who ignores (AZAZ – leave or abandons) reproof (TOKEHATH – rebuke, a correction, a reproof – Bible Doctrine) goes astray (TA'ATH – wander, go astray).” As Prov 7:25 told us, “Do not let your heart turn aside to her ways (Satan’s Cosmic System), do not stray into her paths (sin, carnality, reversionism).” Those who are hard headed and determined to go their own way, refusing to listen or respond to correction that comes from God’s Word, will soon find themselves wandering lost inside of sin and Satan’s Cosmic System, whereas those who respond in obedience to God’s Word will find themselves back on the path of righteousness that they had left. To abandon correction (Bible Doctrine) is a guarantee of eventual abandonment by correction (Bible Doctrine), which means Divine discipline that could lead to death, cf. Prov 1:22-32; 10:21.*⁵¹⁹

True humility can accept reproof and correction. They can hear the teaching of the Word of God, and change their thinking. They can be chewed out by someone with authority over them and survive, and improve.

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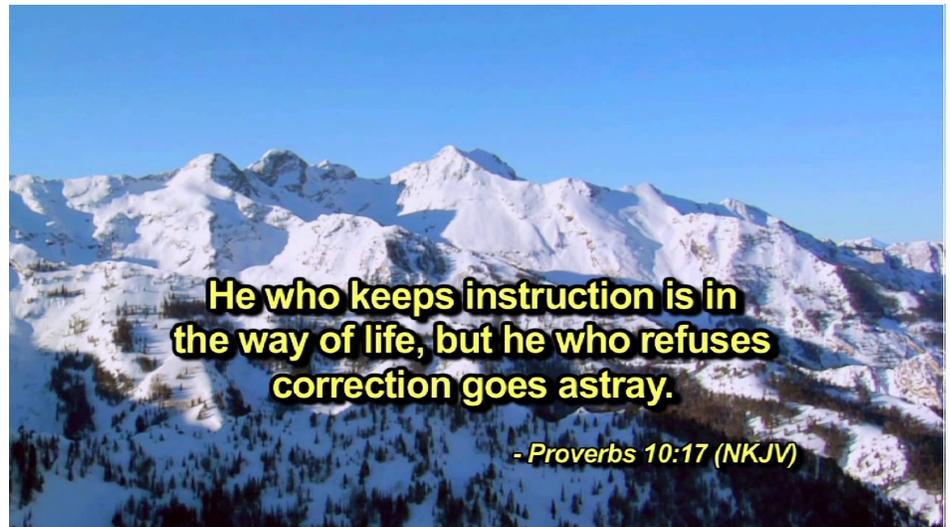
⁵¹⁷ Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, Prov. 10:17 (edited).

⁵¹⁸ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Prov. 10:17 (slightly edited).

⁵¹⁹ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

Proverbs 10:17 (NKJV) Graphic; from yting.com; accessed February 9, 2016.

v. 17 reads: *The one who listens to and follows instruction and discipline, will find the path to an abundant life; but the one who rejects any such reproof will go astray into sin.* This is all about authority orientation. We all face correction in life because we all have sin natures. Whether we are corrected by our parents, by authorities at our school, by higher ranking officers in the military, by our boss, or whomever, we either respond to these authorities or we reject them. This determines the trajectory of our lives.



This doctrine has been edited somewhat. The ESV is used below. The original doctrine used the KJV, and I think that translation is really for the past, despite its being a great work of literature. The problem with the KJV is, one has to adjust one's mind to thinking in the King James' English; and it is difficult enough to reach students today in normal English.

The Doctrine of Authority, from Grace Notes

Introduction

Authority is defined as the power to influence or command thought, opinion, or behavior. Persons in command.

The most important earthly influence in a person's life is that which comes from his relationship with his parents. The newborn child enters life completely dependent upon, and completely subservient to, an all powerful authority, his mother and father. As a child grows, he adjusts continuously in his responses to that parental authority, for better or for worse depending on the training he receives. He also gradually becomes aware of other influences of authority in society; those of his schools, of the various levels of government and law enforcement, of the people for whom he works, of his church, and of the authority of God Himself.

As an adult, a person often has two roles simultaneously. He is not only subject to authority of various kinds all of his lifetime, but he may also himself be in a position of power and influence over others, perhaps as parent, military officer, executive, or judge. A person's ability to respond properly to authority, and his ability to exercise authority, depend on his orientation to divine principles of authority categorized in the Bible. As least three things are necessary to the proper response to authority. They are:

- Careful training by parents in correct standards of submission to authority
- A consistent daily walk with the Lord
- An ever growing categorical knowledge of Biblical principles of authority accompanied by personal acceptance of the teaching leading to personal application in the life.

When any of these factors is missing, a person will accept non Biblical, humanistic principles of leadership, or the response to leadership, with the usually bad results that derive from a poor understanding of scriptural standards.

This paper explores the subject of authority in several ways. First we examine the source of all spiritual and

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temporal authority, God the creator. The Bible is the textbook for the study. God has delegated authority to His Son, Jesus Christ, who, in turn, has passed certain leadership responsibilities to human beings, the apostles. The apostles retained this mantle of authority as they were given the divine enabling to write the word of God for believers to read and understand.

The next consideration in this discussion is the Biblical teaching on a variety of types of authority, including parental, governmental, and ecclesiastical authority. Finally, the paper will describe some ways in which children and young people can be trained in Biblical principles of authority and in the proper responses to and uses of leadership. There will be a few paragraphs in the final section about chain of command which is intended to show believers the mechanics of a proper relationship to both divine and human authority.

The Source of Authority in Christianity

In all Christian activity some form of authority is exercised, either the authority of one individual over others, or the authority of an organization over individuals. The administration of leadership takes on so many varied forms that believers often become confused as to what constitutes legitimate Biblical authority. Some Christians in positions of leadership exercise Biblical principles of authority, others use human standards mixed with divine principles. Any Christian leader who is not well versed in the Biblical doctrines relating to authority is likely to use a combination of proper and improper authority.

All correct authority in Christian activity must derive from the Christian system itself: that is, a Christian leader must find his credentials of leadership in the word of God. Authority is of two kinds, primary and delegated authority.

Primary authority grows out of the relationship of those who have the right to command and those whose duty it is to obey. The basis of all primary authority in Christianity is the person of God. We are His; He made us. We are the creatures of His hand and the product of His intelligence. He is our maker, preserver and benefactor. He, therefore, has the absolute right to command; and it is our absolute duty to obey Him. God has seen fit only occasionally to govern man by His personal and primary authority. He usually delegates authority to others. He rules by His representatives.

Delegated authority is a right to command and enforce obedience which can be given to another by the party holding primary authority.

God's Primary Authority Was Delegated to the Lord Jesus Christ

The first delegation of authority in Christianity was from God the Father to God the Son. Hebrews 1:1-2a (**Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son,...**) Jesus said, **"For I have not spoken on my own authority, but the Father who sent me has himself given me a commandment--what to say and what to speak."** (Luke 10:23) **"All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him."** (Matt. 11:27) Jesus closes His ministry on earth, and leads off His great commission to the apostles with the statement, **"All authority in heaven and on earth has been given to me."** (Matthew 28:18)

The Son stands nearest the Father in delegated authority. **He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power.** (Hebrews 1:3a) **For in him all the fullness of God was pleased to dwell,...** (Colossians 1:19) When the Father acknowledged Christ after His baptism, He said, **"This is my beloved Son, with whom I am well pleased."** (Matthew 3:17) Christ was not only the delegate of God on earth, He is also **the image of the invisible God** (Colossians 1:15) and He said to His doubting disciples, **"Whoever has seen me has seen the Father."** (John 14:9)

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There are several important inferences to be drawn from the concept of the authority of Jesus Christ. First, Jesus Christ is a manifestation of the power of God. Whether His power is seen in the material world or in the spiritual, our attention is arrested and our interest is challenged. God's power is part of life itself. It is the agency through which God's mind controls matter. It is the hand by which God's purpose takes form in the world.

There is a difference between power and force. Force startles and frightens us. Power, when directed by intelligent love, is always pleasing to us. There is force in a lightning bolt. It shatters the sky, can kill living beings, cleaves a tree in half, or burns a building to the ground. There is power when an intelligent mind uses electricity to drive a train or light a city. Jesus Christ, who is God himself, is a manifestation of the power of God, not of the force of God.

Authority Passes to the Apostles The Transfer of Authority to the Apostles

As long as Jesus was on earth, He talked with men face to face. Men were directly under His command, and could claim His promises directly. But He has passed away from earth and does not rule anymore by His own direct authority. Just as the Father delegated His authority to the Son, so Jesus delegated His authority to the apostles.

In John 17 are the following statements:

- God gave the Son power over all flesh.
- This power was given that He might bestow eternal life on all men.
- Eternal life is bestowed through the knowledge of the only true God and Jesus Christ whom He has sent.
- God gave the Son certain men out of the world, that He might teach them all that God had given him.
- All men should believe on Christ through the word of the disciples.

In the transfer of authority from God the Father to the Son there was no danger of error or mistake. The Son, being divine, could receive without misunderstanding all that the Father communicated. But the apostles were human with all the weaknesses and imperfections of their humanity. There was danger, therefore, that they might not correctly understand or apprehend the communication which Christ made to them.

It became necessary, therefore, for some power or influence to be exerted on their minds to preserve them from error either in taking in or in giving out the lessons which they received. Therefore, Christ promised them the Holy Spirit, who was to guide them into all truth in the conveying of the gospel to the world.

1Cor. 2:9-13 **But, as it is written, "What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him" --these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God. Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God. And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual.**

The Apostles' Use of Delegated Authority

The Spirit guided apostles are the representatives of God on earth for the purpose of making known His will to the sons of men. Their teaching is Christ's teaching. Their authority is the authority of the Lord. **"As the Father has sent me, even so I am sending you."** (John 20:21b) So, when the apostles completed the revelation of the will of God in Jesus Christ, that revelation became the perfect law of liberty to which nothing could rightfully be added or taken away.

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Anyone who teaches men to disobey the plain commandments of the apostles cannot be guided by the same Holy Spirit that inspired them to proclaim these commandments. The same Holy Spirit which led an apostle to proclaim truth will not lead anyone else to ignore or to disobey that truth.

Any attempt to add to, or subtract from, the words of the apostles, or to substitute other teaching in the place of their teaching, is not of God. Satan had no opportunity to corrupt the truth as it proceeded from the Father to the Son, or from the Son to the apostles. But his opportunity arrived when the apostles began proclaiming the gospel to mankind as they preached. **“The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts, so that they may not believe and be saved.”** (Luke 8:12)

The Apostles’ Exercise of Judgment

The apostles are administering the authority of God even today, through the written word of God which they wrote under divine inspiration. They began administering that authority on the Day of Pentecost. Their first judgment was, **“For these people are not drunk, as you suppose, since it is only the third hour of the day. But this is what was uttered through the prophet Joel:...”** (Acts 2:15-16) The world’s judgment, that **“They are filled with new wine.”**, was wrong; the apostles’ judgment was correct.

The apostles’ second judgment was, **“...this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. God raised him up, loosing the pangs of death, because it was not possible for him to be held by it.”** (Acts 2:23-24) Their third judgment was concerning convicted sinners, **“Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins...”** (Acts 2:38)

Thus, in all their sermons and writings they delivered judgments for spiritual Israel which stand as authoritative today as when first delivered. There is nothing that is essential to the well being of Christian believers that has not been a subject for the apostles’ judgment. They are ambassadors of Christ. God acted through them and they represent Christ. **We implore you on behalf of Christ, be reconciled to God.** (2Cor. 5:20)

Practical Considerations Related to Apostolic Authority

In Dr. G. A. Jacob’s book, *Ecclesiastical Polity of the New Testament*, there are quotations worth repeating. This book is worth thoughtful reading, and it shows the trend among some modern Christian thinkers to get back to the principles of the apostles. From the book:

“The church of the apostolic period is the only church in which there is found an authority justly claiming the acknowledgment of Christian bodies in other times. Such authority is found in this church, not because it possessed a truer catholicity, or a purer constitution, or a more primitive antiquity than belong to succeeding ages, for neither antiquity, purity of form, or catholicity confers any right to govern or command; but because it was under the immediate rule and guidance of the apostles. It is their infallible judgment alone, as exhibited in this church, which has a legitimate claim to our submission. Of the church of no other period can the same be said, because the apostles had no successors to their office. They stand alone as the divinely inspired teachers, legislators, and rulers in Christ’s church and kingdom. They stand alone as men appointed and commissioned by Christ Himself, and not by man.”

“I appeal, therefore, from the Nicene Fathers to the apostles of Christ; from patristic literature to the New Testament; from ecclesiastical authority and practice of post apostolic centuries to the primitive church of the apostolic age. To go back to that time, and to endeavor, as far as possible, to reproduce the church of the New Testament, is most needful for us now, if we would preserve a faithful and distinct knowledge of Christian truth among our people. By realizing, as far as we may, the ideal of that church in our own community, we shall best maintain its liberty and purity, and we

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shall best meet the peculiar dangers of the present time and prepare for the future.”

From the Apostles to Us - Lines of Authority

In the previous section, the transmission of divine authority to human beings is marked out in three phases: (1) God delegated all authority on earth to the Son, Jesus Christ; (2) the Son delegated teaching authority to the apostles; and (3) the apostles wrote authoritatively concerning the uses of and submission to authority on the part of believers of the church age.

Thus, every standard for the administration of authority over human beings by other people is derived from the teachings of the apostles as recorded in the Bible. The apostles wrote with the delegated power of God and were divinely inspired and controlled by the Holy Spirit of God, we are obliged to give absolute obedience to instructions from the Bible.

Three types of delegated authority are described in this section: (1) authority in human society; (2) ecclesiastical (local church) authority; and (3) parental authority. By careful study of the scripture passages related to these topics, a believer should be able to gain a great deal of discernment into the problems of proper response to authority.

Authority in Human Society

The teachings of the Bible indicate that established civil authority is to be obeyed explicitly except where such obedience would cause the believer to deviate from direct Bible teaching. That is to say, God does not delegate any authority that would allow someone to overrule His expressed commands or to compromise a divine principle. The statement of Christ, “Render unto Caesar the things that are Caesar’s, and unto God the things that are God’s” (Matthew 22:21) bears out this principle.

Bible References to Specific Types of Authority

- The authority of the rulers of federal, state, and local government: Rom. 12 1Tim. 2.
- The authority of a judge on the bench: 1Cor. 6:1-8.
- The authority of a business owner or executive: Col. 3 Eph. 5 1Tim. 6.
- The authority of an athletic coach: 1Cor. 9:24-27.
- The authority of the military chain of command: Matt. 8:8-10.

See the following passages also for references to the concept of authority in many areas of human society: Matt. 22:19-21; 17:25 27 1Pet. 2:13-18 1Cor. 7:21-24 Eph. 6:5-9 1Tim. 6:1, 2 Deut. 17:12, 13 Rom. 13:1-7.

Christian Life Principles Related to Authority

Submission to authority means doing the unpleasant thing as well as the pleasant. Therefore, there is a need for self discipline. Gal. 5:23 and 2 Thess. 3:8-15 point out that self control is a result of Christian growth. The entire book of Proverbs deals extensively with this issue. The believer can expect that as he grows in Christ his desire to be submissive to the Lord will grow, as will his ability to be a faithful servant.

A correct understanding of the concept of authority will cause a believer to gain respect for the privacy of others. He will learn that certain aspects of other people’s lives do not fall under his jurisdiction. So he will be much less inclined to invade privacy, judge, malign, gossip, etc .

The correct use of Biblical principles of authority also develops in the believer a respect for other people’s personal property. There are many passages in the Bible about stealing, covetousness, and the protection of property. Spiritual growth involves an acceptance of these principles as the believer better understands authority.

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Respect for the rights of others to function in their own place under God's plan is a basic principle of authority. Other people have the right to make decisions without interference. Mature believers do not judge others, to not bully others into conforming, do not attempt to exercise authority which has not been delegated to them. **It is before his own master that he stands or falls.** (Romans 14:4)

Ecclesiastical Authority

Scripture references to local church authority are found in Titus 1:5-16 2:15–3:2 1Tim. 3:1-7 Matt. 16:16-19 18:18, 19.

Spiritual leaders are not elected, hired or appointed. They emerge. As the child of God experiences the development of his spiritual gifts, these gifts are recognized by others in the body of Christ. He will be given a place in which to exercise his gifts.

In Acts 6:1-7, for example, it can be seen that the first deacons were recognized as spiritually minded and filled with the Holy Spirit. These attributes of personal character, the results of years of growth as believers, were evident in these men's lives. They emerged as leaders. The vote taken was merely an agreement that the majority of the local body recognized the mature lives of these men. There may have been others who coveted places of leadership. But such others were not recognized. The chosen deacons were selected to serve, not to be served. Nevertheless, in serving they did great works.

In becoming part of a local church, a Christian tacitly approves of the leadership structure of that church. By remaining with that congregation, he signifies that he accepts the pastoral teaching authority and the leadership of others in authority. The Bible commands submission to local church authority.

1Peter 5:5 **Likewise, you who are younger, be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for "God opposes the proud but gives grace to the humble."**

To submit means to recognize the chain of command and to refrain from undermining that authority. This is a command to all believers; and nearly all trouble in local churches comes from the violation of this principle. The troublemakers in a church are those who undermine authority by criticism, by conspiracies or by other methods. It is the duty of the pastor teacher to guard against this and to nip it in the bud. The early Christians willingly placed themselves under the leadership of the pastor and deacons because they were known to be ordained of God and that one could profit from their guidance and leadership.

Parental Authority - Chain of Command

Case Study No. 1

A twenty-one year old girl returned home with an engagement ring and her boy friend in tow. After meeting and conversing with the young man, the parents told their daughter in private that they did not approve of her marrying this person at this time and that she should wait for a year or two. They stated their belief the marriage will not work and this fellow is not for you. The daughter argued that she felt that the Lord had brought them two of them together and that since they were both Christians it would be all right to marry right away.

What would be the correct answer in counseling with this young woman? Should she:
Go ahead with her marriage plans if she thinks it is the Lord's will for her, or
Follow her parents' wishes and wait until they give approval?

Case Study No. 2

An eighteen year old Christian young man announced to his unsaved father that the Lord had called him into

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the ministry and that he was thinking of going to Bible school to prepare for the pastorate. The father was strictly against such a move, and he advised his son to enter university instead, to prepare for a vocation. He told his son that he should have a profession to fall back on in case he should fail in the ministry. He wanted his son to get his college degree first; then, if he still wanted to be a pastor, he could pursue that career.

What advice should be given to the son in this case? Should he:
Follow his father's wishes and enter the university, or
Follow his own desires and go to Bible school?

Case Study No. 3

A teenage girl wanted to attend a certain Bible teaching church, but her mother refused to allow this. So the girl began to attend secretly as often as she could. Her mother found out and was very angry. She told her daughter that she should be at home attending to her chores around the house instead of spending so much time with those kids.

Should the teenage girl:
Continue to attend Bible sessions secretly in order to get good teaching, or
obey her mother's wishes?

The answer in all three cases above is: respect the parent's wishes! The following section describes the reasons for this answer.

The Biblical Basis for a Child's Absolute Submission

The following commands from scripture indicate the extent to which God has committed Himself to working with children through their parents. Notice the spiritual condition and personality of the parent are not listed as conditions to obedience of these commands.

Eph. 6:1-3 **Children, obey your parents in the Lord, for this is right. "Honor your father and mother" (this is the first commandment with a promise), "that it may go well with you and that you may live long in the land."**

Col. 3:20 **Children, obey your parents in everything, for this pleases the Lord.**

Prov. 6:20-23 **My son, keep your father's commandment, and forsake not your mother's teaching. Bind them on your heart always; tie them around your neck. When you walk, they will lead you; when you lie down, they will watch over you; and when you awake, they will talk with you. For the commandment is a lamp and the teaching a light, and the reproofs of discipline are the way of life,...**

The Focus of Response is the Lord, not the Parent

Part of God's purpose for placing parents in authority is to teach obedience to Himself. God is able to accomplish His purposes in our lives through those He places in authority over us, regardless of whether they are good leaders.

The Lord has beautiful and significant plans for those who love and respect Him (Mal. 3:16, 17). We will be His jewels; we will be treated as the sons of God. When a young person reacts against the tools of authority that God has placed in his life, he is reacting against God Himself. Severe warnings are given in the Bible about this.

Prov. 30:17 **The eye that mocks a father and scorns to obey a mother will be picked out by the ravens of the valley and eaten by the vultures.**

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Heb. 12:5-6 **And have you forgotten the exhortation that addresses you as sons? "My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by him. For the Lord disciplines the one he loves, and chastises every son whom he receives."**

Essential Insights in Identifying God as the Source of Authority

In order to properly identify the hand of God in the authority which is exercised over us, several insights are necessary.

We must learn to differentiate between position and personality. One of the first objections to obeying authority is, "I can not respect the one I am supposed to obey." But it is possible to respect a person's position of authority while at the same time being aware of character deficiencies which need correction.

A teenager might say, "Why should I listen to my parents? They tell me not to do certain things, but they go out and do the same things themselves!" But this young person fails to distinguish between his parents' position and their character. The young man would be quick to see the error of his line of reasoning if his friend stated, "They other day I got stopped for speeding, but the policeman has such a bad personality that I tore up the ticket."

Some say, "My parents do not even try to understand me, so why should I listen to them?" Here again, there is a failure to distinguish between position and personality. It is more important that the young person understand what God is trying to accomplish than that his parents understand him. God knows that those He places in authority will have character deficiencies? But He is able to work in spite of these deficiencies.

Psalms 76:10 **Surely the wrath of man shall praise you;...**

Prov. 16:7 **When a man's ways please the LORD, he makes even his enemies to be at peace with him.**

See also 1Peter 2:18-20.

God can develop mature attitudes through His use of authority. He can use those who are the hardest to get along with to motivate us to develop mature attitudes. In each of the three case studies which are described above, the parent in authority detected an immature attitude on the part of the young person.

In Case Study No. 1, the marriage was disapproved because the parents detected underlying attitudes in both their daughter and her fiancé which would have made them incompatible in marriage. Each has a negative attitude of self will. Each expected to be the center of the stage. Neither had learned submission to authority. They had no concept of deference to one another or regard for the wishes of the other. Proper attitudes could be learned by the young people, if they would follow the advice to wait.

In Case Study No. 2, the father detected in his son attitudes of ungratefulness, stubbornness and insensitivity to the feelings of others. Even though he was not a believer, the father realized that these attitudes would cause his son to fail in the ministry. The fact that his father had some apprehension of his son's failure in the ministry should have been a significant warning to the son that he might be wrong.

In Case Study No. 3, the teenaged girl, by responding properly to her mother would allow her mother to see that her old attitudes had changed as a result of attending the church, and she would be advancing the most powerful argument for her mother to allow her to continue attending the church.

God's concern is that our attitudes become consistent with those of His Son, Jesus Christ. Jesus was subject to the authority of His parents as He was growing up. Because of this response, He grew in wisdom, stature, and in favor with God and man. He **"humbled himself by becoming obedient..."** (Phil. 2:8b)

The Doctrine of Authority, from Grace Notes

Discerning Basic Intentions

The basic intentions of those in authority must be discerned. **But Daniel resolved that he would not defile himself with the king's food...** (Daniel 1:8a) Yet the authorities were not trying to make him violate his convictions; they were genuinely concerned about his appearance before the king. Daniel was in the right frame of mind to help the officer in charge work out a compromise.

In Case Study No. 1, the basic intentions of the parents who disapproved their daughter's marriage were not to restrict her happiness but rather to help her achieve a lasting happiness. They intended to pass on to her the insights and lessons which they had learned, sometimes the hard way. They intended for her to avoid a lot of future complications which they knew would occur if she made the wrong choice in marriage. They intended to derive pleasure and joy from their daughter's happy marriage.

In Case Study No. 2, the basic intention of the father for the son was not to talk him out of the ministry but to provide him with the tools for being successful in life. He intended to use the boy's college education to build mature attitudes in his son. He wanted to be proud of his son's achievements. He intended to rest in the fact that his son was building security in his vocation. He intended that his son be grateful and appreciative for what he had done for him. He intended to keep a channel of communication open so that his son would be responsive in the future.

In Case Study No. 3, the basic intentions of the teenage girl's mother were not to stop the girl from going to church, but to develop obedience toward her parents. This obedience involved assuming responsibilities around the house rather than running off all the time. The mother observed that some of her daughter's friends were not obeying their parents and often condemned their parents for not being spiritual. She did not want her daughter to develop these attitudes and practices.

Developing Creative Alternatives

Creative alternatives can be developed. Mature attitudes, along with insight into basic intentions, prepare the way for the development of creative alternatives or compromises. Daniel worked out an alternative which would not violate his moral convictions. As you read the study in the book of Daniel, notice the respect, the creativity and the careful choice of wording in Daniel's request. He asked to be given a chance to show he was right; but he expressed his willingness to obey the officer in any case.

Alternatives for the girl who wanted to get married

- Discuss with her parents the qualities she should look for in a husband.
- Give her parents ample opportunity to become acquainted with the boyfriend before there was any discussion of marriage.
- Ask her parents to point out areas where both she and her boyfriend could improve.
- Request that her parents set up guidelines to help her discern whether she has met the right life partner.
- Be willing to show deference to her parents on the timing of the marriage.
- Alternatives for the young man who wanted to go into the ministry
- Accept the challenge of motivating new spiritual interest in his father. This is the best preparation he could have for the ministry since this is one of the most important functions of the ministry.
- Work out with his father and his minister areas of training at the university which would be useful in both the ministry and in another vocation.
- Develop a personal program of Bible study while at the university; and use the university experience as an opportunity for a ministry with students.

Alternatives for the teenage girl

The Doctrine of Authority, from Grace Notes

- Ask forgiveness for her past attitudes and actions which were wrong.
- Commit her mother to the Lord prior to her request to attend the youth group, understanding that the Lord would be speaking through her mother.
- Determine ahead of time that she would silently thank the Lord for whatever answer her mother gave, and continue to develop right attitudes in the home.

The Results of Obedience to Parents

It is always right to obey God, even when that obedience interrupts or disturbs our plans. Obedience to parents is one of the most essential habits for young people to learn; and parents should insist on obedience from the time their children are babies. A great deal of rebellion can be prevented by parents using Biblical principles in training their children. See Ex. 21:15-17 Lev. 20:9 Deut. 21:18-21 Matt. 15:3-6.

Divine discipline and other unpleasant results of rebellion are totally avoidable. The great inner peace, the happiness, the wonderful blessings of living the plan of God for the life are unmistakably the greatest experiences a person can have.

I may need to more carefully examine the case studies which are included.

The complete, unedited doctrine, is found at [Grace Notes](#); accessed January 11, 2016.

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A half-dozen or so interesting and/or accurate translations followed by the comments of several excellent commentators.

Translations of and Commentaries on Proverbs 10:17

Translations:

Easy-to-Read Version–2002	A person who learns from his punishment can help other people live too. But a person who refuses to learn only leads people the wrong way.
Easy-to-Read Version–2006	Those who accept correction show others how to live. Those who reject correction lead others the wrong way.
Good News Bible (TEV)	People who listen when they are corrected will live, but those who will not admit that they are wrong are in danger.
NIRV	Anyone who pays attention to correction shows the path to life. But anyone who refuses to be corrected leads others down the wrong path.
Common English Bible	Those who heed instruction are on the way to life, but those who ignore correction lose their way.
New Advent (Knox) Bible	Who lives by the lessons he has learned finds life; the way is lost when warnings go unheeded.
New American Bible (2002)	A path to life is his who heeds admonition, but he who disregards reproof goes astray.
The Expanded Bible	Whoever ·accepts correction [guards instruction/discipline] is on the way to life, but whoever ·ignores [abandons] correction ·will lead others away from life [·wanders aimlessly].

Commentators:

Translations of and Commentaries on Proverbs 10:17

The NET Bible: *The contrast with the one who holds fast to discipline is the one who forsakes or abandons reproof or correction. Whereas the first is an example, this latter individual causes people to wander from the true course of life, that is, causes them to err.*⁵²⁰

Matthew Henry describes the two people spoken of in this passage: 1. *[There are those who] not only receive instruction, but retain it, who do not let it slip through carelessness,...[who] keep it for their own use, that they may govern themselves by it, [and who] keep it for the benefit of others, that they may instruct them...[This is] the way that has true comfort in it and eternal life at the end of it. 2. [Then there are those who]...are in the wrong who...[might] receive instruction, but wilfully and obstinately refuse it when it is offered them. They will not be taught their duty because it discovers their faults to them; that instruction which carries reproof in it they have a particular aversion to, and certainly they err;...and [certainly they] have false notions of good and evil...[such a] traveler...has missed his way, and cannot bear to be told of it and shown the right way, must needs err still, err endlessly; he certainly misses the way of life.*⁵²¹

J. Vernon McGee uses various men of Scripture to illustrate these proverbs: *Prov. 10:17...[applies] to Absalom, David's son. He wouldn't accept reproof. He made a big mistake in attempting to seize the kingdom from his father.*⁵²²

Gary Everett: *The contrast in Prov. 10:17 is seen in that the man who receives instructions will be able to follow the path that leads to a fulfilled life. But the person that rejects corrections will always be erring from this path. Within the context of the book of Proverbs, we keep instruction pursuing the virtues of wisdom first. As we pursue these virtues, we will find ourselves on the path of wisdom.*⁵²³

College Press Bible Study: *All people make mistakes and will be corrected: as children by parents (Heb. 12:9), school teachers, and other adults; later in life by employers, neighbors, mates, God's leaders, and even God through chastening (Heb. 12:5–6). David listened to what Abigail had to say, saw the wisdom of it, and wisely changed his course (1Sam. 25:32–33)...But there will always be those who forsake reproof, and they will not prosper (Prov. 15:10).*⁵²⁴

Ironside: *As man learns to mistrust himself and to rely only on the unerring Word of God, revealed by the Holy Spirit, his feet will walk in the way of life. It is not a question of eternal life or final salvation, but following God's chosen path. God's children cannot afford to refuse reproof...Let me gladly receive correction to keep me from dishonoring the One who has redeemed me to Himself. Saul refused reproof and lost his kingdom (1Samuel 15:23). David, even though he failed at times, was characterized by keeping instruction and walking the path of life.*⁵²⁵

Ken Cayce: *Instruction is something we should be eager to receive. It keeps us on the right path and keeps us from making mistakes. Only a fool refuses correction. You have completely stopped growing when you will not accept correction.*⁵²⁶

Kukis: *This is not rocket science: the person who is open to instruction, correction and discipline will live a good and full life; the person who rejects instruction, correction and discipline will certainly go astray. In the latter case, we depend upon our inner compass, and if we have rejected the authority of the Word of God, then that inner compass will be distorted by our sin nature.*

⁵²⁰ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 27, 2015.

⁵²¹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 10:17 (edited).

⁵²² From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (Prov. 10); accessed February 5, 2016.

⁵²³ Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Prov. 10:17.

⁵²⁴ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Prov. 10:17.

⁵²⁵ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 10:17.

⁵²⁶ From bible-studys.org; accessed February 12, 2016.

Translations of and Commentaries on Proverbs 10:17

Similar Proverbs and Parallel Passages for Prov. 10:17:

Prov. 12:1 Whoever loves instruction loves knowledge, but one who hates correction is stupid.

Prov. 15:5 A fool despises his father's instruction, but whoever heeds reproof is prudent.

Prov. 15:31–32 The ear that listens to life-giving reproof will dwell among the wise. Whoever ignores instruction despises himself, but he who listens to reproof gains intelligence.

Matt. 7:24–27 [Jesus is speaking] "Therefore, everyone who hears these words of Mine and acts on them will be like a sensible man who built his house on the rock. The rain fell, the rivers rose, and the winds blew and pounded that house. Yet it didn't collapse, because its foundation was on the rock. But everyone who hears these words of Mine and doesn't act on them will be like a foolish man who built his house on the sand. The rain fell, the rivers rose, the winds blew and pounded that house, and it collapsed. And its collapse was great!"

Similar Proverbs and Parallel Passages for Prov. 10:17a:

Prov. 3:1–2 My son, don't forget my teaching, but let your heart keep my commands; for they will bring you many days, a full life, and well-being.

Prov. 4:3–6 When I was a son with my father, tender and precious to my mother, he taught me and said: "Your heart must hold on to my words. Keep my commands and live. Get wisdom, get understanding; don't forget or turn away from the words of my mouth. Don't abandon wisdom, and she will watch over you; love her, and she will guard you.

Prov. 4:13 Hold on to instruction; don't let go. Guard it, for it is your life.

Prov. 22:17–19 Listen closely, pay attention to the words of the wise, and apply your mind to my knowledge. For it is pleasing if you keep them within you and if they are constantly on your lips. I have instructed you today—even you—so that your confidence may be in the LORD.

Luke 11:28 He said, "Even more, those who hear the word of God and keep it are blessed!"

Similar Proverbs and Parallel Passages for Prov. 10:17b:

Prov. 1:24–27 Since I called out and you refused, extended my hand and no one paid attention, since you neglected all my counsel and did not accept my correction, I, in turn, will laugh at your calamity. I will mock when terror strikes you, when terror strikes you like a storm and your calamity comes like a whirlwind, when trouble and stress overcome you.

Prov. 1:28–31 Then they will call me, but I won't answer; they will search for me, but won't find me. Because they hated knowledge, didn't choose to fear the LORD, were not interested in my counsel, and rejected all my correction, they will eat the fruit of their way and be glutted with their own schemes.

Prov. 5:11–14 At the end of your life, you will lament when your physical body has been consumed, and you will say, "How I hated discipline, and how my heart despised correction. I didn't obey my teachers or listen closely to my mentors. I was on the verge of complete ruin before the entire community."

Prov. 13:18 Poverty and disgrace come to him who ignores instruction, but whoever heeds reproof is honored.

Prov. 15:10 Discipline is harsh for the one who leaves the path; the one who hates correction will die.

Prov. 29:1 One who becomes stiff-necked, after many reprimands will be broken suddenly—and without a remedy.

Translations of and Commentaries on Proverbs 10:17

Heb. 12:25 See that you do not reject the One who speaks; for if they did not escape when they rejected Him who warned them on earth, even less will we if we turn away from Him who warns us from heaven. (The HCSB was used for all these passages).

The correction can from a number of places: from the pulpit or even from personal study (I have been instructed both ways, personally); and occasionally from another believer (however, we have to be careful here; do not think that it is your spiritual gift to meander about, following other Christians around, telling them how to live their lives).

The passages used were suggested by *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 10:17.

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This verse stands out because those referred to are both negative (this possibly occurred back in v. 10, where the original text was uncertain). So, we don't have the wise man versus the fool here. We have the liar and we have the fool; and they might even be the same person.

Peter Pett: *Prominent in the earlier verses have been 'the fool of lips' (Prov. 10:8; Prov. 10:10), 'the mouth of the wicked' (Prov. 10:11) and 'the mouth of the foolish' (Prov. 10:14), whilst 'hatred which stirs up strife (presumably verbally)' (Prov. 10:12) is closely connected with the mouth of the wicked. This subject is therefore now taken up in more depth, and Prov. 10:18–21 all deal with the theme.*⁵²⁷

Concealing hatred [two] lips of lying and bringing out defamation, he [is] a fool.	Proverbs 10:18	Lying lips conceal hatred and he [who] produces slander [is] a fool.
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A person's lying lips often conceal hatred; and the person spreading slander is a fool.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Concealing hatred [two] lips of lying and bringing out defamation, he [is] a fool.
Revised Douay-Rheims	Lying lips hide hatred: he that utters reproach is foolish.
Plain English Aramaic Bible	The lips of the evil lie in <u>wait in hostility</u> and he that brings forth a curse is <u>lacking a mind</u> .
Peshitta (Syriac)	The lips of the wicked are full of deceits, and he who utters a curse is a fool.
Septuagint (Greek)	Righteous lips cover enmity, but they that utter railings are most foolish.

Significant differences: The two translations from Aramaic appear to disagree; the Plain English Aramaic Bible, they have *wait in hostility* rather than *concealing hatred* (however, the other translation has *full of deceits*, which is reasonably close). The rest of the translations appear to be reasonably close.

Limited Vocabulary Translations:

Bible in Basic English	Hate is covered up by the lips of the upright man, but he who lets out evil about another is foolish.
Easy English	If you hide your hate, then you are lying.

⁵²⁷ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:18.

	If you lie about other people, then you are a fool.
Easy-to-Read Version—2002	A person who hides his hate might be telling a lie. But only a fool tries to find gossip he can spread.
Easy-to-Read Version—2006	People sometimes lie to hide their hatred, but saying bad things about someone is even more foolish.
Good News Bible (TEV) <i>The Message</i>	Anyone who hides hatred is a liar. Anyone who spreads gossip is a fool. Liars secretly hoard hatred; fools openly spread slander.
NIRV	Anyone who hides hatred with lying lips and spreads lies is foolish.
New Simplified Bible	Truly a fool hides hatred with lying lips, and speaks slander.

Thought-for-thought translations; paraphrases:

Contemporary English V. New Berkeley Version	You can hide your hatred by telling lies, but you are a fool to spread lies. He who hides hatred has lying lips, and he who spouts forth slanders is a fool [Deceit can take two forms, either to conceal the truth or to utter falsehood.].
New Century Version	Whoever hides hate is a liar. Whoever tells lies is a fool.
New Life Version	He who hides hate has lying lips, and he who talks to hurt people is a fool.
New Living Translation	Hiding hatred makes you a liar; slandering others makes you a fool.

Partially literal and partially paraphrased translations:

American English Bible	Righteous lips cover hatred, but those who shout insults are fools.
Beck's American Translation	Anyone who reveals hatred with lying lips is a fool, as is the person who spreads slander.
International Standard V	Whoever conceals hatred is a deceitful liar, and whoever spreads slander is a fool.
New Advent (Knox) Bible Translation for Translators	Lying lips that hide malice, foolish lips that spread slander,... Those who will not admit that they hate others are liars, and those who slander others are foolish.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	Who wraps up hate has lying lips, Who spreads slander is a fool !
God's Truth (Tyndale)	Disassembling lips keep hatred secretly, and he that speaks any slander is a fool.
Lexham English Bible	He who conceals hatred [has] lips of deceit, and he who utters slander--he is a fool.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	Hypocritical is he who tolerates hatred; he who slanders. He who covers hate with lying lips, and he who causes a slander to go out, <i>is</i> morally stupid.
New American Bible (2002)	It is the lips of the liar that conceal hostility; but he who spreads accusations is a fool.
New Jerusalem Bible Revised English Bible	Liars' lips are a cover for hatred, whoever utters slander is a fool. Lying lips conceal hatred; anyone who defames another is foolish.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He who covers up hate has lips that lie, and anyone who slanders is a fool.
exeGeses companion Bible	He who hides hatred with false lips

JPS (Tanakh—1985)	and he who utters a slander, is a fool. He who conceals hatred has lying lips, While he who speaks forth slander is a dullard.
Orthodox Jewish Bible	He that hideth sin'ah with sfatayim sheker, and he that uttereth a slander, is a kesil (fool).

Expanded/Embellished Bibles:

The Expanded Bible	Whoever ·hides [conceals] hate is a liar. Whoever ·tells lies [spreads slander] is a fool.
Kretzmann's Commentary	He that hideth hatred with lying lips, deliberately deceiving others as to the real condition of his heart, being hypocritical falsehood personified, and he that uttereth a slander, spreading abuse and base detraction concerning his neighbor, is a fool, for slander is one of the most odious of vices, making a person loathsome and despised in the sight of God and men.
NET Bible®	The one who conceals hatred utters lies, and the one who spreads slander is certainly a fool.
Syndein/Thieme	{Synthetic Distich} He who hides hatred with lying lips . . . and he who utters a slander . . . is a fool {Note: The first line refers to hypocrisy expressed verbally - a sin of the tongue. And the second line refers to gossip, which is also a sin of the tongue.} {Note: A distich is two lines of poetry. A 'Synthetic Distich' is a distich where both lines have Truth or Doctrine and the two lines have something in common. Yet they are not Antithetical or Synonymous. Here the common topic is 'sins of the tongue'}.
The Voice	Lips that lie cover <i>deep-seated</i> hatred, and whoever spreads a libelous rumor is <i>acting</i> as a fool.

Literal, almost word-for-word, renderings:

Concordant Literal Version	He who covers up hatred has false lips, And he who brings forth gossip, he is stupid."
Context Group Version	He who hides indifference is of lying lips; And he who utters an evil report is a shameless person.
<i>Emphasized Bible</i>	He that concealeth hatred, hath false lips, and he that sendeth forth slander, the same, is a dullard.
English Standard Version	The one who conceals hatred has lying lips, and whoever utters slander is a fool.
Green's Literal Translation	He who hides hatred <i>with</i> lying lips, and he who sends out a slander, he <i>is</i> a fool.
New King James Version	Whoever hides hatred <i>has</i> lying lips, And whoever spreads slander is a fool.
Young's Updated LT	Whoever is covering hatred with lying lips, And whoever is bringing out an evil report is a fool.

The gist of this passage: There is the person who hates you, but lies to your face about his actual feelings; and there is the person who out and out slanders you.

Throughout Scripture, verbal sins play a prominent part. Throughout this chapter, there have been many instances of what the righteous or the unrighteous person says (or what the wise and prudent person says over against what the fool says).

Proverbs 10:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kâçâh (כֹּסֵה) [pronounced kaw-SAWH]	covering, clothing, concealing; spreading over, engulfing; overwhelming	Piel participle	Strong's #3680 BDB #491
sin ^e âh (שִׂנְאָה) [pronounced sihn-AW]	hate, hating, hatred	feminine singular noun	Strong's #8135 BDB #971
s ^e phâtayim (שְׂפָתַיִם) [pronounced s ^e faw-tah-YIHM]	[two] lips; words; speech	feminine dual noun; construct state	Strong's #8193 BDB #973
sheqer (שֶׁקֶר) [pronounced SHEH-ker]	a lie, lying words, deception, falsehood; a liar; whatever deceives, fraud, vanity; falsely [absolute used as adverb]	masculine singular noun pausal form	Strong's #8267 BDB #1055

The NET Bible: *Heb* “lips of falsehood.” The genitive noun שֶׁקֶר (*shaqer*, “falsehood”) functions as an attributive genitive. The noun “lips” is a metonymy of cause for speech produced by lips. The one who shows friendliness while concealing hatred is a liar (e.g., Ps 28:3).⁵²⁸

Translation: **Lying lips conceal hatred...** People sometimes hate you, but they hide it. They do not tell you face to face that they hate you. They lie to your face. They say one thing, but are thinking something entirely different. What they say behind your back might be quite disturbing; what they do and think about you might be equally disturbing.

They may use flattering words; they may use the false pretense of friendship.⁵²⁹ Whatever it is, what they say and what they think are two different things.

V. 18a reads: **Lying lips conceal hatred...**

Various Commentators on **Lying Lips Conceal Hatred** (Proverbs 10:18a)

Peter Pett: *[T]he one who is filled with hate but disguises it behind lying lips, whilst indulging in slander. Like the one who winks with the eye (Prov. 10:10) he is two-faced. The hatred in his heart comes out in his distorting of the truth in his accusations against others, in order to bring them into disrepute by lies and innuendoes. Such people hate the righteous and the wise, and do all that they can to disparage them. And yet at the same time such a man seeks to pretend that his cause is just, and that he is only concerned with truth. He is slippery tongued. But he is excluded from the presence of YHWH (Psalm 15:2–3).*⁵³⁰

Clarke asks: *How many, when full of resentment, and deadly hatred, meditating revenge and cruelty, and sometimes even murder, have pretended that they thought nothing of the injury they had sustained?*⁵³¹

⁵²⁸ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 27, 2015.

⁵²⁹ Paraphrased from Benson, <http://biblehub.com/commentaries/proverbs/10-18.htm> accessed February 13, 2016.

⁵³⁰ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:18.

⁵³¹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 10:18.

Various Commentators on *Lying Lips Conceal Hatred* (Proverbs 10:18a)

Gill: *[This person] pretends to be a friend, and outwardly behaves as one, but inwardly nourishes and cherishes hatred in his heart, which he covers and conceals, till he has a proper opportunity of showing it; as Absalom to Ammon, Joab to Amasa, the men of Anathoth to Jeremiah, and Judas to Christ.*⁵³² Ideally, most believers know one or more of these references.

James Rickard: *[V. 18a is] “operation cover up” of the one who “conceals” (intensive active Piel of KASAH) his “hatred” (SIN’AH) through the use of his “lips” or speech (SAPHAH) with “lies or deceptions”, (SHEQER). Here we see the ultimate in hypocrisy, where the wicked will say one thing to your face and another behind your back to others, Cf. Prov 26:24-26. “He who hates disguises it with his lips, but he lays up deceit in his heart. When he speaks graciously, do not believe him, for there are seven abominations in his heart. Though his hatred covers itself with guile, his wickedness will be revealed before the assembly.”*

Rickard continues: *Here we see that hatred often underlies hypocrisy, “lying lips”, and those who hate often invent or pass on bad news in order to destroy someone’s reputation, opportunities, or both. And deviously, to the person’s face the words are friendly which may give them even more opportunity for harm or injury in the future, as they present themselves as sympathetic listeners or advisors.*⁵³³

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Proverbs 10:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
yâtsâ’ (יָצָא) [pronounced yaw-TZAWH]	<i>causing to go out, leading out, bringing out, carrying out, drawing out, taking out [of money]; putting forth, laying out, exacting; promulgating; producing</i>	Hiphil participle	Strong’s #3318 BDB #422
The NET Bible: <i>Heb “causes to go out.” The Hiphil of יָצָא (yatsa) literally means “to cause to go out” (BDB 424 s.v. Hiph. 1). This may refer to speech (“to utter”) in the sense of causing words to go out of one’s mouth, or it may refer to slander (“to spread”) in the sense of causing slander to go out to others.</i> ⁵³⁴			
dibbâh (דִּבְבָהּ) [pronounced dih-BAW]	<i>a whispering, a defamation, a defaming; a [negative] report, slander</i>	feminine singular noun	Strong’s #1681 BDB #179
The NET Bible: <i>The word דִּבְבָהּ (dibbah) means “whispering; defamation; evil report” (BDB 179 s.v.). Cf. NAB “accusations”; TEV “gossip.”</i> ⁵³⁵			

⁵³² Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, Prov. 10:18.

⁵³³ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

⁵³⁴ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 27, 2015.

⁵³⁵ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 27, 2015.

Proverbs 10:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hûw' (אוה) [pronounced hoo]	he, it; him, himself as a demonstrative pronoun: <i>that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
kêçîyl (כִּלְיָל) [pronounced kehss-EEL]	fool, impious fool, stupid fellow, dullard, simpleton, arrogant one	masculine singular noun; possibly acting as an adjective	Strong's #3684 BDB #493

Clarke: *stupid, stiff-necked, senseless.*⁵³⁶

The NET Bible: *Heb "he is a fool." The independent personal pronoun אוה (hu', "he") is used for emphasis. This is reflected in the translation as "certainly."*⁵³⁷

Translation: ...and he [who] produces slander [is] a fool. The person who engages in personal attacks on other people, he is a fool. This may refer to the exact same person.

Matthew Henry: *[H]e is a fool who thinks to hide any thing from God...He that utters slander is a fool too, for God will sooner or later bring forth that righteousness as the light which he endeavours to cloud, and will find an expedient to roll the reproach away.*⁵³⁸

Proverbs 10:18b ...and he [who] produces slander [is] a fool. I may need to edit this doctrine.

James Rickard on the Foolish Slanderer (Proverbs 10:18b)

The second negative is, "he who spreads (Hiphal of YATSA – to cause to go out), slander (DIBBAH) is a fool (KESYIL – fool, stupidity)."

"Slander" is the noun DIBBAH דִּבְרָה that means a "report or calamity" and is translated as "an evil report or slander", i.e., to speak ill of someone. Once again we see, or better hear, in the original language the emphasis of this verse as the "s" sound is used six times telling us of the hissing of the slanderer spreading his secrets.

Slander means, "The utterance of defamatory statements injurious to the reputation or well-being of a person." (American Heritage Dictionary) Therefore, it is an injurious or evil report slanted to damage its victim.

In most uses in scripture DIBBAH conveys the sense of a "negative report" or "a rumor", e.g. Gen 37:2 (the evil report against Joseph to his father Jacob by his brothers) or Num 13:32 (the evil report by the spies regarding the Promised Land).

The verse leaves no doubt that hatred inspires slander informed by innuendoes, half-truths, and facts distorted and exaggerated beyond recognition, cf. Prov 6:17, 19 as the 7 Abdominal Sins include three verbal sins of the tongue. The covert hatred is combined with its overt expression of slander.

And the fact is that once gossip, slander or a lie is released it cannot easily be negated and therefore causes all kinds of problems for the object of the slander and the slanderer him or herself.

⁵³⁶ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 8:5.

⁵³⁷ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 27, 2015.

⁵³⁸ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 10:18.

James Rickard on the Foolish Slanderer (Proverbs 10:18b)

Prov 25:10 tells us of the impossibility of rescuing one's reputation once someone begins to broadcast confidentialities.

Prov 25:10, "Or he who hears it will reproach you, and the evil report about you will not pass away."

The prohibition against false testimony underlies this proverb, as in the 9th of the 10 Commandments of Ex 20:16, "You shall not bear false witness against your neighbor", since the people of God are to demonstrate His truthfulness in their dealings with one another.

This verse also shows that the fool of Proverbs is cunning and morally wicked, not mentally deficient, who destroys reputations and the community, doing no one any good.

From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 25, 2016.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Bible Illustrator: *Of all lies those certainly are the worst which proceed from malice, or from vanity, or from both, and which work mischief; such slanders are. To bear any hatred or ill-will towards any man is a heinous fault. Of this the slanderer is most guilty in the highest degree. Incurable are the wounds which the slanderer inflicts, irreparable the damages which he causes, indelible the marks which he leaves. All injustice is abominable; and of this the slanderer is most deeply guilty. The slanderer may indeed conceive it no great matter that he commits [slander]...[and] therefore he supposes no great wrong done. But these conceits arise from great inconsiderateness or mistake.*⁵³⁹

Why the Slanderer is a Fool (from the Bible Illustrator)

1. The slanderer is a fool, because he makes wrong judgments and valuations of things.
2. The slanderer is a fool, because he uses improper means and preposterous methods of effecting his purposes. The straight way is always shorter than the oblique and crooked... strict veracity and integrity, candor and equity, are the best ways of accomplishing good designs.
3. The slanderer is a very fool, as bringing many great inconveniences, troubles, and mischiefs on himself.
 - 1) A fool's mouth is his destruction. If any kind of speech is destructive and dangerous, then is this slander kind most dangerous of all.
 - 2) The slanderer is apprehended as a common enemy; many recognize the sort of person he is and mark him and avoid him.
 - 3) All ingenious and honest persons have an aversion from the practice of the slanderer, and cannot entertain it with any acceptance or complacence.
 - 4) The slanderer banishes himself from all conversation and company.
 - 5) He derogates wholly from his own credit in all matters of discourse.
 - 6) This practice is perpetually haunted with most troublesome companions, inward regret, self-condemnation, fear and disquiet.
 - 7) The consequence of this practice is commonly shameful disgrace, with an obligation to retract, and render satisfaction; for seldom does calumny pass long without being detected and confuted.
 - 8) He can never have sound quiet in his mind, and he can never expect temporal pardon from heaven, without acknowledging his fault.
 - 9) This practice does also certainly revenge itself, imposing on its actor a perfect retaliation, an irrecoverable infamy to himself, for the infamy he caused to others.
 - 10) The slanderer does banish himself from heaven [if he does not believe in Jesus Christ] and [from temporal] happiness; [as a result of his slander], he exposes himself to endless miseries and sorrows. (I. Barrow, D.D.)

⁵³⁹ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:18 (slightly edited).

The Biblical Illustrator; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:18 (edited).

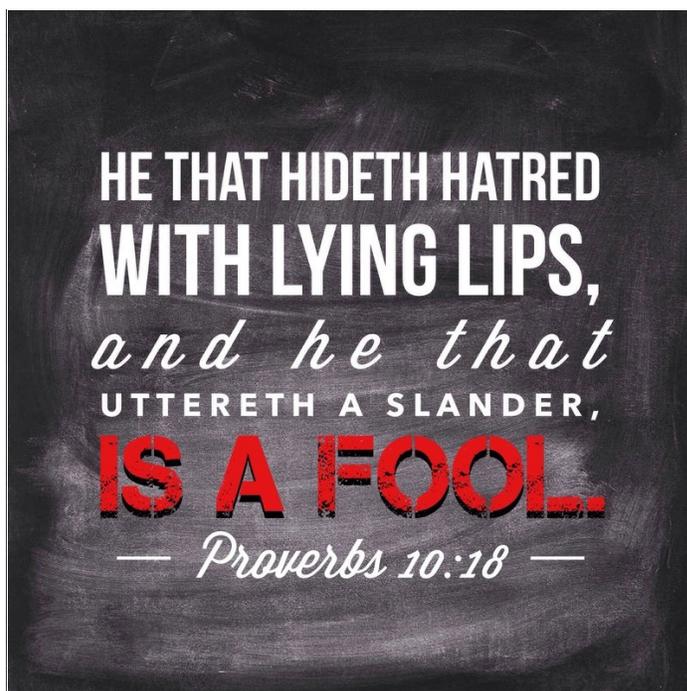
Chapter Outline

Charts, Graphics and Short Doctrines

V. 18 reads: **A person's lying lips often conceal hatred; and the person spreading slander is a fool.** This is an interesting proverb, because, on the one hand, you have a person who conceals his hatred of you, which means he does not tell you he hates you. On the other hand, he may slander you behind your back. This may be the same person, and this may be two different ways of dealing with hatred in the soul of the sinner.

Proverbs 10:18 (KJV) Graphic; from [DeviantArt.net](#); accessed February 9, 2016.

One could read this in such a way as to sense a contradiction. "I hate this guy, so it is wrong to suggest otherwise with lying lips; and it is wrong to slander him? Where do I go?" The sin is in the soul. The sin is hatred. When you express your opinion of someone you hate, then you are often slandering him. If you cannot bring yourself to speak to that person directly, and lie to their face, you are still a fool. The problem is, you need to deal with that hatred. In some cases, your hatred is based upon very little (in fact, in most personal interactions, at work, at school, in church, how you feel about others is mostly based upon trivial observations or gossip). When dealing with someone who really deserves your hatred (in your own mind), that is when it becomes tricky. However, Jesus Christ died for that person just as Jesus died for you. In these cases, God is calling upon us to lay aside our hatred (rebound) and to recognize that, before God, you are no better than this person you feel right to despise.



Pett makes the interesting observation: *It has been well pointed out that in the Hebrew text of this verse there are a proliferation of sibilant sounds in this verse which cannot be brought out in the English but deliberately give the impression of the whispered words being passed on by the slanderer.*⁵⁴⁰ I think if a pastor carefully spoke this verse, emphasizing the s sounds throughout, that may help to convey this idea.

Let's look at the doctrine of the sins of the tongue. This verse names some of the sins of the tongue that we should avoid. This doctrine was also included in **Proverbs 4** ([HTML](#)) ([PDF](#)) ([WPD](#)). The entire doctrine is below:

Sins of the Tongue (from Bible Doctrine Resource)

1. The mouth is a window which reveals who is in control of the "Real You" (Matt.15:11 "**Not what enters into the mouth defiles the man, but what proceeds out of the mouth, this defiles the man**"; cp. Matt.15:18,19).
2. The uncontrolled tongue (James3:5-8):
 - 1) Is like a spark which ignites an entire forest (sets in motion destructive forces, vs.5).
 - 2) Is capable of articulating the entire realm of STA-sponsored evil (vs.6).
 - 3) Defiles the whole body (Matt.15:11).
 - 4) Incites the whole course of human existence (vs.6).

⁵⁴⁰ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:18.

Sins of the Tongue (from Bible Doctrine Resource)

- 5) Receives its spark from demonic influences (vs.6).
- 6) Is not amenable to control (vss.7,8).
- 7) Is unstable and deadly (vs.8).
3. Lying and deceit are closely related verbal sins (Ex.20:16, the ninth Commandment - "**You shall not bear false witness against your neighbor**").
 - 1) God cannot lie (Heb.6:18).
 - 2) Lying and deceit are an abomination to God (Prov.12:22; Psalm5:6).
 - 3) Lies will not endure (Prov.12:19).
 - 4) The man with the dishonest tongue will fall into calamity. Prov. 17:20
 - 5) Wealth gained by lies leads to the sin unto death (Prov.21:6).
 - 6) Deceit is a function of the unprincipled rich (Psalm52).
 - 7) Lying and deceit are sins associated with national reversionism (Psalm55:11; Jer.5:27; 8:5,10).
 - 8) Deceit is a function of conspiracy (Prov.12:20).
 - 9) Lying conceals hatred (Prov.10:18; 26:24).
 - 10) Antichrist will employ deceit (Dan.8:25).
 - 11) God denies deceivers a place before Him (Psalm101:7).
 - 12) Absence of deceit is a mark of maturity (Psalm32:2).
 - 13) Avoidance of deceit leads to a longer life (Psalm34:8-14; 55:23).
 - 14) We should pray for deliverance from deceitful people (Psalm144:8-11).
 - 15) We should not lie to each other (Col.3:9).
 - 16) Jesus avoided deceit (Isa.53:9; 1Pet.2:22).
 - 17) We are to avoid this sin (Prov.4:24).
 - 18) Wisdom is the opposite of dishonesty. **All the words of my [= wisdom's] mouth are righteous; there is nothing twisted or crooked in them.** (Prov. 8:8; ESV)
4. Flattery is closely associated with deceit and is a sin of the tongue.
 - 1) It is always associated with deceit (Psalm5:9; 12:2; Prov.26:28; Rom.16:18).
 - 2) It is a function of the evil woman (Prov.2:16; 7:5,21).
 - 3) It is a function of the deceivers of the last days (Jd.16).
 - 4) There is more blessing for rebuke than flattery (Prov.28:23).
 - 5) It is something that is foreign to the mature believer (Job.32:21,22).
 - 6) It is not a function of the faithful communicator (1Thess.2:5).
 - 7) God will cut off all flatterers (Psalm12:3).
5. Gossip and slander are verbal sins (Rom.1:28-30).
 - 1) Such activity was forbidden under the Law (Lev.19:16).
 - 2) A fool spreads slander (Prov.10:18).
 - 3) Slander destroys category 3 love, friendship (Prov.16:28; 17:9).
 - 4) Slanderers will not be established (Psalm140:11).
 - 5) We are not to associate with such persons (Prov.20:19).
 - 6) Malicious gossips abound in the last days (2Tim.3:1-3).
 - 7) Deacon's wives are not to be such (1Tim.3:11).
 - 8) Older ladies are to avoid this (Ti.2:3).
 - 9) We are to isolate this sin (Eph.4:31; Col.3:8; 1Pet.2:1).
 - 10) Absence of this sin is a mark of spiritual maturity (Psalm15:3).
6. Boasting is a sin of the tongue (1Sam.2:3; James3:5).
 - 1) Men boast in evil (Psalm52:1), wealth (Psalm49:6), idols (Psalm97:7), and men (1Cor.3:21).
 - 2) It is a characteristic of the Rapture generation (2Tim.3:2).
 - 3) Men at the end are enjoined to cease boasting (Psalm75).
 - 4) We are not to boast in tomorrow (Prov.27:1; James4:13-17).
 - 5) Rather, we should boast in our knowledge and understanding of God's plan (Jer.9:23,24; 1Cor.1:31; Psalm20:7; 34:2; 44:8).
7. Cursing is a sin of the tongue.
 - 1) It is associated with bitterness (Rom.3:14).

Sins of the Tongue (from Bible Doctrine Resource)

- 2) Directed towards God (Ex.20:7).
- 3) Since man is created in the image of God, we are not to curse man
- 4) Job would not curse God (Job.2:9,10).
8. Complaining is a verbal sin demonstrating maladjustment to one's niche.
 - 1) The Exodus generation was constantly complaining due to reversionism (Ex.15:24; 16:2; Num.14:27; Deut.1:26,27; Psalm106:25).
 - 2) We are not to do as they did (1Cor.10:10).
 - 3) God hears our complaining (Ex.16:7-9,12).
 - 4) Jesus was the object of this sin (Lk.5:30 15:2 19:7 Jn.6:41,61 7:32).
 - 5) We are to do all things without complaining (Phil.2:14 1Pet.4:9).
 - 6) We are not to complain against one another (James5:9).
9. Foul language, dirty jokes or stories, and silly talk is another area that believers should avoid (Eph.5:3,4 ".and there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks"; cp. 4:29).
10. Blasphemy is a verbal sin that includes reviling God's name (akin to cursing) and contradicting God's word (false doctrine is blasphemy).
 - 1) The King of Assyria committed this sin by telling the Jews that God could not deliver them (Isa.37:1-7).
 - 2) Israel's misfortunes, due to divine discipline, have led to Gentile blasphemy (Isa.52:5; Rom.2:24).
 - 3) Paul was, as an unbeliever, the greatest sinner due to his blasphemy (1Tim.1:13).
 - 4) The Antichrist is a super blasphemer (Rev.13:5,6).
 - 5) The doctrines of false religion constitute blasphemy (Rev.17:1).
 - 6) All blasphemy is subject to forgiveness except rejection of Christ (Matt.12:31).
11. Some other abuses of speech to guard against.
 - 1) Unfulfilled promises (Deut.23:23 Psalm15:4 Eccl.5:4,5).
 - 2) Rash and impudent speech (Prov.29:20 15:28).
 - 3) Many words (Eccl.5:2,3,7 10:14 Prov.10:19 15:2).
12. Control of the tongue is a mark of maturity (Psalm15; James3:2). *If anyone thinks he is religious and does not bridle his tongue but deceives his heart, this person's religion is worthless.* (James 1:26; ESV)
13. Control your tongue and pursue Bible doctrine instead. *Therefore put away all filthiness and rampant wickedness and receive with meekness the implanted word, which is able to save your souls.* (James 1:21; ESV)
14. God protects the positive believer from the attack of the tongue (Job.5:21 Psalm31:20 120).
15. Divine discipline awaits those who do not control their speech (Prov.21:23 11:11 10:31).
16. The tongue of the powerful and ruthless.
 - 1) The Word of God recognizes the existence of the ruthless and oppressive
 - 2) Their mouth conceals violence (Prov.10:6).
 - 3) David prayed for protection from such men (Psalm57:4-6; 64; 140).
 - 4) They constantly plot against the righteous (Psalm37:12).
 - 5) Such men from among all nations will be opposed to Israel (Psalm59).
 - 6) God is opposed to them (Prov.8:13).
 - 7) The Word of God describes their end (Psalm73).
 - 8) The perverted tongue will be stopped (Prov.10:31).
17. The prayer of the positive, God-fearing believer with respect to speech: Psalm141:3 "Set a guard, O Lord, over my mouth; Keep watch over the door of my lips."

Peter Pett: *Both the Old and New Testaments lay great emphasis on the tongue and its dangers, and indeed so often that it would be impossible to list the references, but see e.g. Psalm 15:2-3; Psalm 34:13; Psalm 50:19-20; Psalm 101:5 a, 7b; Isa. 28:15; Isa. 28:17; Zec. 8:16; Matt. 12:34-37; Eph. 4:25; Eph. 4:29; Eph. 5:4; Col. 3:9; Jas. 3:1-12; 1Peter 3:10. For the tongue is the revealer of the heart.*⁵⁴¹

⁵⁴¹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:19.

From http://gracebiblechurchwichita.org/?page_id=545 accessed February 24, 2015. They often take their doctrines from R. B. Thieme, Jr. notes. There were a few additions to this doctrine.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A half-dozen or so interesting and/or accurate translations followed by the comments of several excellent commentators.

Translations of and Commentaries on Proverbs 10:18

Translations:

Easy-to-Read Version–2002	A person who hides his hate might be telling a lie. But only a fool tries to find gossip he can spread.
Easy-to-Read Version–2006	People sometimes lie to hide their hatred, but saying bad things about someone is even more foolish.
<i>The Message</i>	Liars secretly hoard hatred; fools openly spread slander.
New Living Translation	Hiding hatred makes you a liar; slandering others makes you a fool.
New American Bible (2002)	It is the lips of the liar that conceal hostility; but he who spreads accusations is a fool.
Context Group Version	He who hides indifference is of lying lips; And he who utters an evil report is a shameless person.

Commentators:

The NET Bible: *The one who spreads slander is a fool because it not only destroys others but comes back on the guilty.*⁵⁴²

Gary Everett: *A fool is not able to manage proper conduct. If he conceals his hatred with silence or with lies, he is a fool. If he reveals his hatred with slanderous lips, he is still the fool. Either way, whether he speaks or keeps silent, the hatred in his heart makes him a fool. The fool is a person who has not dealt with his anger. We all experience anger, but, unlike a righteous person who removes anger from him, a fool harbors this anger until it develops into a deep-seated anger. Eccles. 7:9 tell us that anger resides in the bosom of a fool.*⁵⁴³

Benson: *[The writer] condemns two opposite vices, secret hatred and manifest slander.*⁵⁴⁴ Benson writes this in 1857.

John Wesley: *[The writer] here condemns two opposite vices, secret hatred, and manifest slander.*⁵⁴⁵ John Wesley wrote in the 1700's. If memory serves, Wesley often borrowed from Matthew Poole, who wrote in the 1600's.

Ken Cayce: *Once in the Canadian Rockies, we were in a spot surrounded on every side by the most fantastic snow covered mountains that I had ever seen. No two of them were alike in color or shape, and my brother said, "only a fool could look at this and say there is no God". You see, a fool has no understanding at all. Lying is having no understanding of why we must tell the truth. A person who tells something untrue about someone else and tears down their good name has no understanding and is therefore a fool. Both the harboring and venting of hatred are wrong and will be punished. Slander, (gossip or lies) is forbidden.*⁵⁴⁶

⁵⁴² From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 27, 2015.

⁵⁴³ Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Prov. 10:18 (slightly edited).

⁵⁴⁴ From <http://biblehub.com/commentaries/proverbs/10-18.htm> accessed February 13, 2016.

⁵⁴⁵ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, Prov. 10:18.

⁵⁴⁶ From bible-studys.org; accessed February 12, 2016.

Translations of and Commentaries on Proverbs 10:18

J. Vernon McGee: *What a terrible thing it is to have someone pretend to be your friend and later you discover that he is really your enemy. That person is actually a fool. You catch on to him after a while. Anyone who slanders is also a fool... This describes... Joab [who] pretended to be a friend to Abner. He lured him out of the city, and then he killed him.*⁵⁴⁷

Ironside: *Hypocrisy and tale-bearing are alike detestable. To make a false show of love and friendship while the fire of hatred burns in the heart, and to spread evil stories are most reprehensible. In God's Word over and over again He expressed His abhorrence of evil-speaking in unmistakable terms. Christians today do not often enough display that same hatred of that sin... This command is most searching and solemn. I am bearing false witness if I repeat evil that is untrue. If it is true, I am defiling others and injuring the soul of the wrongdoer, who might be delivered from his error if I went to him in the spirit of meekness. It is "an ungodly man [who] digs up evil" (Proverbs 16:27). A man of God will seek to cover it by leading the sinning one to repentance and self-judgment.*

Ironside continues: *The first clause of Proverbs 10:18 is exemplified in Joab's dealing with Abner (2Samuel 3:27); the accusers of Jeremiah are described in the last clause (Jeremiah 37:11-15).*⁵⁴⁸

College Press Bible Study: *"Hides" and "utters" are obvious contrasts. Those who seek to hide their true feelings will lie. When asked, "What's the matter?" or "What have I done that's wrong?" they will reply, "Nothing." When asked, "Why are you upset?" they will say, "I'm not upset."... We should neither hide hatreds nor utter slanders. We can only avoid such a dilemma by getting hatred out of our hearts, which we are commanded to do (Eph. 4:31).*⁵⁴⁹

Peter Pett: *[T]here is no one more typical of the fool than the slanderer who spreads lies and impugns the characters of others, thinking that he will not be caught out. Let him therefore recognise that he is a 'fool', subject to the condemnation of fools. It is a call to 'the fool' to listen to reproof (Prov. 10:17) and think again.*⁵⁵⁰

Similar Proverbs or Parallel Passages:

Prov. 26:24–26 *Whoever hates disguises himself with his lips and harbors deceit in his heart; when he speaks graciously, believe him not, for there are seven abominations in his heart; though his hatred be covered with deception, his wickedness will be exposed in the assembly.*

Psalms 5:9 *For there is no truth in their mouth; their inmost self is destruction; their throat is an open grave; they flatter with their tongue.*

Psalms 12:2 *Everyone utters lies to his neighbor; with flattering lips and a double heart they speak.*

Psalms 50:20 *You sit and speak against your brother; you slander your own mother's son.*

Psalms 55:21 *His speech was smooth as butter, yet war was in his heart; his words were softer than oil, yet they were drawn swords.*

Psalms 101:5 *Whoever slanders his neighbor secretly I will destroy. Whoever has a haughty look and an arrogant heart I will not endure. (ESV was used throughout).*

Passages suggested by *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 10:18. They also suggested several historical events which parallel this passage: 1Sam. 18:21–22, 29 2Sam. 3:27 11:8–15 13:23–29 20:9–10.

⁵⁴⁷ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (Prov. 10); accessed February 5, 2016.

⁵⁴⁸ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from The Word, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 10:18.

⁵⁴⁹ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Prov. 10:18 (slightly edited).

⁵⁵⁰ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 11:18.

Chapter Outline

Charts, Graphics and Short Doctrines

The Bible has a great deal to say about the misuse of the tongue in society.

Commentators on the Use (or Misuse) of the Tongue by Believers

The Preacher's Complete Homiletical Commentary: *The tongue used in such a licentious manner is like a sword in the hand of a madman: it is employed at random, it can scarce possibly do any good, and, for the most part, does a world of mischief.*⁵⁵¹

The Preacher's Complete Homiletical Commentary on God's provision of speech for mankind: *The due and proper use of any natural faculty or power is to be judged of by the end and design for which it was given us. The chief purpose for which the faculty of speech was given to man is plainly that we might communicate our thoughts to each other in order to carry on the affairs of the world; for business, and for our improvement in knowledge and learning. But the good Author of our nature designed us not only necessaries, but likewise enjoyment and satisfaction. There are secondary uses of our faculties: they administer to delight as well as to necessity, and the secondary use of speech is to please and be entertaining to each other in conversation. This is in every respect allowable and right: it unites men closer in alliance and friendship, and is in several respects serviceable to virtue.*⁵⁵²

Ironside: *It is remarkable how much of the Scripture God has seen fit to devote to His creatures' speech. Being quick to speak often leads to sin. To refrain the lips is difficult, but it is truly wise. The entire third chapter of James is devoted to the tongue, that small but most unruly member. The man of God will weigh his words, remembering that he must give an account for every idle word. "By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matthew 12:36-37).*⁵⁵³

This introduces v. 19.

Chapter Outline

Charts, Graphics and Short Doctrines

In a multitude of words, do not cease a violation; and restraining his [two] lips is prudent.

Proverbs
10:19

Insubordination [rebellion or transgression] does not cease with a multitude of words; [it] is prudent to restrain his lips.

You cannot cover over insubordination and rebellion with a plethora of words; it is prudent to restrain your speech.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	In a multitude of words, do not cease a violation; and restraining his [two] lips is prudent.
Revised Douay-Rheims	In the multitude of words there shall not <u>want</u> sin: but he that refrains his lips is most wise.
Plain English Aramaic Bible	In the multitude of words the <u>evil one is not saved</u> and he who restrains his lips is intelligent.

⁵⁵¹ *The Preacher's Complete Homiletical Commentary* edited by Joseph Exell; 1892; Prov. 10:19–21.

⁵⁵² *The Preacher's Complete Homiletical Commentary* edited by Joseph Exell; 1892; Prov. 10:19–21.

⁵⁵³ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from *The Word*, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 10:19.

Peshitta (Syriac)	<u>The wicked cannot be delivered</u> by a multitude of words; but he who refrains his lips is wise.
Septuagint (Greek)	By a multitude of words you shall not <u>escape</u> sin, but if you refrain your lips you will be prudent.

Significant differences: There seems to be some disagreement regarding the first verb here. The Aramaic has a reference to the *evil one* (or, *wicked one*) which does not appear to be in the Hebrew.

Limited Vocabulary Translations:

Bible in Basic English	Where there is much talk there will be no end to sin, but he who keeps his mouth shut does wisely.
Easy English	If someone says many things, then he will say some evil things. There is wisdom in silence.
Easy-to-Read Version–2006 <i>God's Word</i> TM	A person who talks too much gets into trouble. A wise person learns to be quiet. Sin is unavoidable when there is much talk, but whoever seals his lips is wise.
Good News Bible (TEV)	The more you talk, the more likely you are to sin. If you are wise, you will keep quiet.
<i>The Message</i>	The more talk, the less truth; the wise measure their words.
NIRV	Sin is not ended by using many words. But those who are wise control their tongues.
New Simplified Bible	Sin does not hide from a multitude of words. The wise controls his lips.

Thought-for-thought translations; paraphrases:

Common English Bible	With lots of words comes wrongdoing, but the wise restrain their lips.
Contemporary English V.	You will say the wrong thing if you talk too much-- so be sensible and watch what you say.
The Living Bible	Don't talk so much. You keep putting your foot in your mouth. Be sensible and turn off the flow!
New Berkeley Version	Among a multitude of words transgression is not missing, but he who restrains his lips is prudent.
New Century Version	If you talk a lot, you are sure to sin; if you are wise, you will keep quiet.
New Life Version	The one who talks much will for sure sin, but he who is careful what he says is wise.
New Living Translation	Too much talk leads to sin. Be sensible and keep your mouth shut.

Partially literal and partially paraphrased translations:

American English Bible	A sin can't be covered with many words; so it's wise for your lips to say little.
Beck's American Translation	If you talk a lot, you're bound to make an error, but if you hold your tongue, you're wise.
International Standard V	Transgression is at work where people talk too much, but anyone who holds his tongue is prudent.
New Advent (Knox) Bible	Lying lips that hide malice, foolish lips that spread slander, what a world of sin there is in talking! Where least is said, most prudence is. V. 18 is included for context.
Today's NIV	Sin is not ended by multiplying words, but the prudent hold their tongues. S Job 1:22 ; S 6:24 Pr 17:28 ; S 20:25 ; 21:23 ; Ecc 5:3 ; Jas 1:19 ; 3:2-12
Translation for Translators	When people talk a lot, that will lead them to sin a lot <i>by what they say</i> ;

if you are wise, you will refuse to say very much.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible God's Truth (Tyndale)	Danger lurks in many words, So the prudent shuts his lips. Where much babbling is, there must needs be offense: he that refrains his lips is wisest of all.
Jubilee Bible 2000	In the multitude of words there <i>is</i> no lack of rebellion, but he that refrains his lips is wise.
NIV – UK	Sin is not ended by multiplying words, but the prudent hold their tongues.

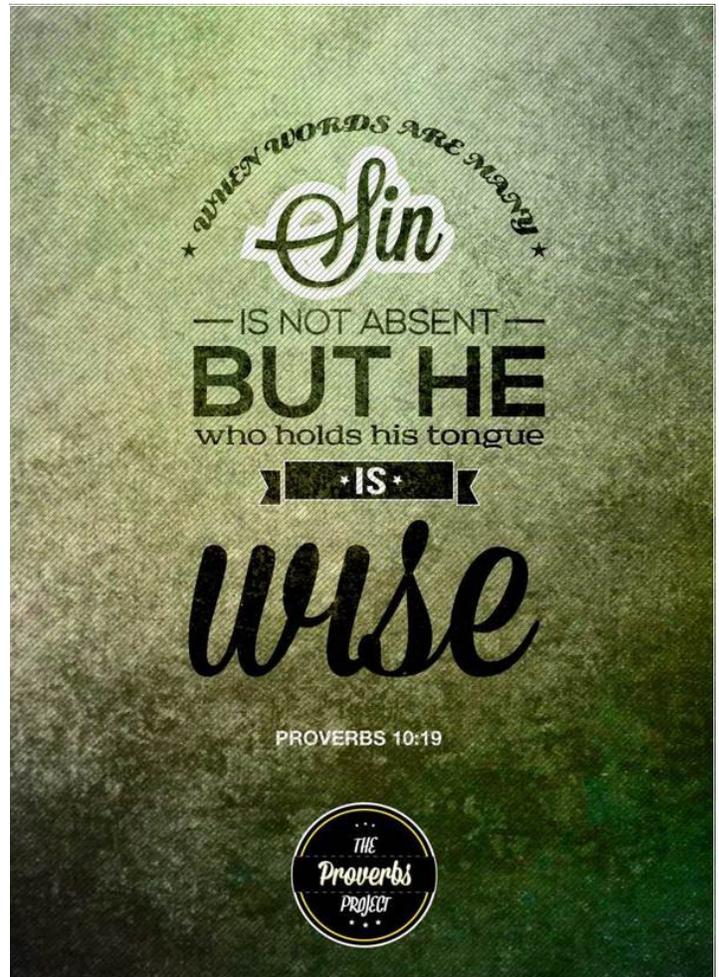
Proverbs 10:19 (NIV) Graphic; from Enfuzed.com; accessed February 9, 2016.⁵⁵⁴

Catholic Bibles (those having the imprimatur):

The Heritage Bible	There is no lack of transgression in the abundance of words, and he who causes his lips to cease is intelligently successful.
New American Bible (2011)	Where words are many, sin is not wanting; but those who restrain their lips do well. Prv 17:27; Sir 20:17; Jas 1:19.
New Jerusalem Bible	A flood of words is never without fault; whoever controls the lips is wise.
Revised English Bible	When there is too much talk, offence is never far away; the prudent hold their tongues.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When words are many, sin is not lacking; so he who controls his speech is wise.
exeGesés companion Bible	In the abundance of words, rebellion ceases not; and he who spares his lips, comprehends.
JPS (Tanakh—1985)	Where there is much talking, there is no lack of transgressing, But he who curbs his tongue shows sense.
Judaica Press Complete T.	In a multitude of words, transgression will not be avoided, and he who holds back his lips is wise.
Orthodox Jewish Bible	In the multitude of devarim there wanteth not sin, but he that restraineth his sfatayim (lips) is maskil (wise).



⁵⁵⁴ The difference in the NIV and the NIV–UK must refer to different versions (unless I have made a mistake here).

The Scriptures 1998 When words are many, Transgression is not absent, But he who restrains his lips is wise.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	When there are many words, transgression <i>and</i> offense are unavoidable, But he who controls his lips <i>and</i> keeps thoughtful silence is wise.
The Expanded Bible	·If you talk a lot [[†] In an abundance of words], ·you are sure to sin [[†] wickedness does not cease]; if you are wise, you will ·keep quiet [[†] restrain your lips].
Kretzmann's Commentary	In the multitude of words there wanteth not sin, that is, one given to excessive talking on any and every subject will easily become guilty of transgression; but he that refraineth his lips , showing discretion in speech, is wise , for silence is golden. Cf James 3:2; Matt. 12:36.
NET Bible®	When words abound, transgression is inevitable [<i>Heb</i> “does not cease.” It is impossible to avoid sinning in an abundance of words – sooner or later one is bound to say something wrong.], but the one who restrains his words [<i>Heb</i> “his lips” (so KJV, NAB, NASB); NIV “his tongue.” The term “lips” is a metonymy of cause for speech.] is wise .
The Voice	The more you talk, the more likely you will cross the line <i>and say the wrong thing</i> ; but if you are wise, you'll speak <i>less and</i> with restraint.

Literal, almost word-for-word, renderings:

Concordant Literal Version	In the multiplying of words, transgression does not halt, Yet he who keeps back his lips is intelligent."
<i>Updated Emphasized Bible</i>	In the multitude of words, there is no lack of transgression, but, he that restrains his lips, exhibits prudence.
English Standard Version	When words are many, transgression is not lacking, but whoever restrains his lips is prudent.
Green's Literal Translation	In the abundance of words transgression does not cease, but one restraining his lips is prudent.
Modern English Version	In the multitude of words sin is not lacking, but he who restrains his lips is wise.
NASB	When there are many words, transgression is unavoidable, But he who restrains his lips is wise.
Webster's Bible Translation	In the multitude of words there wanteth not sin: but he that restraineth his lips [is] wise.
World English Bible	In the multitude of words there is no lack of disobedience, But he who restrains his lips does wisely.
Young's Updated LT	In the abundance of words transgression does not ceases, And whoever is restraining his lips is wise.

The gist of this passage: You cannot excuse a sin, no matter how much you talk about it. Sometimes, the most prudent thing to do is just to keep your mouth shut.

Proverbs 10:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Proverbs 10:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rôb (רַב) [pronounced roh ^b v]	<i>multitude, abundance, greatness</i>	masculine singular construct	Strong's #7230 BDB #913
d ^e bârîym (דְּבָרִים) [pronounced daw ^b -vawr-EEM]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural noun	Strong's #1697 BDB #182
lô' (אֵל אוֹ לֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
châdal (חָדַל) [pronounced khaw-DAHL]	<i>to cease and desist, to leave off, to cease, to leave, to forsake</i>	3 rd person masculine singular, Qal imperfect	Strong's #2308 BDB #292
pesha' (עָשָׂה) [pronounced PEH-shahj]	<i>violation, infraction, disobedience, insubordination, rebellion, transgression, trespass</i>	masculine singular noun	Strong's #6588 BDB #833

Translation: [Insubordination \[rebellion or transgression\]](#) does not cease with a multitude of words;... If you are insubordinate or rebellious against established authorities, this is not fixed with a multitude of words. When you have done wrong, you do not undo that wrong by talking more.

No amount of self-justification (talking) undoes the damage of sin.

Prov. 10:19a: [Insubordination \[rebellion or transgression\]](#) does not cease with a multitude of words;...

Various Commentators Discuss a Multitude of Words (Proverbs 10:19a)

Dr. Thomas Constable: *Transgressing means breaking across. When we speak too much, we break across into an area where we should not go. This can happen in private as well as public speech. Some people transgress when they engage in inappropriate transparency. We should only share our lives with people to the degree that they have committed themselves to us.*⁵⁵⁵

The Pulpit Commentary: *Another rendering of the passage gives "By multitude of words sin does not vanish away;" i.e. you cannot mend a fault by much talking.*⁵⁵⁶

The ESV translates this verse: [When words are many, transgression is not lacking, but whoever restrains his lips is prudent.](#) "This sentence of Scripture," says St. Augustine, in his 'Retractations,' "I greatly fear, because my numerous treatises, I know well, contain many things, if not false, at any rate idle and unnecessary."⁵⁵⁷

Trapp: *Many words are hardly well managed.*⁵⁵⁸

⁵⁵⁵ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Prov. 10:15.

⁵⁵⁶ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 10:19.

⁵⁵⁷ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 10:19.

⁵⁵⁸ John Trapp *A Commentary on the Old and New Testaments*; Edited by: W. Webster and Hugh Martin; e-sword, Prov. 10:19.

Various Commentators Discuss a Multitude of Words (Proverbs 10:19a)

Peter Pett: *Having given a particular example Solomon now extends the idea to all use of the lips. The foolish are free with their words. Possibly in mind here are the large number of words with which the slanderer will have sought to justify his position. But the thought now goes wider than that and is that all who constantly speak out and chatter away without thought, or even with predetermined malice, can be sure that they will transgress God's wisdom and God's Torah. They will come under condemnation.*⁵⁵⁹

James Rickard: *And, if you have "many words" which means you are constantly slandering, lying, gossiping, etc. it is very hard to stop it. Therefore this verse tells us, when there is a lot of gossiping in our lives it is very difficult to stop sinning in that way. This is the nature of sin in general and speaks to the habitual nature that comes with it, sin begets sin.*⁵⁶⁰

Bullinger offers these as illustrations: *Job (Proverbs 32:2; Proverbs 34:5, Proverbs 34:12; Proverbs 35:16; Proverbs 42:3); Job's friends (Proverbs 32:3; Proverbs 42:7, Proverbs 42:8); the widows (1 Timothy 5:13). Of the "Twelve", the one who spake most (Peter) erred most (Matthew 16:22; Matthew 26:74).*⁵⁶¹

I may want to separate this into translations and commentary.

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Have you ever said the wrong thing (particularly to your wife or to a good friend), and then realized that you cannot take back what you just said? I believe that is the idea behind this verse. Once you put it out there, some things said are just impossible to un-say. Or, to be more up-to-date, you have posted a comment on fb, and, in retrospect, you recognize that you were being quite ugly. Or you might send someone an instant message; and afterwards you think, "That was a mistake."

As an aside, you may think that what is important in marriage is being able to express every single thing that pops into your head to your spouse; and that would be wrong. Particularly for a man, when you signed up for marriage, you signed up to protect the soul of that lovely little lady, and you cannot make her the punching bag of your verbal onslaught.

Proverbs 10:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châsak ^e (חָשַׁק) [pronounced khaw-SAHK ^e]	<i>holding in, restraining, preserving, keeping safely from something, withholding, refraining</i>	Qal active participle	Strong's #2820 BDB #362

The NET Bible: *Or "holds his lips under control." The verb חָשַׁק (khasakh) means "to withhold; to restrain; to hold in check" (BDB 362 s.v.). The related Arabic term is used in reference to placing a piece of wood in the mouth of a goat to prevent it from sucking (HALOT 359 s.v. חָשַׁק).*⁵⁶²

⁵⁵⁹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:19.

⁵⁶⁰ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 26, 2016.

⁵⁶¹ From <http://www.studydrive.org/commentaries/bul/view.cgi?bk=19&ch=10> accessed February 7, 2016.

⁵⁶² From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 27, 2015.

Proverbs 10:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
James Rickard: "Restrains" is the Qal Active Participle of CHASAK, נָשַׁךְ meaning, "to keep back, to spare, to keep from doing something." Here it means restraining one's speech and keeping one's mouth shut, as also in Job 7:11; Prov 17:27. It is the exercise of self-control over your mouth. ⁵⁶³			
s ^e phâtayim (שִׁפְתַיִם) [pronounced s ^e faw-tah-YIHM]	[two] lips; words; speech	feminine dual noun with the 3 rd person masculine singular suffix	Strong's #8193 BDB #973
sâkal (שָׂכַל) [pronounced saw-KAHL]	looking at, attending to, turning the mind to; being or becoming understanding, being prudent; being successful, acting prosperously; instructing, teaching, making prudent	Hiphil participle	Strong's #7919 BDB #968
James Rickard: "Wise" here is the declarative Hiphil Particle Verb SAKAL, שָׂכַל meaning, "to act with insight, to be prudent, to give insight, to teach, to prosper, to consider, to ponder, to understand, to act prudently, to succeed, or to act with devotion." The primary meaning of the word is to be prudent which means to have the know-how to succeed in an endeavor and to obtain a desired result. ⁵⁶⁴			

Translation: ...and [it] is prudent to restrain his lips. There are many times when it is far more prudent to restrain yourself; to not have so much to say.

Proverbs 10:19b ...and [it] is prudent to restrain his lips.

Commentators on the Prudence of Restraining One's Speech (Proverbs 10:19b)

The Preacher's Complete Homiletical Commentary: *The silence of a man who can speak wisely and eloquently is a revelation of self-control, and often adds more to the dignity of his character than words can. The Son of God "opened not His mouth" before His false accusers, and thus revealed His power of self-control—His moral majesty.*⁵⁶⁵

Peter Pett: *In contrast is the wise man, the man of understanding. He gives thought before he speaks and is careful with his words. He ensures that he is expressing God's wisdom, and that nothing that he says can cause unnecessary offence or be construed as being false. He speaks up and shuts up. 'God is in heaven and you are on the earth, therefore let your words be few' (Eccles. 5:2). We are reminded here of the words of our Lord Jesus Christ, 'by your words you will be shown to be righteous, and by your words you will be condemned' (Matt. 12:37).*⁵⁶⁶

Bullinger offers these as illustrations: *Eleazar (Genesis 24:21. Compare Proverbs 4:26; Proverbs 15:28); Aaron (Leviticus 10:3); Saul (1 Samuel 10:27. Compare Proverbs 11:12).*⁵⁶⁷

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⁵⁶³ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 26, 2016.

⁵⁶⁴ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 26, 2016.

⁵⁶⁵ *The Preacher's Complete Homiletical Commentary* edited by Joseph Exell; 1892; Prov. 10:19–21.

⁵⁶⁶ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:19.

⁵⁶⁷ From <http://www.studydrive.org/commentaries/bul/view.cgi?bk=19&ch=10> accessed February 7, 2016.

The Bible often speaks of controlling one's own tongue.

Why talking too much is problematic (from the Bible Illustrator)

- I. It is a sin against the speaker himself. A man whose tongue is always wagging, is doing a serious injury to his own intellectual and spiritual nature.
 1. Great volubility is a substitute for thought. The man mistakes words for thoughts. Plato says, "As empty vessels make the loudest sound, so they that have the least wit are the greatest babblers."
 2. Great volubility is a quietus to thought. The man who has the power of talking without thinking will soon cease to think; his mental faculties fall into disuse under the constant pressure of verborisors.
- II. It is a sin against the hearer. Such men—
 1. Waste the precious time of the hearer.
 2. They foster self-deception. The most ignorant as well as the largest congregations attend the ministry of the garrulous preacher.
 3. They propagate crude opinions instead of divine principles. "We have two ears and but one tongue, that we may hear much and talk little." (D. Thomas, D.D.)

The Biblical Illustrator; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:19.

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When Silence is the Right Approach (The Preacher's Homiletical Commentary)

1. Silence is wisdom when we feel that speech would be useless to convince.—when we feel that a foregone conclusion has been arrived at which no argument or appeal could shake. This has been the case in the history of the confessors and martyrs of the Church in all ages, and was pre-eminently so when the Lord Jesus Christ stood to be tried before men who had determined to murder Him.
2. Silence is sometimes more convincing than speech. Men are often more impressed by acts than by words, by a spirit of forbearance than by a passionate vindication of our rights.
3. Silence does not necessarily imply acquiescence. The Eternal Himself is sometimes silent from displeasure. [These things you have done, and I have been silent.](#) (Psalm 50:21).

The Preacher's Complete Homiletical Commentary edited by Joseph Exell; 1892; Prov. 10:19–21.

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V. 19 reads: [You cannot cover over insubordination and rebellion with a plethora of words; it is prudent to restrain your speech.](#) I think this sounds better putting it into the 2nd person.

A half-dozen or so interesting and/or accurate translations followed by the comments of several excellent commentators.

Translations of and Commentaries on Proverbs 10:19

Translations:

Easy English	If someone says many things, then he will say some evil things. There is wisdom in silence.
Easy-to-Read Version–2006	A person who talks too much gets into trouble. A wise person learns to be quiet.
Good News Bible (TEV)	The more you talk, the more likely you are to sin. If you are wise, you will keep quiet.
Contemporary English V.	You will say the wrong thing if you talk too much-- so be sensible and watch what you say.
New Berkeley Version	Among a multitude of words transgression is not missing, but he who restrains

Translations of and Commentaries on Proverbs 10:19

	his lips is prudent.
Beck's American Translation	If you talk a lot, you're bound to make an error, but if you hold your tongue, you're wise.
The Heritage Bible	There is no lack of transgression in the abundance of words, and he who causes his lips to cease is intelligently successful.
The Expanded Bible	·If you talk a lot [¹ In an abundance of words], ·you are sure to sin [¹ wickedness does not cease]; if you are wise, you will ·keep quiet [¹ restrain your lips].
Updated Emphasized Bible	In the multitude of words, there is no lack of transgression, but, he that restrains his lips, exhibits prudence.

Commentators:

Matthew Poole: *Men that love and commonly use much talking, do frequently run into many miscarriages, because such persons, for the most part, lack the wisdom to order their words aright, and speak hastily, without care and consideration.*⁵⁶⁸

Ken Cayce: *The person who listens learns. Talking too much leads to sin. A loose tongued person is boring and noisy and really not very likely to learn anything new. When you are talking, you cannot listen. Wisdom is to restrain the tongue since much speech risks sin.*⁵⁶⁹

Matthew Henry: *Those that speak much, speak much amiss. He that checks himself is a wise man, and therein consults his own peace.*⁵⁷⁰

College Press Bible Study: *James 1:19 says we are to be "slow to speak"...Those who speak incessantly will surely sometime speak when they should be listening, will say some things that shouldn't be said, and will sometime speak before they think. "Speak little, because for one sin which we may commit by keeping silence where it would be well to speak, we commit a hundred by speaking upon all occasions" (Pinart).*⁵⁷¹

Gary Everett: *A person that speaks carelessly and often reveals a foolish and sinful heart, but the person who speaks carefully and sparingly reveals a wise heart.*⁵⁷²

James Rickard: *[F]ools talk too much...whereas the prudent know the value of silence...The more words a person says (or writes), the less able he is to weigh each word, and the greater the probability that he will offend someone. The prudent speak very little, knowing the power and worth of every word.*⁵⁷³

Sutcliffe: *What unwise person can let his tongue run for a long time, and not exaggerate both subjects and characters, or depress them far beyond the line of truth? What man can talk long in the ears of wiser men than himself, and not betray his folly? Perhaps in his long tale he is set right five or six times, yet he has courage to proceed! Perhaps he talks in anger, and then the sinfulness of his heart is discovered by his tongue. Let us learn wisdom, and then speak when we can either please or edify our friends, and when our conversation can be seasoned with the grace of every christian temper. Then the tongue of the just is as choice silver.*⁵⁷⁴

Similar Proverbs and Parallel Passages:

Prov. 12:18 *There is one whose rash words are like sword thrusts, but the tongue of the wise brings healing.*

⁵⁶⁸ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Prov. 10:19 (edited).

⁵⁶⁹ From bible-studys.org; accessed February 12, 2016.

⁵⁷⁰ Matthew Henry, *Matthew Henry's Concise Commentary on the Whole Bible*; from e-Sword, Prov. 10:19.

⁵⁷¹ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Prov. 10:19.

⁵⁷² Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Prov. 10:19.

⁵⁷³ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 26, 2016.

⁵⁷⁴ From <http://www.studydrive.org/commentaries/jsc/view.cgi?bk=19&ch=10> accessed February 6, 2016.

Translations of and Commentaries on Proverbs 10:19

Prov. 17:27–28 **Whoever restrains his words has knowledge, and he who has a cool spirit is a man of understanding. Even a fool who keeps silent is considered wise; when he closes his lips, he is deemed intelligent.**

Amos 5:13 **Therefore he who is prudent will keep silent in such a time, for it is an evil time.**

Psalms 39:1 **I said, "I will guard my ways, that I may not sin with my tongue; I will guard my mouth with a muzzle, so long as the wicked are in my presence."**

Eccles. 5:3 **For a dream comes with much business, and a fool's voice with many words.**

Eccles. 10:13–14 **The beginning of the words of his mouth is foolishness, and the end of his talk is evil madness. A fool multiplies words, though no man knows what is to be, and who can tell him what will be after him?**

Matt. 12:36–37 [Jesus is speaking]: **"I tell you, on the day of judgment people will give account for every careless word they speak, for by your words you will be justified, and by your words you will be condemned."**

James 1:19–20 **Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger; for the anger of man does not produce the righteousness of God.**

Some passages suggested by *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 10:19.

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I have had this experience, when students I taught 20 or 30 years ago still recall some of the things which I taught them.

Our Daily Bread on Words—Do they matter?

I heard a teenager from a Christian family declare, "My mom doesn't think swear words are bad." He then indicated which words she found acceptable—words that have long been considered inappropriate.

Society's standard of language has declined in recent years, but we don't have to decline with it. As we strive to be **"very careful . . . how [we] live"** (Eph. 5:15 niv), we should think about how to honor God with our words.

We please the Lord with our tongue when we show discernment. "He who restrains his lips is wise," Proverbs 10:19 reminds us. When we do speak, we are to filter the words that escape our lips: **"Whoever guards his mouth and tongue keeps his soul from troubles"** (21:23).

It is important to use kind, positive words—even to address tough subjects. **"A harsh word stirs up anger,"** but **"the tongue of the wise uses knowledge rightly"** (Prov. 15:1-2).

Finally, avoid words that reflect poorly on who we are as God's children. Paul's admonition to **"let no corrupt word proceed out of your mouth"** (Eph. 4:29) sets a strong standard for the righteous use of words.

To honor God in each part of life, use words that are pleasing and acceptable to a holy God.

The tongue can be a blessing
 And the tongue can be a curse;
 Say, friend, how are you using yours:
 For better or for worse? —Anon.

Our Daily Bread on Words—Do they matter?

What we say reveals who we are.

Solomon wrote, "**He who restrains his lips is wise**" (Proverbs 10:19). But James said, "**No man can tame the tongue. It is an unruly evil, full of deadly poison**" (James 3:8). He said that with the tongue we bless our God who created us, but we also curse those whom He has created (v.9). Lest we think that Christians do the blessing and non-Christians do the cursing, we need to remember that James was writing to Christians.

To tame our tongues, we need God's help. In Romans 6:13, Paul said that we need to make a choice—to present the parts of our body "**as instruments of righteousness to God,**" not "**as instruments of unrighteousness to sin.**"

From http://www.preceptaustin.org/proverbs_illustrations.htm#10 accessed February 13, 2016.

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Matthew Henry: *We are here taught how to value men, not by their wealth and preferment in the world, but by their virtue.*⁵⁷⁵

We have two different men here; and what one says is very valuable; and the essence of the other is just the opposite.

Silver chosen [is from] a tongue of the righteous [one]; a heart of malevolent [ones] [is] as a little.

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The tongue of a righteous [man] [is like] fine [lit., *choice, chosen*] silver; [but] [there is] little value [in] the heart [or, *thinking*] of the wicked.

What a righteous man says is of great value, like chosen silver; but there is little value in the thinking of evil persons.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Silver chosen [is from] a tongue of the righteous [one]; a heart of malevolent [ones] [is] as a little.
Revised Douay-Rheims	The tongue of the just is as choice silver: but the heart of the wicked is nothing worth.
Plain English Aramaic Bible Peshitta (Syriac)	The tongue of the righteous is choice silver and the heart of the evil is <u>bitterness</u> . The tongue of the righteous is like choice silver; the heart of the wicked is <u>full of bitterness</u> .
Septuagint (Greek)	The tongue of the just is choice silver, but the heart of the ungodly <u>shall fail</u> .
Significant differences:	The final description of the heart of the ungodly is different in the Aramaic and the Greek.

Limited Vocabulary Translations:

Bible in Basic English	The tongue of the upright man is like tested silver: the heart of the evil-doer is of little value.
Easy English	A good man's words are valuable.

⁵⁷⁵ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Prov. 10:20–21.

Easy-to-Read Version—2006	An evil man's desires are worth nothing. Words from good people are like pure silver, but thoughts from the wicked are worthless.
God's Word™	The tongue of a righteous person is pure silver. The hearts of wicked people are worthless.
Good News Bible (TEV) <i>The Message</i>	A good person's words are like pure silver; a wicked person's ideas are worthless. The speech of a good person is worth waiting for; the blabber of the wicked is worthless.
NIRV	The tongues of those who do right are like fine silver. But the hearts of those who do wrong aren't worth very much.

Thought-for-thought translations; paraphrases:

Common English Bible	The tongue of the righteous is choice silver, but the heart of the wicked lacks value.
Contemporary English V.	The words of a good person are like pure silver, but the thoughts of an evil person are almost worthless.
The Living Bible	When a good man speaks, he is worth listening to, but the words of fools are a dime a dozen.
New Century Version	The words of a good person are like pure silver, but an evil person's thoughts are worth very little.
New Life Version	The tongue of those who are right with God is like fine silver, but the heart of the sinful is not worth much.
New Living Translation	The words of the godly are like sterling silver; the heart of a fool is worthless.

Partially literal and partially paraphrased translations:

American English Bible	A righteous tongue is like refined silver, but the hearts of the irreverent have no value.
Beck's American Translation	What a righteous person says is pure silver, but what the wicked thinks is worthless.
International Standard V	What the righteous person says [Lit. <i>The tongue of the righteous</i>] is like precious silver; the thoughts of the wicked are compared to small things.
New Advent (Knox) Bible Translation for Translators	Silver refined is the just man's every word, and trash the sinner's every thought. What righteous/good people say [MTY] is <i>as valuable as</i> pure silver [MET]; what wicked people think is worthless.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	Choice silver is the tongue of the good, But the heart of the wicked worthless.
God's Truth (Tyndale)	An innocent tongue is a noble treasure, but the heart of the ungodly is worth nothing.
Lexham English Bible	Choice silver is a tongue of righteousness, a heart [Or "mind"] of wickedness is {of little worth} [Literally "like a little"].

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The upright man's tongue is pure silver, but the hearts of evildoers have little value.
New American Bible (2011)	Choice silver is the tongue of the just; the heart of the wicked is of little worth.
New Jerusalem Bible	The tongue of the upright is purest silver, the heart of the wicked is of trumpery value.

Revised English Bible The tongue of the righteous is like pure silver; the mind of the wicked is trash.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible The tongue of the righteous is like pure silver, but the mind of the wicked is worth little.
Orthodox Jewish Bible The lashon of the tzaddik is as choice kesef; the lev of the resha'im is of little worth.

Expanded/Embellished Bibles:

The Amplified Bible The tongue of the righteous is like precious silver (greatly valued);
The heart of the wicked is worth little.
The Expanded Bible The words [tongue] of a good [righteous] person are like pure [is choice] silver,
but an evil person's thoughts are [heart is] worth very little.
Kretzmann's Commentary The tongue of the just, the speech of the righteous, is as choice silver, his words
and advice are of great value; the heart of the wicked is little worth, it is a trifle, it is
no good.
NET Bible® What the righteous say is like [The comparative "like" is not in the Hebrew text but
is implied by the metaphor; it is supplied in the translation for the sake of clarity.] the
best [Or "pure"; Heb "choice."] silver,
but what the wicked think is of little value.
The Voice The speech of those who do right is of greater value than the finest silver,
but the thoughts of wrongdoers are worthless.

Literal, almost word-for-word, renderings:

Concordant Literal Version Choice silver is the tongue of the righteous one; The heart wisdom of the wicked is
of little value.
Context Group Version The tongue of the vindicated is [as] choice silver: The heart of the wicked is worth
little.
Emphasized Bible Choice silver, is the tongue of the righteous, but, the sense of the lawless, is very
small.
Green's Literal Translation The tongue of the just is as choice silver; the heart of the wicked is as a little.
Modern English Version The tongue of the just is as choice silver;
the heart of the wicked is worth little.
World English Bible The tongue of the righteous is like choice silver. The heart of the wicked is of little
worth.
Young's Literal Translation The tongue of the righteous is chosen silver, The heart of the wicked--as a little
thing.

The gist of this passage: The tongue of the righteous is valuable (that is, his speech and his lack of speech
on some occasions); but the thinking of the wicked is worth little.

Proverbs 10:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
keṣeph (כֶּסֶף) [pronounced KEH-sef]	silver, money; silver [as a metal, ornament, color]; shekels, talents	masculine singular noun	Strong's #3701 BDB #494

Proverbs 10:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bâchar (בָּחַר) [pronounced baw-KHAHR]	<i>chosen, choice; preferable, excellent; pleasing [someone]</i>	masculine singular, Niphal participle	Strong's #977 BDB #103
James Rickard: <i>This silver is "choice" the Passive Niphal of the Verb BACHAR that is a verb of significance meaning "chosen, select or purified", therefore it is of the highest value silver. It carries the concept of careful, thoughtful choice arising out of actual need.</i> ⁵⁷⁶			
lâshôwn (לוּשָׁן) [pronounced law-SHOHN]	<i>tongue; speech; language; lapping; tongue-shaped</i>	masculine singular construct	Strong's #3956 BDB #546
Owens has this as a feminine singular construct, which I believe is incorrect.			
The NET Bible: <i>Heb "the lips of the righteous." The term "lips" functions as a metonymy of cause for speech. This contrasts the tongue (metonymy of cause for what they say) with the heart (metonymy of subject for what they intend). What the righteous say is more valuable than what the wicked intend.</i> ⁵⁷⁷ The word here is actually tongue.			
tsaddîyq (צַדִּיק) [pronounced tsahd-DEEK]	<i>just, righteous, justified, vindicated; absolute or perfect righteousness [if applied to God]</i>	adjective, often used as a substantive	Strong's #6662 BDB #843

Translation: The tongue of a righteous [man] [is like] fine [lit., choice, chosen] silver;... There is great value in what a righteous person says. His words are like choice silver.

James Rickard: *Just as this type of silver is carefully chosen and selected, having removed its dross (which represents sin in Scripture, Psalm 119:119; Prov 25:4; 26:23; Isa 1:22-25; Ezek 22:18-19)...In regard to external impact and blessing by association, this proverb encourages us to consider the lives of those who offer advice, counsel or teaching from the wisdom of Bible Doctrine resident within their soul, and to learn from those who exhibit the righteousness that comes from that wisdom, since they can lead us on the path of great blessing.*⁵⁷⁸

Proverbs 10:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lêb (לֵב) [pronounced lay ^b v]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular construct	Strong's #3820 BDB #524
r ^e shâ'îym (רְשָׁעִים) [pronounced r ^e -shaw-GEEM]	<i>malevolent ones, lawless ones, criminals, the corrupt; wicked, wicked ones</i>	masculine plural adjective (here, it acts like a noun)	Strong's #7563 BDB #957

⁵⁷⁶ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 26, 2016.

⁵⁷⁷ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 28, 2015.

⁵⁷⁸ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 26, 2016.

Proverbs 10:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison or approximation	No Strong's # BDB #453
m ^e aṭ (מֵאֶט) [pronounced m ^e -GAHT]	<i>a little, fewness, few</i>	masculine singular noun	Strong's #4592 BDB #589

Together, the kaph preposition and m^eaṭ mean *nearly, almost, within a little, shortly, quickly, suddenly; easily; scarcely, very little, very few.*

In Prov. 10:20, this phrase is translated *of little worth* (Owens); .

The NET Bible: *The expression כִּמְאֵט (kim'at) is "like a little." It means "almost," and is used of unrealized action (BDB 590 s.v. 2). Cf. NCV "I came close to"; NLT "I have come to the brink of."*⁵⁸⁰

The NET Bible: *Heb "like little." This expression refers to what has little value: "little worth" (so KJV, NAB, NRSV; cf. BDB 590 s.v. מֵאֶט 2.d). The point of the metaphor is clarified by the parallelism: Silver is valuable; the heart of the wicked is worth little. Tg. Prov 10:20 says it was full of dross, a contrast with choice silver.*⁵⁸¹

*Kim'at. Occurs eighteen times (Genesis 26:10 2Samuel 19:36 1Chronicles 16:19 2Chronicles 12:7 Ezra 9:8 Job 32:22 Psalms 2:12 73:2 81:14 94:17 105:12 19:87 Prov. 5:14 10:20 Song of Solomon 3:4 Isaiah 1:9 26:20 Ezekiel 16:47). It is rendered "almost" only in Psalms 73:2, Psalms 119:87, and here, where it may as well be rendered "soon" or "quickly" as in Job 32:22. Psalms 81:14; Psalms 94:17 (margin) It denotes in a little time, as in Psalms 2:12; Psalms 105:12 (= soon numbered). 2Chronicles 12:7 (= a little while). Song of Solomon 3:4 (= a little while; i.e. scarcely). Isaiah 26:20.*⁵⁸²

Translation: ...[but] [there is] little value [in] the heart [or, *thinking*] of the wicked. There is no value in the thinking of the wicked. They are looking out for themselves only. They are looking to justify themselves only.

V. 20b reads: ...[but] [there is] little value [in] the heart [or, *thinking*] of the wicked.

There is Little Value in the Heart of the Wicked (Commentators on Proverbs 10:20b)

The Bible Illustrator on the heart: *The heart, in a natural sense, is the seat of life and action. The heart signifies, in a moral sense, the vital principle of all good and evil, of all that purifies or defiles a man, of all that procures him blame or praise, and that renders him justly liable to reward or punishment, either in this life or another. "As a man thinks in his heart, so is he," so are his actions.*⁵⁸³

⁵⁷⁹ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 28, 2015.

⁵⁸⁰ From <https://bible.org/netbible/index.htm?pro5.htm> accessed August 15, 2015.

⁵⁸¹ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 28, 2015.

⁵⁸² From <http://www.studydrive.org/commentaries/bul/view.cgi?bk=19&ch=5> accessed August 28, 2015.

⁵⁸³ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:19 (slightly edited).

There is Little Value in the Heart of the Wicked (Commentators on Proverbs 10:20b)

The Preacher's Complete Homiletical Commentary: *Though sinful persons make never so great a show on the outside, yet there is nothing within them worth anything.... Therefore, do not too much magnify and admire them, nor too far depend on them.*⁵⁸⁴

Peter Pett: *In contrast the heart of the evildoer, and therefore what he says, is of little worth. The mouth of the evildoer has already been contrasted with the mouth of the righteous in Prov. 10:11, where the mouth of the righteous was like a wellspring of life, whereas the mouth of the evildoer reveals the violence that is in his heart.*⁵⁸⁵

James Rickard: *This tells us that there is no value in the "words" of the fool who espouse the worldly wisdom of Satan's Cosmic System. Their world viewpoint is of no value to you whatsoever, and in fact will lead to heartache and misery.*⁵⁸⁶

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V. 20 reads: **What a righteous man says is of great value, like chosen silver; but there is little value in the thinking of evil persons.** There is a contrast of value here, between the tongue of the righteous man and the thinking of the wicked (or evil ones or malevolent ones). Prior to this, there was clear teaching about control of the tongue and not to try to excuse sin with a lot of talking; so it is not just what the righteous man says, but it is also his judicious use of speech.

This helps us to understand God's dealing with those who are evil (someone who has rejected His Son). Their words and their thinking have no value. I personally keep too many old things around; but there comes a point where something is worn out and it no longer has any value. On a good day, I chunk that into the trash. This is what is going to happen in eternity future—those things of no value will be cast aside.

Now, why am I valuable? I stand on the merit of Jesus Christ. Jesus Christ is my merit; my value is in Him.

This particular passage that we are studying focuses more in on the behavior of the regenerated person (who has doctrine in his soul) and that of the person who has consistently rejected salvation through Jesus Christ. What Billy Graham said as an evangelist is valuable; what J. Vernon McGee said as a teacher was valuable; what R. B. Thieme, Jr. taught was valuable. However, the celebrity who says we ought to have **euthanasia vans** to get rid of the elderly—that person has a worthless heart.

Prov. 10:20 **The tongue of a righteous [man] [is like] fine [lit., choice, chosen] silver; [but] [there is] little value [in] the heart [or, thinking] of the wicked.** The first two columns reveals the antithetical items in each half of this verse.

Proverbs 10:20 as an Antithetical Distich

20a	20b	Commentary
Tongue	Heart	We have discussed the tongue and controlling the tongue; and the heart as to, this is the thinking of the soul (not the emotions).

⁵⁸⁴ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:19–21.

⁵⁸⁵ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:20.

⁵⁸⁶ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 26, 2016.

Proverbs 10:20 as an Antithetical Distich

20a	20b	Commentary
Righteous man	The wicked (malevolent)	Throughout this chapter, we are comparing the wise with the foolish, the righteous with the malevolent, and the industrious with the slacker.
Like choice silver	Worth very little	The malevolent man might greatly value his heart—he may think that he is brilliant, in fact—but on God’s scale of values, it is worth little.

What holds these two halves of the verse together is the determination of the value of these things.

This sort of examination could be done with nearly every single verse in this chapter; but that would become exhaustingly repetitive.

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C. Moore waxes eloquently on this: *It is a dangerous opinion that however a man may deviate in his general practice from the habits of morality and religion, yet still he may be possessed (fundamentally) of a good heart. If we trace the rise and progress of this baneful opinion, we shall find its origin in the confusion of ideas prevalent relative to the determination of what is to be called good, and what evil. This has given rise to so untoward and irreligious separation of the heart of a man from his outward actions, as to decide that the former may continue to be good, while the latter are continually evil. This notion is supported by much irreligious literature. There are writers who affect to measure the worth of every action by the standard of sensibility—an ambiguous word, that is made to overleap every fence of judgment, to throw down every bulwark of rational conviction, and to exalt itself above everything that is serious, solid and virtuous. The heart of such an one as pursues wicked courses, notwithstanding all the insinuations, assertions, and misrepresentations of most dangerous and deceitful writers of every kind, “is of little worth”⁵⁸⁷*

So, why doesn’t this verse compare the tongue of the wicked with the heart of the righteous? The tongue represents both good judgment and good works. No one can hear the gospel unless you tell it to them. No one can learn Bible doctrine unless someone teaches it verbally (which is God’s preferred way). The heart, on the other hand, can sin even if its possessor does not say or do anything.

A half-dozen or so interesting and/or accurate translations followed by the comments of several excellent commentators.

Translations of and Commentaries on Proverbs 10:20

Translations:

God’s Word™	The tongue of a righteous person is pure silver. The hearts of wicked people are worthless.
Good News Bible (TEV)	A good person’s words are like pure silver; a wicked person’s ideas are worthless.
Contemporary English V.	The words of a good person are like pure silver, but the thoughts of an evil person are almost worthless.
American English Bible	A righteous tongue is like refined silver, but the hearts of the irreverent have no value.
Translation for Translators	What righteous/good people say [MTY] is as valuable as pure silver [MET]; what wicked people think is worthless.

⁵⁸⁷ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:19 (slightly edited).

Translations of and Commentaries on Proverbs 10:20

The Expanded Bible The words [ˌtʌŋɡʊ] of a good [ˈraɪtɪʃəs] person are like pure [ɪz ˈtʃɔɪs] silver, but an evil person's thoughts are [ˌhɑːt ɪz] worth very little.

Commentators:

Dod's paraphrase of the second clause is, *Sinful persons make a great show on the outside, but there's nothing within them that's worth anything.*⁵⁸⁸

Keith Simons from the Easy English Bible: *If we serve God, then our words will help other people. Our words are valuable, so we should use them wisely. We should use them:*

- to encourage other people
- to sympathise
- to help people.

*An evil man wants evil things. He makes evil plans. He tries to destroy other people. This is why his desires are worth nothing.*⁵⁸⁹

Ironside: *Tongue and heart seem to be used here almost synonymously, for the one is controlled by the other. The tongue of the just indicates a heart in subjection to God. Therefore the words uttered are valuable. The heart of the lawless is revealed by his idle and perverse conversation. It was so in the case of Simon the Sorcerer, while his reprover displayed the opposite (Acts 8:18-24).*⁵⁹⁰

Jamieson, Fausset and Brown: *Right speech is the fruit of a good heart, but the wicked show theirs to be useless.*⁵⁹¹

Ken Cayce: *[S]ilver is symbolic of redemption. A person, (Christian) who is just and upright, uses his tongue to tell others about the salvation of Jesus. As we have said before, the source of all that we are, good or bad, is in the heart. A person with a wicked heart is continually doing evil.*⁵⁹²

Gary Everett: *The value of a man is not measured by his material wealth, but by the virtues of the heart. Even the poorest of men can offer something valuable with their words, but the wicked heart cannot speak anything of value.*⁵⁹³

Keil and Delitzsch: *Choice silver is...pure, freed from all base mixtures. Like it, pure and noble, is whatever the righteous speaks; the heart, i.e., the manner of thought and feeling, of the godless is, on the contrary,...of little or no worth...the heart of the godless [is]...at first arrogant and full of lofty plans, [but eventually] it becomes always the more dejected, discouraged, empty.*⁵⁹⁴

The Pulpit Commentary: *The heart of fools is in their mouth; but the mouth of the wise is in their heart.*⁵⁹⁵

James Rickard: *This quatrain promotes the good use of speech by the righteous and balances the preceding quatrain's focus on the need to restrain the bad speech of fools.*⁵⁹⁶

⁵⁸⁸ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=10> accessed February 6, 2016.

⁵⁸⁹ From <http://www.easyenglish.info/bible-commentary/proverbs-lbw.htm> (Prov. 10); accessed February 11, 2016.

⁵⁹⁰ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from The Word, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 10:20.

⁵⁹¹ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Prov. 10:20.

⁵⁹² From [bible-studys.org](http://www.bible-studys.org); accessed February 12, 2016.

⁵⁹³ Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Prov. 10:20.

⁵⁹⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 10:20.

⁵⁹⁵ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 10:20. I believe that they are quoting someone here, but they do not say who.

⁵⁹⁶ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 26, 2016.

Translations of and Commentaries on Proverbs 10:20

Similar Proverbs and Parallel Verses:

Prov. 12:18 There is one whose rash words are like sword thrusts, but the tongue of the wise brings healing.

Prov. 16:13 Righteous lips are the delight of a king, and he loves him who speaks what is right.

Prov. 25:11–12 A word fitly spoken is like apples of gold in a setting of silver. Like a gold ring or an ornament of gold is a wise reprove to a listening ear.

Prov. 23:6–7 Do not eat the bread of a man who is stingy; do not desire his delicacies, for he is like one who is inwardly calculating. "Eat and drink!" he says to you, but his heart is not with you.

Jer. 17:9 The heart is deceitful above all things, and desperately sick; who can understand it?

Matt. 12:34–35 Jesus is speaking: "You brood of vipers! How can you speak good, when you are evil? For out of the abundance of the heart the mouth speaks. The good person out of his good treasure brings forth good, and the evil person out of his evil treasure brings forth evil." (ESV is used)

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Peter Pett: *[This] subsection ends by indicating what the lips of the righteous achieve. They act as a shepherd to many, leading them and feeding them as they walk in the path of life.*⁵⁹⁷

[Two] lips of a righteous [one] shepherd many and fools in a lacking of heart die.	Proverbs 10:21	[Whereas] the lips of a righteous [man] will shepherd the many, fools [who] lack sense [lit., heart] die.
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Whereas, the words of the righteous will guide many, fools who lack sense simply die off.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	[Two] lips of a righteous [one] shepherd many and fools in a lacking of heart die.
Revised Douay-Rheims	The lips of the just teach many: but they that are ignorant, shall die in the want of understanding.
Plain English Aramaic Bible	The lips of the righteous <u>multiply compassion</u> and the insane will die in the deficiency of their mind.
Peshitta (Syriac)	The lips of the righteous <u>are full of mercy</u> ; but the fools die for want of wisdom.
Septuagint (Greek)	The lips of the righteous <u>know sublime truths</u> , but the foolish die in want.
Significant differences:	Instead of <i>shepherd many</i> , the Aramaic has <i>multiply compassion</i> and the Greek has <i>know sublime truths</i> . The second half of this verse is similar throughout.

Limited Vocabulary Translations:

Bible in Basic English	The lips of the upright man give food to men, but the foolish come to death for need of sense.
Easy English	The words of a good man feed many people. Fools die because they do not have wisdom.

⁵⁹⁷ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:21.

Easy-to-Read Version–2002	A good person's words will help many people. But a fool's stupidity will kill him.
Easy-to-Read Version–2006	Good people say things that help others, but the wicked die from a lack of understanding.
God's Word™	The lips of a righteous person feed many, but stubborn fools die because they have no sense.
Good News Bible (TEV)	A good person's words will benefit many people, but you can kill yourself with stupidity.
The Message	The talk of a good person is rich fare for many, but chatterboxes die of an empty heart.
NIRV	The words of those who do right benefit many people. But those who are foolish die because they have no sense.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Many are helped by useful instruction, but fools are killed by their own stupidity.
The Living Bible	A godly man gives good advice, but a rebel is destroyed by lack of common sense.
New Century Version	Good people's words will help many others, but fools will die because they don't have wisdom.
New Living Translation	The words of the godly encourage many, but fools are destroyed by their lack of common sense.

Partially literal and partially paraphrased translations:

American English Bible	The lips of the righteous speak of high things, but fools die because they don't understand.
Beck's American Translation	What a righteous person says feeds many, but fools die for lack of sense.
International Standard V	What the righteous person says [Lit. <i>The lips of the righteous</i>] nourishes many, but fools die because they lack discerning [The Heb. lacks <i>discerning</i>] hearts.
New Advent (Knox) Bible	The just man's talk plays the shepherd to many, while the fool dies of his own starved heart.
Today's NIV	The lips of the righteous nourish many, but fools die for lack of sense. Pr 5:22-23 Isa 5:13 Jer 5:4 Hos 4:1,6,14
Translation for Translators	What righteous people say [MTY] benefits many people, but foolish people die because of the stupid <i>things that they do</i> .

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	The lips of the good feed many; But they die by the cowardice of fools.
God's Truth (Tyndale)	The lips of the righteous feed a whole multitude, but fools shall die in their own folly.
Jubilee Bible 2000	The lips of the righteous feed many, but fools die for lack of wisdom.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	The lips of the righteous shepherd many, and fools die for lack of heart.
New American Bible (2011)	The lips of the just nourish many, but fools die for want of sense.
New Jerusalem Bible	The lips of the upright nourish many peoples, but fools die for want of sense.
Revised English Bible	The teaching of the righteous guides many, but fools perish through lack of sense.

Jewish/Hebrew Names Bibles:

exeGesés companion Bible	The lips of the just befriend many; and fools die for lack of heart.
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JPS (Tanakh—1985)	The lips of the righteous sustain many, But fools die for lack of sense.
Orthodox Jewish Bible	The sfatayim (lips) of the tzaddik feed rabbim (many), but fools die for lack of lev [of chochmah].
<i>The Scriptures</i> 1998	The lips of the righteous shepherd many, But fools die for lack of heart.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The lips of the righteous feed and guide many, But fools [who reject God and His wisdom] die for lack of understanding.
The Expanded Bible	·Good [Righteous] people's ·words [lips] ·will help [nourish] many others, but fools will die because they ·don't have wisdom [lack sense/heart].
The Geneva Bible	The lips of the righteous feed many [For they speak truth and edify many by exhortations, admonition and counsel.]: but fools die for lack of wisdom.
Kretzmann's Commentary	The lips of the righteous feed many, the counsel of their wholesome instruction serving as nourishment for heart and intellect; but fools die for want of wisdom, bringing misfortune and destruction upon themselves by their persistent rejection of true understanding.
NET Bible®	The teaching [Heb "lips." The term "lips" functions as a metonymy of cause for what is said (or in this case taught).] of the righteous feeds many, but fools die [In what sense the fool "dies" is unclear. Fools ruin their lives and the lives of others by their lack of discipline and knowledge. The contrast is between enhancing life and ruining life.] for lack of wisdom.
The Voice	The right-living teach many, but fools die with no clue how to live well.

Perhaps the ancients knew the power of words better than we do. Words can conceal, reveal, destroy, and encourage. Words are extremely powerful, so Wisdom urges us to use a few carefully chosen words and to pick our conversations equally well.

Literal, almost word-for-word, renderings:

Concordant Literal Version	The lips of the righteous, they shepherd many, Yet the foolish die from lack of heart wisdom."
Context Group Version	The lips of the vindicated feed many; But the shameless die for lack of understanding.
English Standard Version	The lips of the righteous feed many, but fools die for lack of sense.
Green's Literal Translation	The lips of the righteous feed many, but fools die for lack of heart.
Modern English Version	The lips of the righteous feed many, but fools die for lack of wisdom.
World English Bible	The lips of the righteous feed many, But the foolish die for lack of understanding.
<i>Young's Literal Translation</i>	The lips of the righteous delight many, And fools for lack of heart die.

The gist of this passage: The lips of the righteous feed many spiritual food; but the foolish die off because they lack wisdom (they are malnourished).

Proverbs 10:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
s ^e phâtayim (שִׁפְתָיִם) [pronounced s ^e faw-tah-YIHM]	[two] lips; words; speech	feminine dual noun; construct form	Strong's #8193 BDB #973
tsaddîyq (צַדִּיק) [pronounced tsahd-DEEK]	just, righteous, justified, vindicated; absolute or perfect righteousness [if applied to God]	masculine singular adjective, often used as a substantive	Strong's #6662 BDB #843
râ'âh (רָעָה) [pronounced raw-ĠAWH]	to shepherd, to pasture, to tend to graze, to feed; to rule?	3 rd person plural, Qal imperfect	Strong's #7462 BDB #944
Owens lists this as a masculine plural, but I don't think there is really a difference between the masculine plural and the feminine plural forms.			
The NET Bible: <i>The verb רָעָה (ra'ah) means "to feed" or "to shepherd" (e.g., Gen 48:15). What they say will meet the needs of many.</i> ⁵⁹⁸			
Barnes: <i>The Hebrew word, like ποιμαίνειν (poimainein), includes the idea of guiding as well as nourishing; doing a shepherd's work in both.</i> ⁵⁹⁹			
Thomas Coke: <i>The lips of the righteous feed many— i.e. Instruct many: and so it is rendered in several of the versions.</i> ⁶⁰⁰			
rab (רַב) [pronounced rah ^b v]	darts, arrows; archers; the many [as in a band of soldiers]	masculine plural adjective acting as a noun	Strong's #7227 BDB #912

Translation: [Whereas] the lips of a righteous [man] will shepherd the many,... The lips of the righteous man simply refer to what a righteous man says. He speaks from his righteousness and wisdom. Men of righteousness and wisdom are able to guide and tend to the many; those who are in need of leadership.

Good leadership is related to righteousness and wisdom, two qualities which do not always occur together in a man (and sometimes, not even singly). Leadership is related to many things, but good leadership requires wisdom and righteousness.

You will note that it is not the *life* of the righteous man who *shepherds the many*, but his lips—that is, what he says.

Gill: [They are fed] by communicating the spiritual knowledge and understanding of divine things they are partakers of; by setting before them the bread of life, the honey and milk of the Gospel...; and by the good counsel and advice, comforts and admonitions.⁶⁰¹

Bullinger offers these as illustrations: Job (Proverbs 4:3, Proverbs 4:4; Proverbs 29:21, Proverbs 29:22); David (Psalms 78:70-72); Peter (Acts 4:1-4); Philip (Acts 8:5-8); Paul and Barnabas (Acts 11:26; Acts 14:22-28); Judas and Silas (Acts 15:32, Acts 15:33).⁶⁰²

⁵⁹⁸ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 28, 2015.

⁵⁹⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 10:21.

⁶⁰⁰ From <http://www.studylight.org/commentaries/tcc/view.cgi?bk=19&ch=10> accessed February 8, 2016.

⁶⁰¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:21.

⁶⁰² From <http://www.studylight.org/commentaries/bul/view.cgi?bk=19&ch=10> accessed February 7, 2016.

Proverbs 10:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿēvilîym (אִילִיִּם) [pronounced <i>ehv-ee-LEEM</i>]	<i>fools; those who despise wisdom; mockers of truth and the good;; those who are quarrelsome; fools who are lacking in piety</i>	masculine plural adjective acting as a substantive	Strong's #191 BDB #17
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
châçêr (חָצֵר) [pronounced <i>khaw-SAYR</i>]	<i>wanting, lacking, needing; void of</i>	masculine adjective construct	Strong's #2638 BDB #341
Owens has this as a Qal infinitive construct. I would assume of the verb below:			
châçêr (חָצֵר) [pronounced <i>khaw-SEHR</i>]	<i>to lack, to need, to be lacking, to be devoid [of anything], to be without; to decrease, to be lessened; to be wanting; to fail</i>	Qal infinitive construct	Strong's #2637 BDB #341
lêb (לֵב) [pronounced <i>lay^bv</i>]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular construct	Strong's #3820 BDB #524
The NET Bible: <i>Heb "heart." The term לב (lev, "heart") functions as a metonymy of association for wisdom and knowledge (BDB 524 s.v. 3.a).</i> ⁶⁰³			
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person masculine plural, Qal imperfect	Strong's #4191 BDB #559

Translation: ...fools [who] lack sense [lit., heart] die. I placed the connective with v. 21a. People who lack sense, who lack wisdom, simply die off. They remain ill-equipped for this world. God provides for all of us, but we all have an inner life. If that inner life is lacking in righteousness and wisdom, then that person's life is less stable and more fraught with self-made problems. A person without sense is by far his own worst enemy.

Proverbs 10:21b reads: ...fools [who] lack sense [lit., heart] die.

Commentators on *Fools Who Lack Sense* (Proverbs 10:21b)

James Rickard: *[T]he foolish tongue...is based on...a lack of Bible Doctrine in their soul. The fool, because of his lack of value on the inside, (no doctrine in his soul), has little value to others on the outside, no spiritual impact in this life.*⁶⁰⁴

⁶⁰³ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 28, 2015.

⁶⁰⁴ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 26, 2016.

Commentators on *Fools Who Lack Sense* (Proverbs 10:21b)

Gill: *[This passage does not speak of] a corporeal death, which is common to men of every rank and quality; wise men die even as fools [do]; but they continue under the power of a spiritual death, for want of enlightening and grace that gives us life, and so die an eternal death: not for want of natural wisdom, which they may have a greater share of than those who live spiritually and eternally; but for want of spiritual wisdom and knowledge; the knowledge of Christ, and the way of life and salvation by him, and the knowledge of God in Christ.*⁶⁰⁵

Peter Pett: *In contrast are 'the foolish'. This designation as a direct contrast with the righteous comes as something of a surprise for usually the righteous have been compared with the unrighteous (evildoers, the wicked) (Prov. 10:2–3; Prov. 10:6–7; Prov. 10:11; Prov. 10:16; Prov. 10:20), and the foolish with the wise (Prov. 10:1; Prov. 8:10; Prov. 8:14). It is a reminder that the righteous are the wise, and the unrighteous are the foolish. Here the foolish have nothing to contribute to men, for they lack in understanding. In consequence they bring death on themselves by failing to feed on the words of the righteous. They thus have nothing to offer to others. They may have much to say. They may indeed speak many clever words. But their words are empty (Prov. 10:20), because what men see as wisdom is foolishness with God (1Cor. 1:20–21).*⁶⁰⁶

The Pulpit Commentary: *[F]ools need no guide to their fall; their fate is a natural result.*⁶⁰⁷

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A half-dozen or so interesting and/or accurate translations followed by the comments of several excellent commentators.

Translations of and Commentaries on Proverbs 10:21

Translations:

Easy-to-Read Version–2002	A good person's words will help many people. But a fool's stupidity will kill him.
Good News Bible (TEV)	A good person's words will benefit many people, but you can kill yourself with stupidity.
New Living Translation	The words of the godly encourage many, but fools are destroyed by their lack of common sense.
God's Truth (Tyndale)	The lips of the righteous feed a whole multitude, but fools shall die in their own folly.
The Expanded Bible	·Good [Righteous] people's ·words [lips] ·will help [nourish] many others, but fools will die because they ·don't have wisdom [lack sense/heart].

Commentators:

The New American Bible: *The wise by their words maintain others in life whereas the foolish cannot keep themselves from sin that leads to premature death.*⁶⁰⁸

Jamieson, Fausset and Brown: *Fools not only fail to benefit others, as do the righteous, but procure their own ruin.*⁶⁰⁹

⁶⁰⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:21 (slightly edited).

⁶⁰⁶ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:21.

⁶⁰⁷ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 10:21.

⁶⁰⁸ From <http://www.usccb.org/bible/proverbs/10#24010021-1> accessed December 28, 2015.

⁶⁰⁹ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Prov. 10:21.

Translations of and Commentaries on Proverbs 10:21

Ironside: *The righteous man's conversation is not only without foolishness and slanderous statements, but it is profitable. When he speaks, it is for edification. Others are blessed; his lips feed many. Not so with the fool. His speech is worthless, and he lacks the heart to learn from those who could instruct him. Samuel and Saul again come to mind. Samuel's words were a means of blessing to thousands, but the unhappy man he had anointed failed to profit by them.*⁶¹⁰

Poole: *[Fools] have not wisdom to feed or preserve themselves, much less to feed others.*⁶¹¹

Matthew Henry: *The tongue of the just is sincere, freed from the dross of guile and evil design. Pious discourse is spiritual food to the needy. Fools die for want of a heart, so the word is; for want of thought.*⁶¹²

Ken Cayce: *The type of food that this is speaking of is spiritual food. In Matthew chapter 4 verse 4 we read in Jesus' own word, "It is written man shall not live by bread alone, but by every word that proceedeth out of the mouth of God". The word of God proceeding from the lips of the righteous feed them spiritually. This is speaking of the salvation message. As we said, in the lesson above, a fool has no understanding and doesn't want any. He will die in sin. As sound teaching benefits many, the fool starves himself to death spiritually by his lack of wise teaching.*⁶¹³

Gary Everett: *A righteous man can bring blessings to many people, but a fool cannot even provide for himself. A fool cannot even bring a blessing to himself.*⁶¹⁴

Preacher's Complete Homiletical Commentary: *The fool talks for ever upon nothing, not because he is full, but because he is empty; not for instruction, but for the pure love of talking...The sphere of social intercourse that stimulates the conversational powers at the same time teaches the wholesome discipline of the tongue—that beautiful accomplishment of silence which, however, alike with its opposite grace, derives its chief loveliness as the fruit of Christian humility and kindness.*⁶¹⁵

James Rickard: *[T]his proverb admonishes the son to store up Bible Doctrine in their soul...so that he, and as many as want his words, might live and not die.*⁶¹⁶

College Press Bible Study: *Jesus "fed" multitudes with His teachings. Teachers of God's Word "feed" the flock of God (Acts 20:28). Paul "fed" many people in many places. We too can edify (build people up) with our lips (Eph. 4:29). People need this knowledge, for they will die for lacking it or for disregarding it (Hos. 4:6). Why does a mouse die in a trap or a fish die on the end of a hook? Because they "didn't know" what would happen by biting the bait.*⁶¹⁷

Similar Proverbs and Parallel Passages for Proverbs 10:21a:

Prov. 10:11 [The mouth of the righteous is a fountain of life, but the mouth of the wicked conceals violence.](#)

Prov. 10:17 [Whoever heeds instruction is on the path to life, but he who rejects reproof leads others astray.](#)

Prov. 12:18 [There is one whose rash words are like sword thrusts, but the tongue of the wise brings healing.](#)

⁶¹⁰ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from The Word, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 10:21.

⁶¹¹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Prov. 10:21.

⁶¹² Matthew Henry, *Matthew Henry's Concise Commentary on the Whole Bible*; from e-Sword, Prov. 10:21.

⁶¹³ From bible-studys.org; accessed February 12, 2016.

⁶¹⁴ Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Prov. 10:21.

⁶¹⁵ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:19–21.

⁶¹⁶ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 26, 2016.

⁶¹⁷ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Prov. 10:21.

Translations of and Commentaries on Proverbs 10:21

Job 4:3–4 “Behold, you have instructed many, and you have strengthened the weak hands. Your words have upheld him who was stumbling, and you have made firm the feeble knees.”

Psalms 37:30 The mouth of the righteous utters wisdom, and his tongue speaks justice.

Eccles. 12:9–10 Besides being wise, the Preacher also taught the people knowledge, weighing and studying and arranging many proverbs with great care. The Preacher sought to find words of delight, and uprightly he wrote words of truth.

Jer. 3:15 And I will give you shepherds after my own heart, who will feed you with knowledge and understanding.

Similar Proverbs and Parallel Passages for Proverbs 10:21b:

Prov. 1:28–33 “Then they will call upon me, but I will not answer; they will seek me diligently but will not find me. Because they hated knowledge and did not choose the fear of the LORD, would have none of my counsel and despised all my reproof, therefore they shall eat the fruit of their way, and have their fill of their own devices. For the simple are killed by their turning away, and the complacency of fools destroys them; but whoever listens to me will dwell secure and will be at ease, without dread of disaster.”

Prov. 5:12–14 ...and you say, "How I hated discipline, and my heart despised reproof! I did not listen to the voice of my teachers or incline my ear to my instructors. I am at the brink of utter ruin in the assembled congregation."

Hosea 4:6 My people are destroyed for lack of knowledge; because you have rejected knowledge, I reject you from being a priest to me. And since you have forgotten the law of your God, I also will forget your children.

John 3:19–20 Jesus is speaking: “And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil. For everyone who does wicked things hates the light and does not come to the light, lest his works should be exposed.”

Rom. 1:28–29a And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done. They were filled with all manner of unrighteousness, evil, covetousness, malice. (ESV; capitalized for all passages above)

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V. 21 reads: [Whereas] the lips of a righteous [man] will shepherd the many, fools [who] lack sense [lit., *heart*] die. Throughout, you have read J. Vernon McGee, who takes a proverb and matches it up with someone in Scripture. In fact, many times, he gives an illustration with two people (here, in this verse, he used Saul and Samuel a second time). This made me realize that often, in the Word of God, we find two men—sometimes they are both believers, sometimes one is mature and the other is not. In any case, human interaction is often portrayed in Scripture; and, even as a believer of many decades, I still come across a passage or an historic illustration, that gives me another lesson on how I got this or that interaction in my own life wrong.

Prov. 10:19–21 When words are many, transgression is not lacking, but whoever restrains his lips is prudent. The tongue of the righteous is choice silver; the heart of the wicked is of little worth. The lips of the righteous feed many, but fools die for lack of sense. (ESV)

I need to edit this down.

You Talk too Much (Preacher's Complete Homiletical Commentary)

- I. The general vice here referred to is not evil speaking from malice, nor lying or bearing false witness from indirect selfish designs, but it is talkativeness: a disposition to be talking, abstracted from the consideration of what is to be said, with very little or no regard to, or thought of doing, either good or harm.... Those who are addicted to this folly cannot confine themselves to trifles and indifferent subjects: they cannot go on for ever talking of nothing, and, as common matters will not afford a sufficient fund for perpetual continued discourse, when subjects of this kind are exhausted, they will go on to scandal, divulging of secrets, or they will invent something to engage attention: not that they have any concern about being believed otherwise than a means of being heard.... The tongue used in such a licentious manner is like a sword in the hand of a madman: it is employed at random, it can scarce possibly do any good, and, for the most part, does a world of mischief.
- II. The due government of the tongue. The due and proper use of any natural faculty or power is to be judged of by the end and design for which it was given us. The chief purpose for which the faculty of speech was given to man is plainly that we might communicate our thoughts to each other in order to carry on the affairs of the world; for business, and for our improvement in knowledge and learning. But the good Author of our nature designed us not only necessaries, but likewise enjoyment and satisfaction. There are secondary uses of our faculties: they administer to delight as well as to necessity, and the secondary use of speech is to please and be entertaining to each other in conversation. This is in every respect allowable and right: it unites men closer in alliance and friendship, and is in several respects serviceable to virtue. Such conversation, though it has no particular good tendency, yet hath a general good one; it is social and friendly, and tends to promote humanity, good nature, and civility.... The government of the tongue, considered as a subject of itself, relates chiefly to conversation, and the danger is, lest persons entertain themselves or others at the expense of their wisdom or their virtue. The cautions for avoiding these dangers fall under the following particulars:
 1. Silence. The wise man observes that "there is a time to speak, and a time to keep silence." One meets with people in the world who seem never to have made the last of these observations. But the occasions of silence are obvious, namely, when a man has nothing to say, or nothing but what is better unsaid: better either in regard to particular persons he is present with, or from its being an interruption to conversation itself or to conversation of a more agreeable kind, or better, lastly, with regard to himself.
 2. Talking upon indifferent subjects. Be sure that the subject is indifferent, that it be in no way offensive to virtue, religion, or good manners; that it be in no way vexatious to others, and that too much time be not spent in this way.
 3. In discourse upon the affairs and characters of others. Consider, first, that though it is equally of bad consequence to society that men should have either good or ill characters which they do not deserve, yet when you say some good of a man which he does not deserve, there is no wrong done him in particular; whereas, when you say evil of a man which he does not deserve, here is a direct formal injury done to him. Secondly, a good man will, upon every occasion, and often without any, say all the good he can of everybody, but, so far as he is a good man, will never be disposed to speak evil of any, unless there be some other reason for it besides barely that it is the truth.—Bishop Butler.

Couldn't help remembering *You Talk too Much*.

The Preacher's Complete Homiletical Commentary; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:19–21.

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Dividing up this chapter was quite difficult and I changed my mind on several occasions as I dug deeper into it. The Pulpit Commentary agrees with me on this division, and this is what they had to say about it.

Proverbs 10:15–21; A Sevenfold Strain of Experience (The Pulpit Commentary)

For the most part these sayings relate to earthly goods their value, and the means for their acquisition. Godliness has the promise of both lives. Equally incredible would a religion which ignored the future be with one which ignored the present. Equally one-sided is the expectation only of earthly good from wisdom, and the expectation only of heavenly good. We must beware of a false materializing and of a false spiritualizing of religion.

- I. THE POWER OF WEALTH AND THE WEAKNESS OF POVERTY. The former like a strong city or fortress; the latter like a ruinous dwelling, which threatens at any moment to tumble about the dweller's head. The teacher is thinking, as the following verse shows, on the one hand, of wealth wisely and honourably won, which becomes a means to other wise ends; on the other hand, of blameworthy poverty, which leads in time to further vice and misery. To desire competent means for the sake of worthy objects, and to fear poverty because of its temptations, is a right and true attitude of mind.
- II. THE TENDENCY OF WEALTH DEPENDS ON THE MIND OF THE POSSESSOR. (Ver. 16) The "tendency of riches" is in itself an incomplete thought. Silver and gold have no tendency, except by a figure of speech. In the heart of man the directing force is found. Used justly, riches are a good; they are simply, like bodily strength, knowledge, skill, a mass of available means. Used wickedly, so that they simply feed our senses and our pride, or become corrupters of others' integrity, they simply increase the possessor's power and range of mischief. When we poetically speak of accursed gold, or base dross, we should be aware that these are figures, and that the curse can never rest on anything in God's creation except the will which perverts what is a means to good into a means to evil.
- III. THE CAUSES OF DIRECTION ADD MISDIRECTION IN LIFE. (Ver. 17) Why do some men succeed, and others fail, in perpetual blundering and error? The particular cases may be complex; but as to the general rule there can be no question. In the one case there is admission of faults and attention to the correction of them. In the other, blindness to faults, inattention to warnings, obstinate persistence in error. Be not above taking a hint, especially from a foe. "Temper" is the bane of many. Any opportunity is sacrificed rather than the whim, the humour which seems to the man so thoroughly a part of himself that he cannot give it up. The habit of calm revision of one's progress and failures in the hour of prayer seems needful both to preserve from over self-confidence and from over-reliance on the advice of others.
- IV. CONCEALED HATRED AND OPEN MALICE EQUALLY ODIOUS. (Ver. 18) Resentment that one dares not, or thinks it polite not to, express makes the lips turn traitor; and the victim is both "contemned and flattered." God has placed a natural hatred of duplicity in our hearts. It was levelled as a reproach against Euripides that he had put into the mouth of one of his characters the sentiment, "My tongue did swear, my heart remain'd unsworn." Not so dangerous in many cases, but morally worse, is the deliberate slanderer, who goes about to despoil his neighbours of that which leaves them much poorer, makes him none the richer. He is a fool, because his arts recoil upon himself.
- V. THE PERIL OF THE BABBLING TONGUE; THE PRUDENCE OF RESERVE. (Ver. 19) The man may be confronted with his words. The "written letter remains," and "many witnesses" may serve equally well to convict of the authorship of a malicious speech. It is far more easy for men to forgive abusive things said to their faces than things reported to have been said behind their backs. And even injurious acts can be got over more readily than stinging words of sarcasm. Words have a more definite shape in thought than deeds; they reveal a certain view of you which has some truth in it. You cannot forget it, which means with most you cannot forgive it. A clean-cut sarcasm, a slander which has just that vraisemblance about it which gives currency to gossip, stamps a certain image of the victim in the public mind. The gentler motive to prudence is the hurt we may do others; the motive consistently here is the treatment we may experience ourselves. If a person, on grounds like these, were to take a pledge of total abstinence from "personal talk" of the critical kind, his prudence must be respected. An approach to this is found in well bred society. And how lamentable the condition of some so called religious circles, when there is so little culture that conversation gravitates as if by necessity to the discussion of the character and doings of popular preachers, etc.!
- VI. THE TONGUE AND THE HEART ARE IN IMMEDIATE CONNECTION. (Ver. 20) Just as Napoleon said his brain and hand were in immediate connection. The analogy will serve. The "silver tongue" (no accents are silvery but those of truth) bespeaks the fine disposition, the noble heart. And what can the produce

Proverbs 10:15–21; A Sevenfold Strain of Experience (The Pulpit Commentary)

of the "worthless" heart be but "rot" upon the tongue?

- VII. GOOD BREEDS GOOD, WHILE EVIL CANNOT KEEP ITSELF ALIVE. (Ver. 21) The lips of the just pasture many. Good words, good preachers, good books, these are the food of the world, and there cannot be an oversupply. Bad books and teachers may be let alone. As Dr. Johnson said of a poem, it had not enough life in it to keep it sweet (or, "not enough vitality to preserve it from corruption"). J.

The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 10:15.

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Peter Pett: *It should, however, be noted that the foolish and those lacking in understanding are not just written off. Solomon's purpose is to face them up with their folly so that they might find wisdom and gain understanding (compare Prov. 8:5; Prov. 9:6).*⁶¹⁸

Vv. 20–21 read: The tongue of a righteous [man] [is like] fine [lit., choice, chosen] silver; [but] [there is] little value [in] the heart [or, thinking] of the wicked. [Whereas] the lips of a righteous [man] will shepherd the many, fools [who] lack sense [lit., heart] die.

The Third Millennium Bible: *Proverbs 10:20-21 promote the good use of speech by the righteous in contrast to the preceding focus on the need to restrain the bad speech of fools. Good speech has the highest value ("choice silver," Prov 10:20) because it is free from evil intentions and effects (see Prov 10:21).*⁶¹⁹

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The Blessings of the Lord to the Righteous/Cutting off the Life of the Wicked

I was unable to organize the next set of verses, but Pett was able to:

Peter Pett's Chiasmic Organization of Proverbs 10:22–27

- A The blessing of YHWH, it makes rich, and with it he ADDS no pain/sorrow/labour ('eseb') (Proverbs 10:22).
 B It is as laughter to a fool to do wickedness, and so is wisdom to a man of understanding (Proverbs 10:23).
 C What the wicked fears will come upon him, what the righteous desires will be granted (Proverbs 10:24).
 C When the fierce storm (whirlwind) passes, the wicked is no more, but the righteous is an everlasting foundation (Proverbs 10:25).
 B As vinegar to the teeth, and as smoke to the eyes, so to those who send him is the sluggard ('asel') (Proverbs 10:26).
 A The fear of YHWH ADDS days, but the years of the wicked will be shortened (Proverbs 10:27).

Note that in A the blessing of YHWH makes rich, and He 'adds' no sorrow, and in the parallel the fear of YHWH brings about those blessings, and He 'adds' days. In B the fool makes fun of wickedness, and laughs at it, and in the parallel he himself turns out to be a misery to all because of his behaviour. In other words, he treats sin

⁶¹⁸ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:21.

⁶¹⁹ From <http://thirdmill.org/studybible/note.asp/id/45498> accessed February 14, 2016.

Peter Pett's Chiasmic Organization of Proverbs 10:22–27

as a joke, but there is nothing funny about the effect of his behaviour on others. Centrally in C what the wicked fear will come upon them (compare Proverbs 1:26-27 a) whilst in the parallel it is a fierce storm or whirlwind which will pass through making the wicked no more (Proverbs 1:27 b).

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=10> accessed January 9, 2016.

[Chapter Outline](#)

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Ironside introduces this section: *It is great foolishness to reject eternal pleasures and imperishable riches. They are untainted by sorrow, whereas the vain trinkets offered by the world and Satan leave only pain and disappointment! The blessing of the Lord is found in the pathway of obedience. Even Christians often miss it by laxity and indifference to moral and doctrinal evil. Walking by the light of their own fire they have only themselves to blame when their life ends in sorrow. It is not that the blessing of the Lord ensures freedom from tribulation in this world; but whatever the trial, all can be received as from a loving Father's hand. Habbakuk and Paul, in large measure, had entered into the blessing spoken of here (Habbakuk 3:17-19; Philippians 4:11-13).*⁶²⁰

A blessing of Y^ehowah she makes rich and He does not add [heavy] labor with her.

Proverbs
10:22

[It is] the blessing of Y^ehowah—it makes rich and He will not multiply pain [sorrow and/or toil] with it.

With the words of the righteous comes the blessing of Jehovah. That makes us rich and God will not multiply painful toil against us.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	A blessing of Y ^e howah she makes rich and He does not add [heavy] labor with her.
Revised Douay-Rheims	The blessing of the Lord makes men rich: neither shall affliction be joined to them.
Plain English Aramaic Bible	The blessing of Lord Jehovah makes rich and there shall be no sorrow with it.
Peshitta (Syriac)	The blessings of the LORD bring riches, and there shall be no sorrow in them.
Septuagint (Greek)	The blessing of the Lord <u>is upon the head of the righteous</u> ; it enriches him, and grief of heart shall not be added to it.

Significant differences: The Greek adds an additional phrase to the first half of this verse. In the second half of the verse, we find the words *affliction*, *sorrow* and *grief* in the ancient translations. These are reasonable translations for the original Hebrew word.

Limited Vocabulary Translations:

Bible in Basic English	The blessing of the Lord gives wealth: hard work makes it no greater.
Easy English	God gives wealth to the man who pleases him. And that man's wealth will not cause him any trouble.
Easy-to-Read Version–2002	A blessing from the Lord will bring you true wealth. And it won't bring troubles with it.
Good News Bible (TEV)	It is the Lord's blessing that makes you wealthy. Hard work can make you no richer. Hard work ... richer; or And the Lord does not add sorrow to your wealth.
<i>The Message</i>	Fear-of-God Expands Your Life

⁶²⁰ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from The Word, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 10:22.

	GOD'S blessing makes life rich; nothing we do can improve on God.
Names of God Bible	It is Yahweh's blessing that makes a person rich, and hard work adds nothing to it.
NIRV	The blessing of the Lord brings wealth. And it comes without painful work.
New Simplified Bible	The blessing of Jehovah makes rich and he adds no grief to it.

Thought-for-thought translations; paraphrases:

Common English Bible	The LORD'S blessing makes a person rich, and no trouble is added to it.
Contemporary English V. The Living Bible	When the LORD blesses you with riches, you have nothing to regret. The Lord's blessing is our greatest wealth. All our work adds nothing to it! <i>All our work adds nothing to it, or "And he adds no sorrow therewith."</i>
New Berkeley Version	It is the blessing of the LORD that brings riches and toiling will add nothing to it [Not that one should not toil, but rather that unless God blesses, all toil is in vain.].
New Century Version	The LORD'S blessing brings wealth, and no sorrow comes with it.
New Life Version	The good that comes from the Lord makes one rich, and He adds no sorrow to it.

Partially literal and partially paraphrased translations:

American English Bible	Jehovah blesses the heads of the righteous... He enriches and creates no distress in their hearts.
Beck's American Translation	It is the LORD's blessing that makes a man rich, and painful toil can't add anything to it.
International Standard V	The blessing of the LORD establishes wealth, and difficulty does not accompany it.
New Advent (Knox) Bible	Of the Lord's gift comes wealth without drudgery.
Today's NIV	The blessing of the LORD [S Ps 128:2] brings wealth [S Ge 13:2 ; S 49:25 ; S Dt 8:18 ; Ge 24:35 ; Ps 37:22], without painful toil for it [S 2Ch 25:9].
Translation for Translators	Yahweh blesses some people by enabling them to become rich and working hard will not make them to become richer (OR, and he will not also cause them to become sad).

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	The blessing of the LORD brings wealth, And toil adds nothing to that.
God's Truth (Tyndale)	The blessing of the Lord, makes rich men, as for careful travail, it does nothing thereto.
NIV – UK	The blessing of the Lord brings wealth, without painful toil for it.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The blessing of Yahweh brings riches, no effort can replace it.
New American Bible (2011)	It is the LORD's blessing that brings wealth, and no effort can substitute for it. Human industry is futile without divine approval; cf. Ps 127:1–2; Mt 6:25–34.
New Jerusalem Bible	The blessing of Yahweh is what brings riches, to this, hard toil has nothing to add.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The blessing of ADONAI is what makes people rich, and he doesn't mix sorrow with it.
exeGesés companion Bible	The blessing of Yah Veh enriches and he adds no contorting with it.
JPS (Tanakh—1985)	It is the blessing of the Lord that enriches, And no toil can increase it.
Orthodox Jewish Bible	The Birkat Hashem, it maketh wealthy, and He addeth no sorrow with it..

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The blessing of the Lord brings [true] riches, And He adds no sorrow to it [for it comes as a blessing from God].
The Expanded Bible	The LORD'S blessing brings wealth, and no sorrow [trouble] comes with it.
Kretzmann's Commentary	The blessing of the Lord, by which He gives prosperity and wealth, it maketh rich, for in this case there is no taint of ill-gotten wealth, and He addeth no sorrow with it, rather, "and not does labor add beside it," that is, all anxious worrying and striving for this world's goods will not bring true prosperity and happiness, Psalm 127:2; Matt. 6:25-34.
NET Bible®	The blessing from the Lord makes a person rich, and he adds no sorrow to [Heb "with."] it.
The Voice	The blessing of the Eternal is what makes someone rich, and He doesn't add pain to it.

Literal, almost word-for-word, renderings:

Concordant Literal Version	The blessing of Yahweh, it enriches, And He shall not add grief to it."
Context Group Version	The esteeming of YHWH, it makes rich; And he adds no sorrow with it.
English Standard Version	The blessing of the LORD makes rich, and he adds no sorrow with it.
Green's Literal Translation	The blessing of Jehovah, it makes rich, and he adds no pain with it.
New European Version	Life Expanded by the Fear of God Yahweh's blessing brings wealth, and He adds no trouble to it.
New King James Version	The blessing of the LORD makes <i>one</i> rich, And He adds no sorrow with it.
World English Bible	Yahweh's blessing brings wealth, And he adds no trouble to it.
Young's Updated LT	The blessing of Jehovah—it makes rich, And He adds no grief with it.

Proverbs 10:22 (KJV) Graphic; from [the Daily Verses](http://thedyailyverses.blogspot.com); accessed February 9, 2016.

The gist of this passage: God's blessings make a person rich; and with these blessings comes no grief.



Proverbs 10:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^ə rākâh (הַכְּרָב) [pronounced <i>braw-KAW</i>]	<i>blessing, benediction, invocation of good; extremely fortunate and happy; a gift, a present; peace, prosperity</i>	feminine singular construct	Strong's #1293 BDB #139
The NET Bible: <i>The term הַכְּרָב (bÿrakhah, "blessing") refers to a gift, enrichment or endowment from the Lord.</i> ⁶²¹			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
The NET Bible: <i>Heb "of the Lord." The term יהוה (yÿhvah, "the Lord") functions here as a genitive of source.</i> ⁶²²			
hîy' (איה) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214
‘âshar (אָשַׁר) [pronounced <i>gaw-SHAHR</i>]	<i>to make rich [wealthy], to cause one to be rich</i>	3 rd person feminine singular, Hiphil imperfect	Strong's #6238 BDB #799
The NET Bible: <i>Heb "makes rich" (so NASB); NAB "brings wealth." The direct object "a person" does not appear in the Hebrew but is implied by the Hiphil verb; it is supplied in the translation.</i> ⁶²³			

Translation: [It is] the blessing of Y^ehowah—it makes rich... It is unclear whether the *blessing of Y^ehowah* stands on its own or refers back to the leadership of the wise and righteous person in the previous verse. This does appear to be going off onto a new topic.

It certainly does happen that God makes some believers rich. However, for the believer in Jesus Christ, there are a variety of forms of wealth—a very common one is a wife and family (or a husband and family).

We are constantly brainwashed, and one of the ways is to think that great wealth brings happiness. During the time that I am writing this, a Powerball Lottery is going on with a \$1.5 billion prize. People are lining up to buy these tickets. Personally, I have never bought a Lottery ticket—and, believe it or not, I don't want to deal with the changes to my life that unimaginable wealth would bring. Certainly, on the one hand, I could buy whatever fleet of vehicles caught my eye; and live in a new house with a driveway large enough to hold these cars and trucks; but there is far more to wealth than what you can buy with it. There are many things which you need to consider: (1) Other people want your money and they will try to get it from you, using any method possible; (2) with riches comes responsibility—God will not give you wealth so that you can willy nilly go out and buy whatever you want; (3) you will eventually discover that having a lot of new things does not make you happy; and (4) your entire life will change, and not necessarily for the better. Personally, my life is pretty damn good. God has seen to all of my needs and to many of my wants. I am not sure I would want to upset all of this.

The Bible Illustrator: Sometimes the blessing of the Lord is material and temporal wealth, as in the case of Abraham and of Job. Much wealth is, alas! gotten by vanity and dishonesty—by treachery and falsehood and over-reaching, and by that indefinable sin, but that exceedingly common sin,

⁶²¹ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 28, 2015.

⁶²² From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 28, 2015.

⁶²³ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 28, 2015.

covetousness... *The blessing of the Lord turns every possession into wealth. Children, when blessed by God, are a heritage from the Lord. Friends, when blessed by God, are as so many ministers and servants and priests of God to us. Money, when blessed by God, instead of being the root of all evil, is the source and means of much good. Honour and reputation, when blessed by God, instead of being traps and snares and stumbling blocks, are an exalted position upon which light may shine for the good of others, and the glory of our Father in heaven.*⁶²⁴

Proverbs 10:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לוֹ' or לוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâçaph (יָצַף) [pronounced yaw-SAHPH]	<i>to add, to augment, to increase, to multiply; to add to do = to do again; to continue to</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3254 BDB #414
'êtseb (עֵצֵב) [pronounced GEY-tsehb ^v]	<i>[heavy and toilsome] labor; pain, hurt, toil; hardship; offense; grief of mind, anger</i>	masculine singular noun	Strong's #6089 BDB #780
<p>The NET Bible: Heb "toil." The noun עֵצֵב ('etsev) has a basic two-fold range of meanings: (1) "toil; labor" which produces pain and sorrow, and (2) "pain; sorrow" which is the result of toil and labor (BDB 780 s.v.). This is the word used of the curse of "toil" in man's labor (Gen 3:17) and the "pain" in the woman's child-bearing (Gen 3:16). God's blessing is pure and untarnished – it does not bring physical pain or emotional sorrow.⁶²⁵</p>			
<p>James Rickard: ESTEB is used six times in the OT, and refers to "pain," in the form of either "hurtful or offensive" words as in Prov 15:1, or when used absolutely as it is here it means, "strenuous labor, work or toil" Cf. Psalm 127:2; Prov 5:10; 14:23. In Gen 3:16 it is used for the labor pains of child bearing.⁶²⁶</p>			
'îm (עִם) [pronounced geem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 3 rd person feminine singular suffix	Strong's #5973 BDB #767

Translation: ...and He will not multiply pain [sorrow and/or toil] with it. Pain and labor will not be added to the blessings of God. We do not earn God's blessings. Now, we can, as a result of our own volition, negate the blessings of God. However, generally when God blesses you, you have the capacity for those blessings. Otherwise, it is possible that you are being tested.

Gary North makes an excellent point: *Why should Solomon have added and He will not multiply pain [sorry, toil] with it? Because in many passages in the Bible, riches are associated with negative sanctions and sorrow. Solomon here distinguishes riches as blessings from riches as cursings. This is an important passage. It makes clear that riches as covenantal blessings are not to be regarded as a liability. They are not Trojan horses with sorrow hidden inside.*⁶²⁷

⁶²⁴ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:22.

⁶²⁵ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 28, 2015.

⁶²⁶ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 26, 2016.

⁶²⁷ From <http://www.garynorth.com/WisdomAndDominion.pdf> (pp. 117–118) accessed February 4, 2016.

When God gives you wealth (as a blessing; not as testing); it is not a trap. It is not designed to screw up your life. Now, obviously, you have to apply the Bible doctrine that you know in order to responsibly deal with this wealth.

North speaks to this exact point: *The spiritually wise man understands that riches increase one's personal responsibility. Jesus taught this clearly. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more* (Luke 12:47–48). There is an inescapable burden associated with riches: stewardship. Every asset's owner is legally God's agent and is therefore responsible to God for its administration (Luke 19:12–15).⁶²⁸

Joe Guglielmo writes: *Several years ago they interviewed some million dollar lottery winners to see how things were going some 5 years later. Some were broke, others had family and friends that were mad at them, and not one was truly happy. And yet look at all the people that are playing the lottery to become rich and happy. Riches didn't bring them what they thought it would bring them, only heartache. We need to be content with what God has given us and rejoice in Him! He does not add sorrow to the blessings He gives to us.*⁶²⁹

Whatever God blesses you with, it is all about responsibility. Early on, as a landlord, I was faced with this sort of responsibility. We cannot think of our assets is simply a way to produce more assets (although there is nothing wrong with investing and growing one's wealth). There is responsibility of how to administer these assets.

V. 22 reads: [It is] the blessing of Y^ehowah—it makes rich and He will not multiply pain [sorrow and/or toil] with it. The first half of the verse is required for context.

Commentators on God Does Not Multiply Pain and Toil with Blessing (v. 22b)

James Rickard: *God does not ask us for our human effort or human power to add to His grace provisions. He provides all the assets and resources necessary to fulfill His plan and He wants us to walk in them. When we do we are blessed. When we do not our works are rejected* (1Cor 3:10-15).⁶³⁰

Gill: *This is eminently true of spiritual riches; there is no sorrow attending them; the fruit and effect of them are peace, joy, and comfort.*⁶³¹

The Bible Illustrator: *God's blessing makes rich His blessing is riches, although the wealth of the world should all flee away. There are two ways of acquiring wealth. Some people grow rich without God's blessing, and some grow rich by it. The god of this world gives riches to his subjects sometimes, when neither giver nor getter own the supremacy of the Almighty; and God Himself gives riches to some who are His children. Wherein lies the difference, since both the godly and the godless have gotten wealth? It lies here: God adds no sorrow with it, but that other lord does. Sorrow is sure to come with ill-gotten wealth. It lies like a burning spark on the conscience, which will not out all the rich man's days. Sometimes the wealth is scattered by public judgments. Sometimes it becomes the source of family strife. There are many arrows of judgment in the Almighty's quiver.*⁶³²

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⁶²⁸ From <http://www.garynorth.com/WisdomAndDominion.pdf> (p. 118) accessed February 4, 2016.

⁶²⁹ From [Calvary Chapel](#); accessed February 11, 2016.

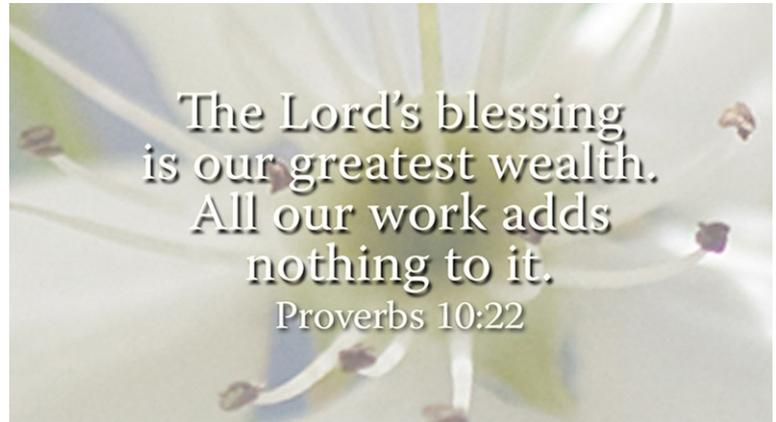
⁶³⁰ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 26, 2016.

⁶³¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:22.

⁶³² *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:22 (slightly edited) (W. Arnot, D.D.).

Proverbs 10:22 (NLT) Graphic; from **The Unfolding of Thy Word**; accessed February 9, 2016.

V. 22 reads: [It is] the blessing of Y^ehowah—it makes rich and He will not multiply pain [sorrow and/or toil] with it. So, along with this verse is the implication that there are those that God does not make rich; or, if they become rich, there is pain, sorrow and/or toil associated with it. Now, to modify this slightly, some unbelievers who follow the laws of divine establishment also will eventually enjoy prosperity, and if their work ethic is sound, they will enjoy their wealth.



I gave the example of the powerball lottery. During the time that I have been writing on this chapter, a number of people won that lottery (I have no idea how many). It was for an overall prize of \$1.6 billion or so split so many ways. I can almost guarantee you that most of those people do not have the capacity for that wealth, and that some will make some awful errors with their lives as a result of having all of that wealth. Winning that lottery is not necessarily the blessing of God, because they are made rich, but there will be great pain and sorrow affixed to their winning.

Bridges, in the Preacher's Complete Homiletical Commentary, has a unique approach on this passage: *The sluggard looks for prosperity without diligence; the practical atheist from diligence alone; the sound-hearted Christian from the blessing of God in the exercise of diligence. This wise combination keeps him in an active habit; humble, and dependent upon God (John 6:27). For, "except the Lord build the house, they labour in vain that build it" (Psalm 127:1).*⁶³³

Trapp makes an interesting observation: *Those three vultures shall be driven away that constantly feed on the wealthy worldling's heart—care in getting, fear in keeping, grief in losing the things of this life. God giveth to His, wealth without woe, store without sore, gold without guilt, one little drop whereof troubles the whole sea of outward comforts...Richard III had a whole kingdom at command, and yet could not rest in his bed for a disquieted mind.*⁶³⁴

Prov. 10:22 [It is] the blessing of Y^ehowah—it makes rich and He will not multiply pain [sorrow and/or toil] with it.

I need to edit this down.

William Arnot on the Blessing of God

THE truth here is twofold. The cord, as it lies, seems single, but when you begin to handle it, you find it divides easily into two. It means that God's blessing gives material wealth; and also, that they are rich who have that blessing, although they get nothing more.

(1.) The silver and the gold are his, and he gives them to whomsoever he will. A business may prosper at one time, and decay at another, while no one is able to detect the cause. It is not by accident. He who rules in the highest, reaches down to the minutest concerns of this world, and controls them all. Long ago, a certain people diligently plied their agricultural labours, and carefully watched over their household affairs; and yet misfortune succeeded misfortune, and general poverty was closing round the commonwealth. They could not read on earth the causes of their failure, but a voice from on high proclaimed it:—"Ye have sown much, and bring in little; ye

⁶³³ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:22.

⁶³⁴ John Trapp *A Commentary on the Old and New Testaments*; Edited by: W. Webster and Hugh Martin; e-sword, Prov. 10:22 (slightly edited).

William Arnot on the Blessing of God

eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes. Thus saith the Lord of hosts, Consider your ways" (Hag. 1. 6, 7). They had forgotten God, and he had withheld his blessing. There is the religion of the case, and the philosophy of it too. Will a poor, short-sighted creature prate about the causes of things to the exclusion of God's displeasure against sin, as if there were no causes of things which lie beyond our view? There are causes of things, which we have never seen yet. He is a sounder philosopher, as well as a better Christian, who owns that the blessing of the Lord has something to do with the prosperity of his business.

(2.) But his blessing makes rich—His blessing is riches, although the wealth of the world should all flee away. "Godliness, with contentment, is great gain." Here is a nature prescribed by the All-wise, for satisfying a soul, and attaining success in life. "He addeth no sorrow with it." The word seems to imply that there are two ways of acquiring wealth. Some people grow rich without God's blessing, and some grow rich by it. It would appear that the god of this world gives riches to his subjects sometimes, when neither giver nor getter owns the supremacy of the Almighty, and that God himself gives riches to some who are his children. Wherein lies the difference, since both the godless and the godly have gotten wealth? It lies here: He addeth no sorrow with it, but that other lord does.

When you are permitted to obtain wealth on which you do not seek and do not get God's blessing, that wealth becomes a sorrow. There is no more manifest mark of a righteous providence now seen protruding through into time, than the sorrow that comes with ill-gotten wealth. It lies like a burning spark on the conscience, which will not out all the rich man's days. Sometimes the wealth is scattered by means that the public, with one voice, pronounce judgment-like. Sometimes it becomes waters of strife, to desolate his family after the winner has been laid in the dust. There are many arrows of judgment in the Almighty's quiver. Men may well tremble, when they find themselves growing rich on a trade whose secrets they are obliged to hide in their own hearts, and dare not pour out before the All-seeing day by day. To heap up these treasures, is to treasure up, wrath over their own head.

If you take God into your counsels, and so grow rich, there will be no bitterness infused into your gains. It is a common practice to constitute firms for trade, and exhibit their titles to the public with a single name, "and company." Most partnerships, indeed, appear to the world in that form. Such a man, and company; this is all about the business that the passing stranger learns from the sign-board; but, under that indefinite and comprehensive addition, who are included? What deeds and what doers does that mercantile formula conceal? Ah what some do in the dark beneath that veil! Now and then the world is startled by its accidental rending, and the exposure of a nest of night-birds in the light of day; but the full disclosure awaits another rending and another light. Reverently take the All-seeing into your commercial company and counsels. If you cast Him out, there is no saying, there is no imagining whom you may take in. When these counsels cease to be godly, they are "earthly and sensual;" and a terrible experience tells "that no effectual barrier lies between these and the next step—"devilish." More especially those who have once made a Christian profession, if they allow themselves to engage in transactions on which they dare not ask God to look—if they glide into a business, for its gain, which is incongruous with prayer for a blessing, will probably be left to go greater lengths in shame than other men.

One peculiar excellence of the riches made in a company from whose councils God is not banished is, that the wealth will not hurt its possessors, whether it abide with them or take wings and fly away. A human soul is so made that it cannot safely have riches next it. If they come into direct contact, they will clasp it too closely; if they remain, they wither the soul's life away; if they are violently wrenched off, they tear the soul's life asunder. Whether, therefore, you keep them or lose them, if you clasp them to your soul with nothing more spiritual between, they will become its destroyer. Certain tortures that savages have invented and applied to human bodies, bear an analogy to the process by which his money makes the miser miserable, alike when it abides with him and when it departs. They wrap the body of the living victim all round in a thick impermeable plaster, and then set him free. If the covering remains, all the pores of the body are clogged, the processes of nature are impeded, and the life pines away; if it is torn off, it tears the skin with it—the pain is sooner over, but it is more severe. Thus the soul of a thorough worldling is either choked by wealth possessed, or torn by wealth

William Arnot on the Blessing of God

taken away. Out of that dread dilemma he cannot wriggle. The laws of God have shut him in.

Those who get riches should beware lest a sorrow be added to them, more weighty than all their worth. The Maker of the soul is its Portion; He made it for Himself. When riches are clasped closest to the heart, He is slighted and dishonoured. An idol has usurped his throne. "Covetousness is idolatry." For this very end Christ has come that a man might take the Holiest, into his bosom, and yet not be consumed. Put on Christ. Seek first the kingdom of God and his righteousness, and these other things may be safely added outside. If riches be added outside, while Christ is taken closest in, the riches there will, not hurt their owner while they remain, nor tear him asunder when they depart. When your "life is hid with Christ in God," you will live there, whatever amount of the world's possessions may be attached outside; and though, in some social concussion, all the world's thick clay should drop off, you will scarcely be sensible of a change. If you be Christians, if you have put on Christ, great riches may come and go; you will not be clogged while you have them; you will not be naked when they leave. But if the wealth be the first and inner wrapping of the soul, how shall that soul ever get into contact with the Saviour, that life from its fountain may flow into the dead? Many disciples of Jesus prosper in the world: few who have courted and won the world in their youth, become disciples in their old age. It is easy for a Christian to be rich, but hard for a rich man to become a Christian.

From [William Arnot](#) (MS Word document), (pp. 259–263), accessed February 14, 2016.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

I have edited the first half of this and need to edit the rest of it.

The Preacher's Complete Homiletical Commentary made a number of good observations on this verse:

The Preacher's Complete Homiletical Commentary on Proverbs 10:22

Delitzsch and Zöckler [mistakenly] read the second clause, "and labour adds nothing thereto," i.e., "God's blessing is in itself all in all, and makes rich without any effort." [which is a false interpretation] Stuart and Miller translate as the authorised version, and the former understands it to signify that "sorrow shall not necessarily increase by riches when it is Jehovah Himself who bestows them."

Then the author goes on to explain:

This proverb cannot be understood to assert that a man needs nothing but God's blessing to make him a wealthy man in the ordinary sense of the word, because we know there are many cases in which men would never have been rich if they had not toiled hard to obtain riches. Industry has been joined to the blessing of the Lord, and so they have become rich. God's favour does not generally make a man rich except he works; it is presumptuous sin to expect God to make us rich without honest toil. But the lesson to be learnt is evidently this—that diligence cannot command riches, that God must be taken into account in all our efforts to make money.

- I. There are among us many possessors of vast wealth who have risen early and sat up late, and eaten the bread of carefulness, but have acknowledged that, after all, it was the blessing of the Lord that had made them rich. They can point to others equally diligent, and, in some respects, superior to themselves, who have fallen in the race and have died comparatively poor. Such examples are admonitions not to trust to one's own wisdom or effort to the exclusion of the will of God. Jacob worked hard for his riches for twenty years; "in the day the drought consumed him, and the frost by night—and the sleep departed from his eyes." But he declares that his wealth was a gift from the God of his fathers—"I am not worthy of the least of all the mercies, and of all the truth which you have showed unto your servant."

There are times when wealth is acquired apart from any labor:

- II. The riches of Solomon were bestowed upon him without so much as the expression of a desire on his

The Preacher's Complete Homiletical Commentary on Proverbs 10:22

part, and were a token of the Divine approval. "Because.... you have asked for understanding to discern judgment... I have also given you that which you had not asked: both riches and honour" (1Kings 3:11–13). Looked upon as God's gift, wealth will be rightly used, and will be the blessing that it was intended to be.

It ought to be noted that Solomon did not spend his entire life sitting around doing nothing. He was a very active king.

- III. That there is a moral truth contained here which has nothing to do with material riches or poverty. Solomon has, over and over again, directed his hearers to riches which are far more precious than silver or gold (see chap. Prov. 3:14–15; Prov. 8:11–19; also Homiletics and Comments of those verses). The blessing of the Lord is itself wealth.
1. Because it enriches us with Divine knowledge (1Cor. 1:5). Solomon's knowledge was a higher kind of wealth than all his gold and precious stones, how much more a knowledge of Him whom to know is "life eternal" (John 17:3).
 2. Because by means of it men obtain a Divine character (2Peter 1:2–4). This wealth men can claim as theirs in other worlds beside the one upon which they now live; this is their perpetual untransferable property.
- IV. That when sorrow comes to men who have been enriched by God, it springs from some other source than the riches. The text does not apply in any sense to ill-gotten gain; that is dealt with elsewhere (chap. Prov. 1:19; Prov. 15:27). It refers only to that which a man may lawfully call his own.
1. But this may be the occasion of sorrow. Solomon's great wealth was the occasion of sorrow, inasmuch as he used it for sinful purposes, but this sorrow was added by himself and not by God. The misuse of riches, or of any other gift of God, will be followed by a penalty which will bring sorrow; but this is man's work, and not God's.
 2. Or sorrow may spring from another, and an independent source. Sorrow in one form or another is the lot of fallen man. The incarnate Son of God was a "Man of sorrows." God-given and sanctified sorrow is often a token of greater Divine favour than temporal prosperity (chap. Prov. 3:12). But there is no necessary connection between wealth and sorrow.

The Preacher's Complete Homiletical Commentary; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:22 (edited).

[Chapter Outline](#)

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God must be taken into account in all that we do; and our livelihoods is but one aspect of our lives (although it is a very important part of any person's life).

A half-dozen or so interesting and/or accurate translations followed by the comments of several excellent commentators.

Translations of and Commentaries on Proverbs 10:22

Translations:

Easy-to-Read Version–2002	A blessing from the Lord will bring you true wealth. And it won't bring troubles with it.
<i>The Message</i>	Fear-of-God Expands Your Life GOD'S blessing makes life rich; nothing we do can improve on God.
Names of God Bible	It is Yahweh's blessing that makes a person rich, and hard work adds nothing to it.
New Berkeley Version	It is the blessing of the LORD that brings riches and toiling will add nothing to it [Not that one should not toil, but rather that unless God blesses, all toil is in vain.].

Translations of and Commentaries on Proverbs 10:22

International Standard V	The blessing of the LORD establishes wealth, and difficulty does not accompany it.
Translation for Translators	Yahweh blesses some people by enabling them to become rich and working hard will not make them to become richer (OR, and he will not also cause them to become sad).
<i>The Amplified Bible</i>	The blessing of the Lord brings [true] riches, And He adds no sorrow to it [for it comes as a blessing from God].

Commentators:

The Geneva Bible: *[A]ll worldly things bring care and sorrow, where as they who feel the blessings of God have none.*⁶³⁵

Chuck Smith: *You know there are a lot of people out doing things and all, oh, have a great time, but oh, man, the sorrow that follows. The remorse as, you know, the chickens come home to roost, and as it begins to come back on you. But the blessings of the Lord, they just make you so rich and there's no sorrow attached to it. It's just good all the way.*⁶³⁶

Kenneth Copeland (not a person I normally quote; but this is an accurate statement): *You're not blessed because you're rich. You're rich because you're blessed.*⁶³⁷

James Rickard: *It is not by our human resources and power that we work and are rewarded, but by the power and resources from the Grace of God when we walk in His plan. He gives us the power, strength, capacity and opportunities to walk in His Plan for our lives. The righteous recognize that God is doing all the work through us with the result that we are blessed for it. Just as His Son did all the work on the Cross for our salvation, His Son, by means of His Word, coupled with the indwelling and filling of the Holy Spirit, sent by His Son, causes us to walk in righteousness and produce Divine Good, where we are blessed.*⁶³⁸

J. Vernon McGee: *There are those who live in pleasure and think they are living it up. But as they get closer to the end, they find life unbearable. I watched a banquet, a political affair, that was televised. All who attended the banquet were rich, and they were there for the purpose of supporting the party with a contribution. The thing I noticed was that there wasn't a happy face in the crowd. The camera panned the entire audience. I thought, My, here they are at a banquet and jokes are being told, but I don't see a single happy face.*⁶³⁹

Then McGee adds: *The contemporary Christian by his indifference to moral and doctrinal wrong, and by his laxness in his way of living, is missing a great deal that God has for him.*⁶⁴⁰

Gary North: *Solomon says that when riches come from God in the form of a blessing—a positive covenantal sanction—there is no negative sanction attached to it, i.e., sorrow, but there is added responsibility. This is an inescapable aspect of stewardship. This responsibility is not a threat to the [believer]...To use a military example, it is the equivalent of a promotion. The threat to a military career is a reduction of rank due to incompetence or disobedience to lawful authority. Yet a reduction in rank is a reduction in responsibility.*⁶⁴¹

⁶³⁵ From [The Geneva Study Bible](#) accessed December 28, 2015.

⁶³⁶ From <http://www.studylight.org/commentaries/csc/view.cgi?bk=19&ch=10> accessed February 7, 2016.

⁶³⁷ Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Prov. 10:22.

⁶³⁸ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 26, 2016.

⁶³⁹ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (Prov. 10); accessed February 5, 2016.

⁶⁴⁰ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (Prov. 10); accessed February 5, 2016.

⁶⁴¹ From <http://www.garynorth.com/WisdomAndDominion.pdf> (p. 118) accessed February 5, 2016. I replaced *covenant-keeper* with *believer*.

Translations of and Commentaries on Proverbs 10:22

Arnot: *When sorrow comes to men who have been enriched by God, it springs from some other source than that of the riches. Great sorrow came to Solomon, but God did not add it; Solomon by his sins added it.*⁶⁴²

Gary Everett: *There is much sorrow in the pursuit of this world's goods when that pursuit is placed above the pursuit of the things of God... The blessings of God are not obtained by gathering, hoarding up and having it lost and spoiled. The blessings of God begin from within, in the heart of man. As he learns to trust in God, He can entrust a faithful man with all things to enjoy. Then the man is able to well manage these blessings so that they do not obstruct his walk with the Lord... When we pursue the virtues of wisdom first, God will bring us His divine blessings. If we gain material prosperity without seeking God first, the pressures and stress from getting these blessings will bring much sorrow. Paul teaches us to pursue godliness with contentment.*⁶⁴³

Benson: *[W]ith that blessing which gives riches, [God] adds content and comfort with them, which is a singular gift and blessing... whereas the riches which wicked men gain are attended with the divine curse, with many discontents, tormenting cares, and fears, with horrors of conscience, and with the just dread of being called to an account by God, and punished for the misemployment and abuse of them.*⁶⁴⁴

Clarke: *Whatever we receive in the way of providence, has God's blessing in it, and will do us good. Cares, troubles, and difficulties come with all property not acquired in this way; but God's blessing gives simple enjoyment, and levies no tax upon the comfort.*⁶⁴⁵

Whedon: *Wealth, when the Lord bestows it and it is rightly used, does not necessarily bring or increase sorrow.*⁶⁴⁶

Gill: *[R]iches are from the Lord, and should be acknowledged as such, and not attributed to the industry, diligence, sagacity, and merit of men; but should be looked upon as had through the blessing of the Lord upon the labours of men; and when they come this way they come as a blessing, and with one: it may be understood of being made rich in a spiritual sense; it is the blessing, good will, and favour of God, that makes men rich in Christ; that bestows upon them his unsearchable riches; that enriches them with all spiritual blessings in him; that makes them rich in faith and in good works, and with the riches of grace and of glory... [and] riches enjoyed through the blessing of God are not attended with that sorrow in getting, keeping, and losing them, as the riches of wicked men unlawfully gotten are.*⁶⁴⁷

Jamieson, Fausset and Brown: *Riches from God are without the sorrow of ill-gotten wealth.*⁶⁴⁸

Matthew Henry: *That wealth which is truly desirable, has no vexation of spirit in the enjoyment; no grief for the loss; no guilt by the abuse of it. What comes from the love of God, has the grace of God for its companion.*⁶⁴⁹

James Rickard: *[T]his verse introduces the main ideas of the following Unit, vs. 23-26 as it presents the pleasure of the fool as the result of a bad conscience that anticipates a dreadful end; whereas the pleasure of the righteous entails a good conscience and a confident expectation of blessings and rewards.*⁶⁵⁰

⁶⁴² From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=10> accessed February 6, 2016. Additional citation found there.

⁶⁴³ Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Prov. 10:22.

⁶⁴⁴ From <http://biblehub.com/commentaries/proverbs/10-22.htm> accessed February 13, 2016 (slightly edited).

⁶⁴⁵ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Prov. 10:22.

⁶⁴⁶ From <http://www.studylight.org/commentaries/whe/view.cgi?bk=19&ch=10> accessed February 11, 2016.

⁶⁴⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:22.

⁶⁴⁸ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Prov. 10:22.

⁶⁴⁹ Matthew Henry, *Matthew Henry's Concise Commentary on the Whole Bible*; from e-Sword, Prov. 10:22.

⁶⁵⁰ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 26, 2016.

Translations of and Commentaries on Proverbs 10:22

Ken Cayce: Abraham was blessed of God because of his great faith. We see that God will pour out His blessings (not only spiritual, but physical as well) on those that love Him and walk in His ways. In our Genesis study, we saw this of Abraham... Genesis chapter 13:2, "and Abram was very rich in cattle, in silver, and in gold." Abram (Abraham) had length of days, and a son in his old age (Isaac) because he had faith in God. He had no curse (sorrow) from God only blessings, because he walked uprightly before God. The term "No Sorrow" means that none of the sorrow that is associated with ill gotten wealth is associated with wealth provided by the Lord.⁶⁵¹

College Press Bible Study: When Israel did right, God blessed them and enriched them. They were not made rich by their own power but by God's (Deut. 8:17–18)... Those who gain riches without regard for God both err from the faith and pierce themselves through with many sorrows (1Tim. 6:9–10). When people get money in their own way, they often resort to crookedness, and all kinds of troubles follow... God's riches are a blessing all the way.⁶⁵²

Sutcliffe: It is given to a good man, without the sorrow and anguish which the wicked have with wealth. The good man will not tempt providence to acquire riches. He naturally slides into the line of his profession as a tree takes possession of a good soil, and spreads his branches toward the skies. The streams of wealth pour into his fountain, and his cup overflows with blessings. When losses and afflictions come, he believes they are also from the Lord. Hence he smiles at a loss, and is supported under pain. But the wicked repine, blaspheme, and afflict their soul with sorrows productive of death.⁶⁵³

Similar Proverbs and Parallel Passages:

Prov. 20:21 [An inheritance gained hastily in the beginning will not be blessed in the end.](#)

Illustration: God entrusted Abraham with great riches. Gen 24:35 [The LORD has greatly blessed my master, and he has become great. He has given him flocks and herds, silver and gold, male servants and female servants, camels and donkeys.](#)

Illustration: God was also able to entrust Isaac with riches. Gen. 26:12–13 [And Isaac sowed in that land and reaped in the same year a hundredfold. The LORD blessed him, and the man became rich, and gained more and more until he became very wealthy.](#)

Deut. 8:17–18 Moses is speaking: "Beware lest you say in your heart, 'My power and the might of my hand have gotten me this wealth.' You shall remember the LORD your God, for it is He who gives you power to get wealth, that He may confirm His covenant that He swore to your fathers, as it is this day."

Psalm 37:22 [for those blessed by the LORD shall inherit the land, but those cursed by him shall be cut off.](#)

Psalm 107:38 [By his blessing they multiply greatly, and he does not let their livestock diminish.](#)

Psalm 113:7–8 [He raises the poor from the dust and lifts the needy from the ash heap, to make them sit with princes, with the princes of his people.](#)

Psalm 127:1–2 [Unless the LORD builds the house, those who build it labor in vain. Unless the LORD watches over the city, the watchman stays awake in vain. It is in vain that you rise up early and go late to rest, eating the bread of anxious toil; for he gives to his beloved sleep.](#)

Eccles. 2:24–25 [There is nothing better for a person than that he should eat and drink and find enjoyment in his toil. This also, I saw, is from the hand of God, for apart from him who can eat or who can have enjoyment?](#)

Eccles. 5:12 [Sweet is the sleep of a laborer, whether he eats little or much, but the full stomach of the rich will not let him sleep.](#)

⁶⁵¹ From bible-studys.org; accessed February 12, 2016.

⁶⁵² *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Prov. 10:22.

⁶⁵³ From <http://www.studylight.org/commentaries/jsc/view.cgi?bk=19&ch=10> accessed February 6, 2016.

Translations of and Commentaries on Proverbs 10:22

Eccles. 5:18–19 Behold, what I have seen to be good and fitting is to eat and drink and find enjoyment in all the toil with which one toils under the sun the few days of his life that God has given him, for this is his lot. Everyone also to whom God has given wealth and possessions and power to enjoy them, and to accept his lot and rejoice in his toil—this is the gift of God.

Matt. 6:33 Jesus is speaking: “But seek first the kingdom of God and his righteousness, and all these things will be added to you.”

Philippians 4:11-13 Not that I am speaking of being in need, for I have learned in whatever situation I am to be content. I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need. I can do all things through him who strengthens me.

1Tim. 6:6–8 But godliness with contentment is great gain, for we brought nothing into the world, and we cannot take anything out of the world. But if we have food and clothing, with these we will be content.

James 5:1–2 Come now, you rich, weep and howl for the miseries that are coming upon you. Your riches have rotted and your garments are moth-eaten. (All ESV; capitalized)

Some of these passages were suggested by *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 10:22.

Chapter Outline

Charts, Graphics and Short Doctrines

Gary North: *This passage makes it inescapably clear that wealth is a covenantal blessing of God. This does not mean that it cannot be used by God as a lure into personal disaster. In Proverbs, there are numerous passages that say specifically that God uses wealth as a snare to trap covenant-breakers. So, the presence of wealth in a person's possession is not, in and of itself, a sign that God looks favorably on the owner's efforts. When wealth is accompanied with a public profession of faith in the God of the Bible and also by outward conformity to God's Bible-revealed law, wealth can safely be presumed by the owner and those around him to be a legitimate blessing from God.*⁶⁵⁴

Gary North ties all of this to covenant-keepers; that is, those who keep God's covenant are recipients of these blessings, and he cites Deut. 28:1–2 (“And if you faithfully obey the voice of the LORD your God, being careful to do all his commandments that I command you today, the LORD your God will set you high above all the nations of the earth. And all these blessings shall come upon you and overtake you, if you obey the voice of the LORD your God.”). Time and place are important. God made these promises through Moses to the people of Israel during the dispensation of Israel. God worked in the world through Israel, a relationship which was maintained by covenants (yet still undergirded with the promise of Jesus Christ and the grace of God).

God guided nation Israel to stand out in the world and to represent Him. Now, many of these things from the Old Testament are transferred over in our age of grace (the Church Age); but we have to be careful on how this is done and how we understand it. You might say our covenant with God is to believe in His Son, to be filled with the Holy Spirit, and to take in Bible doctrine. When we do that, *all these blessings will come upon you and overtake you.*

Closely related to all of this is...

Gary North on the Hostility Toward Wealth

Within every civilization, there are people who pursue wealth fanatically. There are other people who scorn wealth universally. Both outlooks are marks of covenant-breaking. This proverb tells us that wealth is not

⁶⁵⁴ From <http://www.garynorth.com/WisdomAndDominion.pdf> (p.) accessed February 5, 2016.

Gary North on the Hostility Toward Wealth

random. God directs the flow of wealth. He does so within the context of binding covenant oaths under His authority. "You shall remember the LORD your God, for it is he who gives you power to get wealth, that he may confirm his covenant that he swore to your fathers, as it is this day." (Deut. 8:18). He does so outside His covenant.

Thus says the LORD to his anointed, to Cyrus, whose right hand I have grasped, to subdue nations before him and to loose the belts of kings, to open doors before him that gates may not be closed: "I will go before you and level the exalted places, I will break in pieces the doors of bronze and cut through the bars of iron, I will give you the treasures of darkness and the hoards in secret places, that you may know that it is I, the LORD, the God of Israel, who call you by your name. For the sake of my servant Jacob, and Israel My chosen, I call you by your name, I name you, though you do not know Me. (Isa 45:1–4; ESV; capitalized)

Solomon also warns: "Riches do not profit in the day of wrath, but righteousness delivers from death." (Prov. 11:4). "A rich man's wealth is his strong city, and like a high wall in his imagination." (Prov. 18:11).

So, wealth must be seen within the context of the biblical covenant: confession and obedience. When it is the product of covenantal obedience, it is legitimate.

When North uses the language *covenant-breakers* or *covenant-keepers*, we should understand this to refer to those who adhere to the Christian way of life and those who do not. Those who use the **problem solving devices** would be the *covenant-keepers*. Our focus should not be on the acquisition of wealth, because for believers, God has a life designed just for us, and it is a life of great temporal and eternal blessings. These temporal blessings may or may not involve wealth.

From <http://www.garynorth.com/WisdomAndDominion.pdf> (pp. 119–120) accessed February 5, 2016. I replaced the KJV passages with the ESV; capitalized.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Like derision [or, *sport*] to a fool doing premeditated evil and wisdom to a man of intelligence.

Proverbs
10:23

Doing wrong [is] like sport to a fool; but wisdom [is a pleasure] to a man of understanding.

Planning out and doing evil things is fun for the fool; but knowledge and wisdom is pleasurable to a man with understanding.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

Like derision [or, *sport*] to a fool doing premeditated evil and wisdom to a man of intelligence.

Revised Douay-Rheims

A fool works mischief as it were for sport: but wisdom is prudence to a man.

Plain English Aramaic Bible

A moron, in making merry, does evil, and a man has wisdom by his reasoning.

Peshitta (Syriac)

It is sport to a fool to do mischief; but a man of understanding has wisdom.

Septuagint (Greek)

A fool does mischief in sport, but wisdom brings forth prudence for a man.

Significant differences:

It is likely that the translation of the first half of the other languages gives a better sense of the first half of this verse than my translation.

Limited Vocabulary Translations:

Bible in Basic English	It is sport to the foolish man to do evil, but the man of good sense takes delight in wisdom.
Easy English	A fool loves evil things. A wise person loves wisdom.
Easy-to-Read Version–2002 <i>God's Word™</i>	The foolish person enjoys doing wrong. But a wise person is happy with wisdom. Like the laughter of a fool when he carries out an evil plan, so is wisdom to a person who has understanding.
Good News Bible (TEV) <i>The Message</i>	It is foolish to enjoy doing wrong. Intelligent people take pleasure in wisdom. An empty-head thinks mischief is fun, but a mindful person relishes wisdom.

Thought-for-thought translations; paraphrases:

Common English Bible	Fools enjoy vile deeds, but those with understanding take pleasure in wisdom.
Contemporary English V. The Living Bible	Fools enjoy doing wrong, but anyone with good sense enjoys acting wisely. A fool's fun is being bad; a wise man's fun is being wise!
New Berkeley Version	To a fool doing wickedness is sport, just as wisdom is to a man of understanding.
New Century Version	A foolish person enjoys doing wrong, but a person with understanding enjoys doing what is wise.
New Life Version	Doing wrong is like play to a fool, but a man of understanding has wisdom.
New Living Translation	Doing wrong is fun for a fool, but living wisely brings pleasure to the sensible.

Partially literal and partially paraphrased translations:

American English Bible	The fool will laugh when he's doing what's bad, but wisdom makes a man act much smarter.
Beck's American Translation	Doing something lewd is fun for a fool, but wisdom is the intelligent person's fun.
International Standard V	Just as the fool considers wickedness his joy, so is wisdom to the discerning man.
New Advent (Knox) Bible	For the fool, it is but a pastime to make mischief; to act prudently needs all a man's wisdom.
Today's NIV	Fools find pleasure in wicked schemes [S Pr 2:14 ; 15:21], but those who have understanding delight in wisdom.
Translation for Translators	Foolish people have fun/enjoy doing what is wrong, but wise/sensible people enjoy doing what is wise.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible God's Truth (Tyndale)	To practise sin is sport to fools, But prudent men seek wisdom! A fool does wickedly make sport of it: nevertheless it is wisdom for a man to beware of such.
HCSB	As shameful conduct is pleasure for a fool, so wisdom is for a man of understanding.
Jubilee Bible 2000	To make an abomination is as sport to the fool, but wisdom is recreation to the man of intelligence.
NIV – UK	A fool finds pleasure in wicked schemes, but a person of understanding delights in wisdom.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The fool delights in doing evil and the wise man in acquiring wisdom.
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The Heritage Bible	<i>It is laughter to the morally stupid to do an evil scheme, and wisdom is to a man of understanding.</i>
New American Bible (2002)	Crime is the entertainment of the fool; so is wisdom for the man of sense.
New American Bible (2011)	Crime is the entertainment of the fool; but wisdom is for the person of understanding.
New Jerusalem Bible	A fool takes pleasure in doing wrong, the intelligent in cultivating wisdom.
New RSV	Doing wrong is like sport to a fool, but wise conduct is pleasure to a person of understanding.
Revised English Bible	Lewdness is entertainment for the stupid, wisdom a delight to men of understanding.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	To a fool, vileness is like a game, as is wisdom to a person of discernment.
exeGesés companion Bible	It is as ridicule to a fool to work intrigue; and to a man of discernment, wisdom.
JPS (Tanakh—1985)	As mischief is sport for the dullard, So is wisdom for the man of understanding.
Judaica Press Complete T.	As it is sport for a fool to carry out a sinful plot, so is wisdom for a man of understanding.
Orthodox Jewish Bible	It is as sport to a kesil to do zimmah (evil design), but an ish tevunah (man of understanding) hath chochmah.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Engaging in evil is like sport to the fool [who refuses wisdom and chases sin], But to a man of understanding [skillful and godly] wisdom <i>brings joy</i> .
The Expanded Bible	A foolish person enjoys [makes a sport of] doing wrong, but a person with understanding enjoys doing what is wise.
Kretzmann's Commentary	It is as sport to a fool to do mischief, that is, the practice of any form of iniquity is his delight, it agrees with his perverted sense of humor; but a man of understanding hath wisdom, that is his delight, therein he finds his pleasure.
NET Bible®	Carrying out a wicked scheme is enjoyable to a fool, and so is wisdom for the one who has discernment [<i>Heb</i> "a man of discernment."].
The Voice	Mischief is the sport of fools, but wise actions bring joy to a person with insight.

Literal, almost word-for-word, renderings:

Concordant Literal Version	To the stupid one it is like sport to commit crime, Yet it is like venom to a man of comprehension."
Context Group Version	It is as sport to a shameless person to do wickedness; And [so is] wisdom to a man of understanding.
English Standard Version	Doing wrong is like a joke to a fool, but wisdom is pleasure to a man of understanding.
Green's Literal Translation	To work out evil devices <i>is as laughter to the foolish; so wisdom is to a man of understanding.</i>
Keil and Delitzsch	Like sport to a fool is the commission of a crime; And wisdom to a man of understanding.
New King James Version	To do evil <i>is like sport to a fool,</i> But a man of understanding has wisdom.
A Voice in the Wilderness	It is as jest to a fool to do wickedness; so is wisdom to a man of understanding.
Webster's Bible Translation	[It is] as sport to a fool to do mischief: but a man of understanding hath wisdom.

World English Bible It is a fool's pleasure to do wickedness, But wisdom is a man of understanding's pleasure.

Young's Literal Translation To execute inventions is as play to a fool, And wisdom to a man of understanding.

The gist of this passage: Doing wrong is like sport (fun) for the fool; whereas pursuing wisdom is enjoyable to a man of understanding.

Proverbs 10:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison or approximation	No Strong's # BDB #453
s ^e chôwq (שְׂחֹוֹק) [pronounced s ^e KHOHK]	<i>laughter, mocking, derision; an object of derision; a dupe, a laughingstock; laughter; sport</i>	masculine singular noun	Strong's #7814 BDB #966
<p>The NET Bible: Heb "like sport" (so NASB, NRSV). The noun שְׂחֹוֹק (s'ykhoa, "sport") is used elsewhere to refer to what is exhilarating and pleasurable (BDB 966 s.v.). As W. G. Plaut says, it is like child's play (Proverbs, 132). For the fool evil brings such enjoyment; for the discerning wisdom does.⁶⁵⁵</p>			
<p>James Rickard: SECHOQ, שְׂחֹוֹק that means, "laughter, jesting, mocking, derision, or a laughingstock." It is used in positive and negative ways. Here it is the negative beyond laughter and designates "satisfaction" of the perverted pleasure a foolish person derives from the evil conduct he has spawned.⁶⁵⁶</p>			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kêçîyl (כֹּחַיִל) [pronounced kehss-EEL]	<i>fool, impious fool, stupid fellow, dullard, simpleton, arrogant one</i>	masculine singular noun; possibly acting as an adjective	Strong's #3684 BDB #493
ʿâsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	Qal infinitive construct	Strong's #6213 BDB #793
zîmmâh (זִמָּה) [pronounced zim-MAWH]	<i>pre-meditated evil, well-thought out wickedness, pre-planned harm; that which is immoral, degenerate and absolutely wrong, but well-thought out or planned</i>	feminine singular noun	Strong's #2154 BDB #273

The NET Bible: Heb "doing a plan." The noun זִמָּה (zimmah, "plan") is often used pejoratively of a scheme to do wickedness. It is used elsewhere for planning lewdness, murder, incest, adultery, idolatry, and licentiousness. Any planned gross impropriety gives the fool pleasure. The verb עָשָׂה ('asah, "to do") here means "to carry out (a plan)" (BDB 794 s.v.).⁶⁵⁷

⁶⁵⁵ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 28, 2015.

⁶⁵⁶ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 26, 2016.

⁶⁵⁷ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 28, 2015.

Translation: Doing wrong [is] like sport to a fool;... Planning out and doing that which is wrong is fun for the fool; this is sport to him. He enjoys it. This is his fun.

Prov. 10:23a Doing wrong [is] like sport to a fool;...

Various Commentators on, *Doing wrong [is] like sport to a fool*

Gill: *[It is sport to the fool] to do any injury to the persons and properties of men; which shows a most wicked and malicious spirit, [and] a very depraved nature...it is a laughing matter to him, he commits sin, and, when he has done it, [he] laughs at it; instead of being ashamed of it, and humbled for it...he makes a mockery [of his wrongdoing]...[just as he does] of all religion, and of the reproofs and admonitions of good men. Sin is pastime, he takes as much delight and pleasure in it as men do in their sports, and commits it as openly and freely; in fact, [he] not only takes pleasure in doing it himself, but in them that do it (Prov. 14:9).*⁶⁵⁸

Matthew Henry: *Sin...is as natural to him, and as pleasant, as it is to a man to laugh. Wickedness is...his delight...When he is warned not to sin, from the consideration of the law of God and the revelation of his wrath against sin, he makes a jest of the admonition, and laughs...; [and] when he has sinned, instead of sorrowing for it, he boasts of it, ridicules reproofs, and laughs away the convictions of his own conscience.*⁶⁵⁹

The Preacher's Complete Homiletical Commentary: *The fool makes sport out of mischief, out of that which does harm to his fellow-creatures, and consequently involves them in misery. If we saw a man making merriment over the burning of his neighbour's house, we should conclude that he was either a maniac or utterly without a heart. A man who realised the meaning of such a calamity, and had any sympathy within him, could but be grieved at the sight. But men find occasions of mirth in matters that are of far more serious moment.*⁶⁶⁰

Peter Pett: *[W]hile YHWH is blessing the righteous, fools are laughing at sin. For the mark of 'the fool' is that he considers wickedness (the word contains the thought of evil devices) to be a joke. He laughs at it, and does not take it seriously. Indeed he enjoys it. He plots a negative course. In contrast the man of understanding rejoices in wisdom. He plots a positive course. His way ahead is sure. The fool finds great enjoyment in pleasing himself, the man of understanding in pleasing God.*⁶⁶¹

Wycliffe: *A rascal thinks sin is fun.*⁶⁶²

William Arnot: *To do mischief is one evil; to make sport of the mischief which you have done is another and a worse.*⁶⁶³

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Application: If you know criminals and their plans and plots, this is fun to them. It does not matter if people may be harmed in the process; they like these plots. They like the machination.

Application: Let me offer another group: homosexuals—particularly those who attend church. They go to great lengths to justify their sin (as if no one else is tempted to sin as they are). They twist Scripture every which way, until the passages which condemn their behavior are rendered meaningless by their attacks upon it. But all it is,

⁶⁵⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:23 (edited).

⁶⁵⁹ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Prov. 10:23.

⁶⁶⁰ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:23.

⁶⁶¹ Dr. Peter Pett, *Commentary Series on the Bible*; from e-sword, Prov. 10:23.

⁶⁶² From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=10> accessed February 6, 2016. Additional citation found there.

⁶⁶³ From **William Arnot** (MS Word document), (p. 264), accessed February 14, 2016.

is the person allowing his sin nature to make the call. And such people *never* are in fellowship with God, until a second after the day they die (assuming that they have trusted in Jesus Christ).

I once spent 15 minutes of my life discussing with a committed homosexual about all of the homosexuals in the Bible—homosexuals interested in the Bible always see homosexuality where it is not, and see some obscure, vague sexual sin where homosexual activity is meant. He went on and on about David and Jonathan being homosexual lovers and being married. They had a covenant with one another, he explained; and that means that they are married, because marriage is a covenant. They did strike a covenant with one another, and the terms of the covenant are right there in black and white in Scripture—and it had nothing to do with marriage. This homosexual was also fixated on the verse that David loved Jonathan more than all women. Here is something that a homosexual cannot understand—you can have a very close relationship with someone of the same gender without it being a perverted, sexual relationship.

Have you ever wasted time with a liberal on the internet? I have, which is a big mistake. It does not matter what evidence you have, it does not matter what you say or how reason; they are not going to agree with you. For the most part, they probably will not even give an inch. This is fun for them. Rejecting all that America stands for; rejecting Christianity and rejecting the laws of divine establishment—this is what floats the boat for a liberal today, who is a fool. No matter what evidence you provide or how good your argument is, it is never considered. Immediately, the fool is thinking, *how can I attack this person or his argument?* At no time does he think, *hmm, this is interesting; I never looked at it from this perspective before.*

So there is no misunderstanding, being a fool does not mean a person lacks intelligence. But he does lack wisdom and foresight. Most of all, he lacks the truth or the desire to know the truth. He lacks divine viewpoint thinking, and therefore, cannot really apply any of what he knows successfully. Nearly all liberal schemes are destructive to the United States (or to any nation).

Proverbs 10:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châk ^e mâh (חָכְמָה) [pronounced <i>khawk^e-MAW</i>]	<i>wisdom [in all realms of life], doctrine in the soul; skill [in war]</i>	feminine singular noun	Strong's #2451 BDB #315
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural); construct form	Strong's #376 BDB #35
t ^e bûwnâh (תְּבוּנָה) [pronounced <i>t^evoo-NAWH</i>]	<i>intelligence, understanding, insight; the act of understanding; skill; the faculty of understanding; the object of knowledge; teacher (personification)</i>	feminine singular noun	Strong's #8394 BDB #108

Translation: ...but wisdom [is a pleasure] to a man of understanding. I am inserting the phrase *is a pleasure* (paralleling, *is like sport to*) in v. 23a. Whereas, planning out evil deeds is a pleasure to the fool, wisdom is

pleasure to the man of understanding. The fool pursues evil plots for sport; the prudent man pursues wisdom with equal enthusiasm.

The Preacher's Complete Homiletical Commentary: *The text implies that a man who has any right comprehension of the end of life, the value of the soul, the reality of Divine and eternal things, will not, cannot, make a sport of mischief in any shape or degree, especially of the mischief of moral wrong. A baby might laugh at a blazing house, although its own mother might be enwrapped in the flames, but this would only be an evidence of his want of understanding. Nothing proclaims a man to be a fool so plainly as his mockery of sin. A man of wisdom has too just a sense of its terrible and ruinous consequence to feel anything but sad when he thinks of it.*⁶⁶⁴

A half-dozen or so interesting and/or accurate translations followed by the comments of several excellent commentators.

Translations of and Commentaries on Proverbs 10:23

Translations:

Bible in Basic English	It is sport to the foolish man to do evil, but the man of good sense takes delight in wisdom.
Good News Bible (TEV) <i>The Message</i>	It is foolish to enjoy doing wrong. Intelligent people take pleasure in wisdom. An empty-head thinks mischief is fun, but a mindful person relishes wisdom.
Common English Bible	Fools enjoy vile deeds, but those with understanding take pleasure in wisdom.
Today's NIV	Fools find pleasure in wicked schemes [S Pr 2:14 ; 15:21], but those who have understanding delight in wisdom.
Beck's American Translation	Doing something lewd is fun for a fool, but wisdom is the intelligent person's fun.
New American Bible (2011)	Crime is the entertainment of the fool; but wisdom is for the person of understanding.
<i>The Amplified Bible</i>	Engaging in evil is like sport to the fool [who refuses wisdom and chases sin], But to a man of understanding [skillful and godly] wisdom <i>brings joy</i> .

Commentators:

Kukis: The idea is, to a fool, evil and crime are entertaining; they are sport to him. However, to a man of prudence, the pursuance of wisdom is something that he finds to be enjoyable.

Barnes: *As the fool finds his sport in doing mischief, so the man of understanding finds in wisdom his truest refreshment and delight.*⁶⁶⁵

Gary Everett: *Prov. 10:23 says that a fool delights in doing evil. If you every wonder why a person continues in his sins, even when he knows it is destroying him. The Scriptures tell us that there are "pleasures in sin for a season" (Heb. 11:25). However, as some point in time, his sins become addictive and he is bound in those sins, with no strength within himself to be set free. Without God's divine intervention, such a person will die in those sins...When a righteous man sins, he is remorseful, ashamed and humbled. But, when a fool commits wickedness, he rejoices and enjoys what he has done.*⁶⁶⁶

G. Campbell Morgan: *A man of understanding finds sport in wisdom. That is, he gets out of wisdom the same satisfaction that a fool gets out of wickedness.*⁶⁶⁷

⁶⁶⁴ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:23.

⁶⁶⁵ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 10:23.

⁶⁶⁶ Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Prov. 10:23.

⁶⁶⁷ From <http://www.studylight.org/commentaries/gcm/view.cgi?bk=19&ch=10> accessed February 6, 2016.

Translations of and Commentaries on Proverbs 10:23

College Press Bible Study: *Godliness would be boredom to the fool until converted. He is sure he is living the only way to be lived. He thinks he is smart, and that everybody else is missing out on the main thing of life. But don't forget that the man of understanding enjoys the way of wisdom too. Fools are not the only ones who enjoy themselves. Yes, godly people are happy too!*⁶⁶⁸

Jamieson, Fausset and Brown: *Sin is the pleasure of the wicked; wisdom that of the good.*⁶⁶⁹

Keil and Delitzsch: *The subject of the antithesis..., in contrast to wicked conduct, acts in accordance with moral principles. This to the man of understanding is as easy as sporting, just as to the fool is shameless sinning; for he follows in this an inner impulse, it brings to him joy, it is the element in which he feels himself satisfied.*⁶⁷⁰

Ken Cayce: *A fool (someone who lacks understanding) finds pleasure in sin. He is not only happy in the sin, he does evil to others as well. This just contrasted to someone who understands there is a better way.*⁶⁷¹

Ironside: *The wise man shrinks with horror from the mischief the fool practices with complacency and fiendish delight. The man of understanding, whose heart and mind are controlled by the fear of the Lord, will behave himself wisely in a perfect way. Such a fool was Balaam; and Phinehas was a man of understanding, whose wisdom stayed the vengeance of the Lord (Numbers 31:16; 25:6-13).*⁶⁷²

James Rickard: *Just as performing evil to the wicked man is "satisfying", to the righteous man filled with Bible Doctrine the gaining of wisdom, God's Word, is satisfying to his soul and spirit.*⁶⁷³

Similar Proverbs and Parallel Passages:

Prov. 14:9 [Fools mock at the guilt offering, but the upright enjoy acceptance.](#)

Prov. 15:21 [Folly is a joy to him who lacks sense, but a man of understanding walks straight ahead.](#)

Prov. 15:23 [To make an apt answer is a joy to a man, and a word in season, how good it is!](#)

Prov. 26:18–19 [Like a madman who throws firebrands, arrows, and death is the man who deceives his neighbor and says, "I am only joking!"](#)

Eccles. 11:9 [Rejoice, O young man, in your youth, and let your heart cheer you in the days of your youth. Walk in the ways of your heart and the sight of your eyes. But know that for all these things God will bring you into judgment. \(The ESV was used throughout\).](#)

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⁶⁶⁸ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Prov. 10:23.

⁶⁶⁹ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Prov. 10:23.

⁶⁷⁰ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 10:23 (edited).

⁶⁷¹ From bible-studys.org; accessed February 12, 2016.

⁶⁷² Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from The Word, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 10:23.

⁶⁷³ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 26, 2016.

Proverbs 10:23 (NIV) Graphic; from [God's Word Images](#); accessed February 9, 2016.

James Rickard: *What a person chooses to spend his time and energy on reveals his true nature, because people receive pleasure from and therefore seek what is most in agreement with their inner nature. For the wicked they seek and gain pleasure from sin, for the righteous they seek and gain pleasure from Bible Doctrine.*

Rickard continues: *The fool who is self-centered naturally enjoys making and enacting wicked plans, yet the discerning righteous man loves and pursues wisdom, Prov 8:17-21.*⁶⁷⁴

A FOOL FINDS
PLEASURE IN
WICKED SCHEMES
BUT A PERSON OF
UNDERSTANDING
DELIGHTS IN WISDOM

PROVERBS 10:23

That it will be well with the righteous but woe to the unrighteous,⁶⁷⁵ is a theme found throughout the book of Proverbs. Most of what follows will be about the lengthened life of the righteous; and the shortened life of the wicked. Righteous refers first to someone who has been made righteous through faith in the Revealed God; and secondly, to the person who has learned and applied the principles of Bible doctrine. The wicked is simply the person who has rejected the provisions of Jesus Christ, and rejects the teaching of the Word of God.

A fear of a malevolent [one] she comes to him; and a desire of righteous [ones] He will give.

Proverbs
10:24

The fears of the malevolent will come upon them, but He will grant the desires of the righteous [ones].

The fears of the malevolent will come upon them, but God will grant the desires to His righteous ones.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	A fear of a malevolent [one] she comes to him; and a desire of righteous [ones] He will give.
Revised Douay-Rheims	That which the wicked fears, shall come upon him: to the just their desire shall be given.
Plain English Aramaic Bible Peshitta (Syriac)	The evil one is <u>dragged to destruction</u> and <u>hope</u> is given to the righteous. The wicked shall be <u>dragged to ruin</u> ; but the desire of the righteous shall be granted.
Septuagint (Greek)	The ungodly is <u>engulfed in destruction</u> , but the desire of the righteous is acceptable.
Significant differences:	In the first phrase, the Hebrew has, <i>The fear of the evil one will come to him</i> ; and the Aramaic and Greek have <i>the evil one will be dragged [or, engulfed] in destruction</i> .

In the second phrase, the word *hope* in one of the Aramaic to English translations is probably close in meaning to *desire*.

⁶⁷⁴ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 26, 2016.

⁶⁷⁵ Paraphrased from Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Prov. 10:24–25.

Limited Vocabulary Translations:

Bible in Basic English	The thing feared by the evil-doer will come to him, but the upright man will get his desire.
Easy English	A wicked person will suffer the troubles that he expects. A good man will receive the things that he desires.
Easy-to-Read Version–2002	An evil person will be defeated by the things he fears. But a good person will get the things that he wants.
Easy-to-Read Version–2006	The wicked will be defeated by what they fear, but good people will get what they want.
<i>God's Word™</i>	Righteous People Contrasted to Wicked People That which wicked people dread happens to them, but the Lord grants the desire of righteous people.
Good News Bible (TEV) <i>The Message</i>	The righteous get what they want, but the wicked will get what they fear most. The nightmares of the wicked come true; what the good people desire, they get.
NIRV	What sinners are afraid of will catch up with them. But those who do right will get what they want.

Thought-for-thought translations; paraphrases:

Contemporary English V.	What evil people dread most will happen to them, but good people will get what they want most.
The Living Bible New Berkeley Version	The wicked man's fears will all come true and so will the good man's hopes. What the wicked fears will come upon him, but the desire of the righteous will be granted.
New Century Version	Evil people will get what they fear most, but good people will get what they want most.
New Life Version	What the sinful man is afraid of will come upon him, and what is wanted by the man who is right with God will be given to him. When the storm passes, the sinful man is no more, but the man who is right with God has a place to stand forever. V. 25 is included for context.
New Living Translation	The fears of the wicked will be fulfilled; the hopes of the godly will be granted.

Partially literal and partially paraphrased translations:

American English Bible	By destruction, the impious are carried away, while the righteous will receive the things they desire.
Beck's American Translation	What a wicked person dreads happens to him, and what righteous persons want is given to them.
International Standard V	What the wicked fears will come about, but the longing of the righteous will be granted.
New Advent (Knox) Bible	Not in vain the sinner fears, the just man hopes; vanished, like the storm of yesterday, or secure eternally. V. 25 is included for context.
Today's NIV	What the wicked dread [Isa 65:7 ; 66:4] will overtake them [S Ge 42:36]; what the righteous desire will be granted. S Ps 37:4 145:17-19 ; Eze 11:8 ; Mt 5:6 ; 1Jn 5:14-15
Translation for Translators	Righteous people will get the good things that they want/desire, but what wicked people are afraid of is what will happen to them.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	The terrors of the wicked catch him, But the wish of the good will be done.
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God's Truth (Tyndale)	The thing that the ungodly are afraid of, shall come upon them, but the righteous shall have their desire.
Jubilee Bible 2000	The fear of the wicked, it shall come upon him, but <i>God</i> shall grant the desire of the righteous.
NIV – UK	What the wicked dread will overtake them; what the righteous desire will be granted.

Proverbs 10:24 (NIV) Graphic; from HeartLight.org; accessed February 9, 2016.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The evildoer
w i l l
e n c o u n t e r
t h e e v i l h e
d r e a d e d
w h e r e a s t h e
u p r i g h t m a n
w i l l r e c e i v e
w h a t h e
l o o k e d
f o r w a r d t o.

The Heritage Bible

The fear of
the wicked
shall come
upon him, and the craving of the righteous shall be given.

New American Bible (2002)

What the wicked man fears will befall him, but the desire of the just will be granted.

New American Bible (2011)

What the wicked fear will befall them,
but the desire of the just will be granted.

New Jerusalem Bible

What the wicked fears overtakes him, what the upright desires comes to him as a present.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

What a fool dreads will overtake him, but the righteous will be given his desire.

exeGesés companion Bible

The terror of the wicked comes on him;
and the desire of the just is given.

JPS (Tanakh—1985)

What the wicked man plots overtakes him;
What the righteous desire is granted.

Judaica Press Complete T.

The dread of a wicked man—that will befall him, but the desire of the righteous He will grant.

Orthodox Jewish Bible

What the rashah dreads, it shall come upon him, but the ta'avat tzaddikim shall be granted.

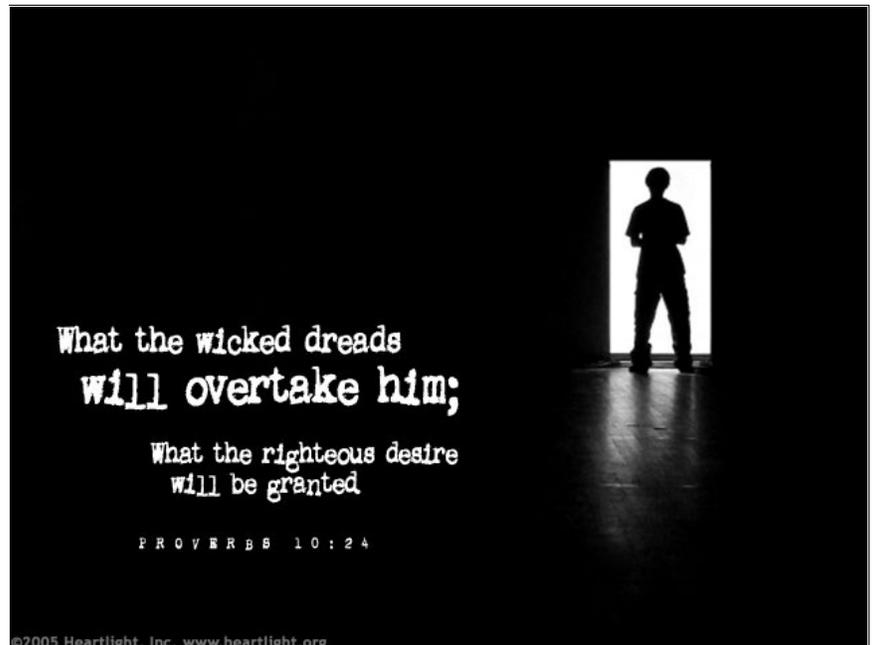
Expanded/Embellished Bibles:

The Amplified Bible

What the wicked fears will come upon him,
But the desire of the righteous [for the blessings of God] will be granted.

The Expanded Bible

Evil people will get what they fear most,
but good [righteous] people will get what they want most.



Kretzmann's Commentary	The fear of the wicked, that which he dreads, it shall come upon him, Cf Isa. 56:4; Job. 3:25; but the desire of the righteous shall be granted, the good things for which they longed are given them by the Lord.
NET Bible®	What the wicked fears will come on him; what the righteous desire will be granted.
The Voice	Whatever wrongdoers fear <i>the most</i> will happen to them, but those who do right will receive what they long for.

Literal, almost word-for-word, renderings:

Concordant Literal Version	What the wicked one shrinks from, it shall come to him, And what the righteous yearn for shall be given."
Context Group Version	The fear of the wicked, it shall come on him; And the desire of the vindicated shall be granted.
<i>Emphasized Bible</i>	The dread of the lawless one, the same, shall overtake him, but, the desire of the righteous, shall he granted.
English Standard Version	What the wicked dreads will come upon him, but the desire of the righteous will be granted.
Green's Literal Translation	That which the wicked fears shall come upon him, but the desire of the righteous is granted.
New King James Version	The fear of the wicked will come upon him, And the desire of the righteous will be granted.
Webster's Bible Translation	The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.
World English Bible	What the wicked fear, will overtake them, But the desire of the righteous will be granted.
Young's Updated LT	The feared thing of the wicked it meets him, And the desire of the righteous is given.

The gist of this passage: What the wicked fear will come to them; and what the righteous desire will be given to them.

Proverbs 10:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
m ^e gûwrâh (מֵרוֹגַם) [pronounced m ^e g ^{oo} -RAW]	<i>fear, terror; barn, storehouse</i>	feminine singular construct	Strong's #4034 #4035 BDB #159
The alternate spelling, m ^e gôwrâh (מֵרוֹגַם) [pronounced m ^e g ^{oh} -RAW] is found in Prov. 10:34. The oddball meanings <i>barn, storehouse</i> are found only in Haggai 2:19 proceeds from the verb <i>to temporarily reside</i> (Strong's #1481 BDB #157). The other meanings proceed from the homonymic verb which means <i>to dread, to fear</i> (Strong's #1481 BDB #158). There is even a third homonymic verb which means <i>to stir up strife, to quarrel</i> (Strong's #1481 BDB #158). All three verbs are spelled identically.			
râshâ' (רָשָׁע) [pronounced raw-SHAWG]	<i>unrighteous; malevolent, lawless, corrupt, wicked (hostile to God); criminal; guilty [of sin] [against God or man]; having an unrighteous cause</i>	masculine singular adjective; can act like a substantive	Strong's #7563 BDB #957

Proverbs 10:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hîy' (איה) [pronounced hee]	she, it; also used as a demonstrative pronoun: <i>that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied	Strong's #1931 BDB #214
bôw' (אוב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person feminine singular, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #935 BDB #97

The BDB meanings are: *to enter, come in; to come; to come with; to come upon, fall or light upon, attack (enemy); to come to pass; to attain to; to be enumerated; to go.*

Translation: *The fears of the malevolent will come upon them,...* There are some liberties I have taken with this verse. It is actually *fear* or *terror*; not *fears*. I rendered the masculine singular suffix as a masculine plural suffix. However, that is just for what I believe is the best English sense.

Nearly everyone in this life has some set of things which they fear, but ultimately, our fears are about pain, death and separation from God (a person may not believe in God, but on earth, during their life, they are connected to God inasmuch as He gives them temporal life and they live in His creation). All of these things will come to the evil person (the person who has consistently pushed God away); they will suffer pain, they will suffer death, and they will be separated from God's beautiful creation altogether.

The Bible Illustrator (J. Harrington Evans, M.A.): *Who are the wicked? We must not confine our ideas to the notoriously profligate. As long as a man is...unregenerate, he is a stranger to all that is truly spiritual, and knows not the true nature of [God or] sin. Malachi describes the righteous in this way: "He serves God." He describes the wicked, "He serves Him not." The wicked servant "hid his Lord's talent in the earth."...The great besetting sin of the unregenerate man is pride. Neglect of Christ, contempt of Christ, impenitence, carnality, and worldliness, God declares to be the great condemning sin of the world. Whoever and whatever the wicked may be, they must have their fear.*⁶⁷⁷

V. 24a: *The fears of the malevolent will come upon them,...*

The Wicked and His Fears (Various Commentators on Proverbs 10:24a)

Peter Pett: *[W]hile the fool laughs at sin, he is well aware of the uncertainties of life. There is thus in him a fear of what the future holds. And this is what proves him to be a fool. He fears the future because he does not fear YHWH, whilst the wise and righteous man fears YHWH (Prov. 10:27), and is therefore unafraid. And the unrighteous does well to be afraid, because for him the future is bleak, whilst the righteous follower of God's wisdom looks forward to the future with confidence knowing the God will fulfil his desires.*⁶⁷⁸

⁶⁷⁶ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 29, 2015.

⁶⁷⁷ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:24 (edited).

⁶⁷⁸ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:24.

The Wicked and His Fears (Various Commentators on Proverbs 10:24a)

The Preacher's Complete Homiletical Commentary: *These fears proceed from a consciousness of past sin and present guilt, and prove the existence within man of a moral standard of action.*⁶⁷⁹

James Rickard: *Here we have the comparison with vs. 23 of joy and fear for the wicked (RASHA). As their wicked acts bring them joy, it will also bring fear to their souls as they truly have guilt for their actions and are fearful of the consequences of what they have done.*

Rickard continues: *This fear differs radically from the fear (YIRAH – awe and respect) of the Lord. It emphasizes the terror a bad conscience has as it expects bad things to happen and they are just waiting for it to occur with fear, worry and anxiety.*⁶⁸⁰

Gary North: *The wicked person has a dominant fear. Of course, he has more than one, but this proverb speaks of fear in the singular. This fear is a constant concern in his life. This proverb says that this dominant fear will come upon him. That which he has feared most will arrive in his life. That with which he has been obsessed will overtake him. He has hoped to avoid it somehow, but he will fail. God will thwart his plans to escape his fear.*⁶⁸¹

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

So far, v. 24 reads: **The fears of the malevolent will come upon them,...** The malevolent are simply those who have not believed in the Lord Jesus Christ.

Gill gives an illustration of v. 24a: *[T]he Jews were afraid that if their people believed in Jesus of Nazareth, the Romans would come and seize their city and nation, and therefore endeavoured to persuade them to reject Him; for which rejection of Him the thing they feared came upon them.*⁶⁸²

In fact, if you are an unbeliever, far worse will come upon you than you have ever feared.

Matthew Henry: *Wicked men fear the punishment of sin, but they have not wisdom to improve their fears by making their escape, and so the thing they feared comes upon them, and their present terrors are earnest of their future torments.*⁶⁸³

To His followers, Jesus said, **“But seek first the kingdom of God and His righteousness, and all these things will be added to you. Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.”** (Matt. 6:33–34; ESV; capitalized) You can see that this is in direct opposition to the fear of the wicked.

Gary North: *It is with this fact of life as a backdrop that this proverb's warning gains its sharpness. The covenant-breaker is not living in an impersonal universe operating in terms of a dialectical conflict between statistical randomness and unbreakable natural law. He is living in a universe governed by cosmic personalism.*⁶⁸⁴

This cosmic personalism would be explained by Isa. 45:5–8 **“I am the LORD, and there is no other, besides Me there is no God; I equip you, though you do not know Me, that people may know, from the rising of the sun and from the west, that there is none besides Me; I am the LORD, and there is no other. I form light and create**

⁶⁷⁹ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:24.

⁶⁸⁰ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 26, 2016.

⁶⁸¹ From <http://www.garynorth.com/WisdomAndDominion.pdf> (p. 121) accessed February 5, 2016.

⁶⁸² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:24.

⁶⁸³ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Prov. 10:24–25.

⁶⁸⁴ From <http://www.garynorth.com/WisdomAndDominion.pdf> (p. 122) accessed February 5, 2016.

darkness, I make well-being and create calamity, I am the LORD, who does all these things. Shower, O heavens, from above, and let the clouds rain down righteousness; let the earth open, that salvation and righteousness may bear fruit; let the earth cause them both to sprout; I the LORD have created it.” (ESV; capitalized) We live in a universe ruled by the hand of the Person God Who created it.

Proverbs 10:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ta'āvâh (תַּאֲוָה) [pronounced <i>tah-uh-VAW</i>]	<i>desire, wish, longing, lust; the thing desired, the object of lust; delight; delicate; honor; ornament</i>	feminine singular noun	Strong's #8378 BDB #16
James Rickard: “Desire” is the Noun TA'AWAH, תַּאֲוָה meaning, “desire, wish, delight, longings of one’s heart.” It denotes the aspirations rooted deep in a person’s existence. In a negative sense it means, “appetite or lust.” But here it is used positively of desires that are good and just, cf. Psalm 10:17; 21:2. ⁶⁸⁵			
tsaddîyqîym (צַדִּיקִים) [pronounced <i>tsahd-dee-KEEM</i>]	<i>just ones, righteous ones, justified ones; [those who have been] vindicated</i>	masculine plural adjective, often used as a substantive	Strong's #6662 BDB #843
The NET Bible: Heb “the desire of the righteous.” The noun צַדִּיק (tsadiq, “righteous”) is a subjective genitive. ⁶⁸⁶			
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
Why is this not a feminine singular? Unlike the NET Bible note, I simply translated this, <i>He will give, He will grant</i> .			
The NET Bible: Heb “it will give.” When used without an expressed subject, the verb נָתַן (yitten) has a passive nuance: “it will be granted.” ⁶⁸⁷			

Translation: ...but He will grant the desires of the righteous [ones]. People who are against God have many fears in life; but those who adhere to God have their wishes and desires granted to them.

The verb is a masculine singular, Qal imperfect verb, so that it does not match anything from that phrase. Therefore, I have made God the subject (v. 22). Given the context, that is the only logical choice, as far as I can see. Barnes agrees⁶⁸⁸ with this choice.

God knows, far better than we do, what is best for us, and God will give that to us. Those of us with children understand much more than they do what is best for them. If it were up to them, they would either sit in front of the television for hours on end or on some computer device for the rest of the day. A parent understands that is not what is best for the child.

⁶⁸⁵ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed January 26, 2016.

⁶⁸⁶ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 29, 2015.

⁶⁸⁷ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 29, 2015.

⁶⁸⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 10:24.

The Bible Illustrator (J. Harrington Evans, M.A.): *Who are the righteous? They are the justified. They are the sanctified. A man trusting to his own righteousness cannot be a holy man...The activity of spiritual life shows itself in spiritual desire. It wants pardon, peace, righteousness, happiness. What encouragement does the text give to these desires? There is no limit, no exception...“It shall be granted.”*⁶⁸⁹ For some believers, quite obviously, this will not happen until after they die.

Spurgeon: *Because it is a righteous desire it is safe for God to grant it. It would be neither good for the man himself, nor for society at large, that such a promise should be made to the unrighteous.*⁶⁹⁰

James Rickard: *The righteous are confident because their obedience to the Word of God has placed them in the path of life where they are not only protected, but blessed.*⁶⁹¹

In reading through this treatise on Prov. 10, you may think I quote too much (there will probably be around 800 quotations by the time I have completed this exegetical study). However, even though I do quote others quite liberally, I do not quote 95–99% of what I read. Let me give you an example of something I would not quote: Trapp: *There is a kind of wambling willingness, and velleity, but it boils not up to the full height of resolution for God, and utmost endeavour after the thing desired.*⁶⁹²

A half-dozen or so interesting and/or accurate translations followed by the comments of several excellent commentators.

Translations of and Commentaries on Proverbs 10:24

Translations:

Easy English	A wicked person will suffer the troubles that he expects. A good man will receive the things that he desires.
Easy-to-Read Version–2002	An evil person will be defeated by the things he fears. But a good person will get the things that he wants.
<i>The Message</i>	The nightmares of the wicked come true; what the good people desire, they get.
New Century Version	Evil people will get what they fear most, but good people will get what they want most.
New Berkeley Version	What the wicked fears will come upon him, but the desire of the righteous will be granted.
Beck’s American Translation	What a wicked person dreads happens to him, and what righteous persons want is given to them.
International Standard V	What the wicked fears will come about, but the longing of the righteous will be granted.
JPS (Tanakh—1985)	What the wicked man plots overtakes him; What the righteous desire is granted.

Commentators:

Keith Simons from the Easy English Bible: *If you desire the right things, then God will give them to you. If you desire wisdom, then God will give wisdom to you. In the same way, a wicked person will suffer the troubles that worry him. He is afraid of death and hell. His wicked behaviour will bring him to death and hell. He will lose everything.*⁶⁹³

⁶⁸⁹ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:24.

⁶⁹⁰ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:24.

⁶⁹¹ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed February 1, 2016.

⁶⁹² John Trapp *A Commentary on the Old and New Testaments*; Edited by: W. Webster and Hugh Martin; e-sword, Prov. 10:24.

⁶⁹³ From <http://www.easyenglish.info/bible-commentary/proverbs-lbw.htm> (Prov. 10); accessed February 11, 2016.

Translations of and Commentaries on Proverbs 10:24

Jamieson, Fausset and Brown: *The wicked get dreaded evil; the righteous, desired good.*⁶⁹⁴

Keil and Delitzsch: *[T]hat which the unrighteous greatly fear, e.g., sickness, bankruptcy, the loss of reputation, comes upon the godless; on the contrary that which the righteous wish realizes itself, because their wish, in its intention, and kind, and content, stands in harmony with the order of the moral world.*⁶⁹⁵

William Arnot: *WE are not to understand from this verse that the wicked have only fear, and the righteous have only desire or hope. The wicked have hope as well as fear: the righteous have fear as well as hope. Both characters experience both emotions. In this respect, one thing happens to all. The dread of evil and the desire of good tumultuate and struggle for the mastery in a human breast all through this present life, whether the person be a child of God or the servant of sin. The difference between the righteous and the wicked lies not in the existence of these emotions within them now, but in their issue at last. In each character there are the same two emotions now: in each, at the final reckoning, one of these emotions will be realized and the other disappointed. The wicked in life both hoped and feared; at the issue of all things his fear will be embodied in fact, and his hope will go out like a lamp when its oil is done. The righteous in life both hoped and feared; at the issue of all things his hope will be satisfied, and his fear will vanish, as imaginary spectres that terrified the benighted traveller disappear with the day. Fear and hope were common to the two in time; at the border of eternity the one will be relieved from all his fear, the other will be deprived of all his hope. The wicked will get what he feared, and miss what he hoped; the righteous will get what he hoped, and miss what he feared. Ah! how deep this difference is! One has his hopes all realized, and his fears all disappointed; the other has his fears all fulfilled, and his hopes quenched in despair.*

William Arnot continues: *It is not very difficult to ascertain what are the chief fears and desires of a wicked man. Cleaving to his sins, he is in enmity against God. The terrors of the Lord glance from time to time like lightning in his conscience, and he trembles at every quiver of the light, lest it be a bolt of wrath sent to strike him through. When one flash has passed and not smitten him, he gathers breath again, and is glad he has escaped; but ere he is aware, he is wincing beneath another. He fears the wrath of God and the punishment of sin. What does he desire or hope? His desire for time is the indulgence of his appetites; his desire for eternity is that there should be no God, or, at least, that he should not be just to mark iniquity. This desire shall not be gratified; for God is, and is the rewarder of them that seek Him. It is a desperate throw to risk your soul and its eternity on the expectation that God will turn out to be untrue, and that the wicked shall not be cast away. This is the desire of every unrenewed, unreconciled man, whether he confess it to himself or not; and this desire must be disappointed. The hope of the sinner will perish when Christ shall, come in the clouds of heaven and sit upon the throne of judgment. But the fear of the wicked—what did he fear?*⁶⁹⁶

Gary Everett: *The wicked fear God's judgment, but lack the wisdom to avoid it. The righteous also fear God's judgment, but they have the wisdom to avoid it and receive His blessings in place of judgment.*⁶⁹⁷

Peter Pett: *[E]vildoers have need to be afraid, for what they fear will eventually come on them, because God's judgment on sin is certain. In contrast the righteous look to God in confident trust knowing that their desires will be granted. Their fear is not of coming events, but of YHWH, and they look ahead positively because they know that God will meet their desires. Note the differing verbs. The evildoer 'is afraid' of what is coming. He knows that the future is uncertain. The righteous, on the other hand, are unafraid. They come to YHWH and bring to Him their wants, and needs, and desires. For they trust in God. They thus know that God is on their side and will grant them their 'desires'.*⁶⁹⁸

⁶⁹⁴ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Prov. 10:24.

⁶⁹⁵ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 10:24 (slightly edited).

⁶⁹⁶ From **William Arnot** (MS Word document), (pp. 268–269), accessed February 14, 2016.

⁶⁹⁷ Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Prov. 10:24.

⁶⁹⁸ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:24.

Translations of and Commentaries on Proverbs 10:24

Fritsch: *The fear which evil men inspire in others is that which will come upon them.*⁶⁹⁹

College Press Bible Study: *Many know they are not right, but outwardly they seem to act as if there is nothing to worry about. Yet, within them are lurking fears that come to the surface when they think they are going to die. As instantly as men cry out for God's mercy when they think they may suddenly die shows they have done some thinking ahead of time about their manner of life knowing it was not right. Their way of life finally catches up with them, but the righteous have hope as they look to the future, and that hope will be granted whether in answer to prayer for things here or in heaven in eternity.*⁷⁰⁰

Similar Proverbs and Parallel Passages for v. 24a:

Job 3:25–26 Job is speaking: “**For the thing that I fear comes upon me, and what I dread befalls me. I am not at ease, nor am I quiet; I have no rest, but trouble comes.**” Even though Job is a mature believer, there is much more going on here; and what Job would like—a restoration of what he had lost—will be granted him in the end.

Isa. 66:4 God is speaking: “**I also will choose harsh treatment for them and bring their fears upon them, because when I called, no one answered, when I spoke, they did not listen; but they did what was evil in my eyes and chose that in which I did not delight.**”

Heb. 10:26–27 **For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a fearful expectation of judgment, and a fury of fire that will consume the adversaries.**

Similar Proverbs and Parallel Passages for v. 24b:

Psalms 21:2 **You have given him his heart's desire and have not withheld the request of his lips. Selah.**

Psalms 37:4 **Delight yourself in the LORD, and He will give you the desires of your heart.**

Psalms 145:19 **He fulfills the desire of those who fear him; he also hears their cry and saves them.**

1John 5:14–15 **And this is the confidence that we have toward Him, that if we ask anything according to His will He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests that we have asked of Him.** (The ESV; capitalized was used in the verses above)

Chapter Outline

Charts, Graphics and Short Doctrines

William Arnot devises a great many analogies: *If the master of a ship at sea should, through carelessness or wilfulness, in spite of warnings, deviate from his course and hold on, with all sail set, by a false reckoning; and if he should expect and say, when told of his error, that he would escape—that there would turn out to be no rock to strike upon, that he would no doubt get safe into the desired haven—what would become of his expectation? It would perish when his ship struck on a stormy shore. In the voyage over life to eternity there is, indeed, one difference. No one has gone over the voyage and returned to tell that the rocks are really there. And if men persist in refusing to believe whatever they cannot see, they must even be left to themselves. But a message has been sent out to us. We can make only one voyage over this sea, and the Lord of that better land has sent out directions and a chart to guide us in. Most certain it is, if heaven and hell—if sin and salvation, be real, the expectation of the wicked shall perish.*⁷⁰¹

⁶⁹⁹ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=10> accessed February 6, 2016. Additional citation there.

⁷⁰⁰ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Prov. 10:24.

⁷⁰¹ From **William Arnot** (MS Word document), (pp. 270–271), accessed February 14, 2016.

The idea here is this: we, as believers in Jesus Christ, stand upon Him as our Foundation. If God is our foundation, then we cannot be moved by the storms of life.

As a passing of a tempest, and not a malevolent [one]; and a righteous [one] a foundation forever.

Proverbs
10:25

Just as the passing of a tempest, so the malevolent [man] [is] no more; but the righteous [man] [has] a foundation forever.

The malevolent man is blown away to nothing just like a hurricane has struck him; but the righteous man stands upon a firm foundation forever.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	As a passing of a tempest, and not a malevolent [one]; and a righteous [one] a foundation forever.
Revised Douay-Rheims	As a tempest that passes, so the wicked shall be no more: but the just is as an everlasting foundation.
Plain English Aramaic Bible	As the tornado passes suddenly so the evil one will be destroyed and not be found, but the foundation of the righteous one <u>will be laid</u> for eternity.
Peshitta (Syriac)	As the whirlwind passes suddenly, so wicked men shall perish and be no more; but the righteous are an everlasting foundation.
Septuagint (Greek)	When the storm passes by, the ungodly vanishes away; but the righteous <u>turns aside and escapes</u> forever.

Significant differences: The general idea is preserved in the various ancient translations. The Greek leaves out the concept/word *foundation* at the end.

Limited Vocabulary Translations:

Bible in Basic English	When the storm-wind is past, the sinner is seen no longer, but the upright man is safe for ever.
Easy English	A storm passes. And wicked people cannot last. But good people are always safe.
Easy-to-Read Version–2002	Evil people are destroyed by their trouble. But good people will stand strong forever.
Easy-to-Read Version–2006	The wicked are destroyed when trouble comes, but good people stand strong forever.
God's Word™	When the storm has passed, the wicked person has vanished, but the righteous person has an everlasting foundation.
Good News Bible (TEV)	Storms come, and the wicked are blown away, but honest people are always safe.
The Message	When the storm is over, there's nothing left of the wicked; good people, firm on their rock foundation, aren't even fazed.
NIRV	When the storm is over, sinners are gone. But those who do right stand firm forever.

Thought-for-thought translations; paraphrases:

The Living Bible	Disaster strikes like a cyclone and the wicked are whirled away. But the good man has a strong anchor.
New Berkeley Version	When the whirlwind passes over, the wicked is no more but the righteous has an enduring foundation.
New Century Version	A storm will blow the evil person away,

but a good person will always be safe.

New Life Version

What the sinful man is afraid of will come upon him, and what is wanted by the man who is right with God will be given to him. When the storm passes, the sinful man is no more, but the man who is right with God has a place to stand forever. V. 24 is included for context.

New Living Translation

When the storms of life come, the wicked are whirled away, but the godly have a lasting foundation.

Proverbs 10:25 (NLT) Graphic; from pinimg.com; accessed February 9, 2016.

Partially literal and partially paraphrased translations:

American English Bible

A blast will come to destroy the impious, but the righteous will turn and escape in that age.

Beck's American Translation

When the storm has passed the wicked man vanishes, but a righteous person has an everlasting foundation.

International Standard V

When the storm ends, the wicked vanish [Lit. *wicked are no more*],

but the righteous person is forever firm.

New Advent (Knox) Bible

Not in vain the sinner fears, the just man hopes; vanished, like the storm of yesterday, or secure eternally.

Translation for Translators

V. 24 is included for context.
When storms come, the wicked will be blown away/never be safe, but righteous people will be safe forever.

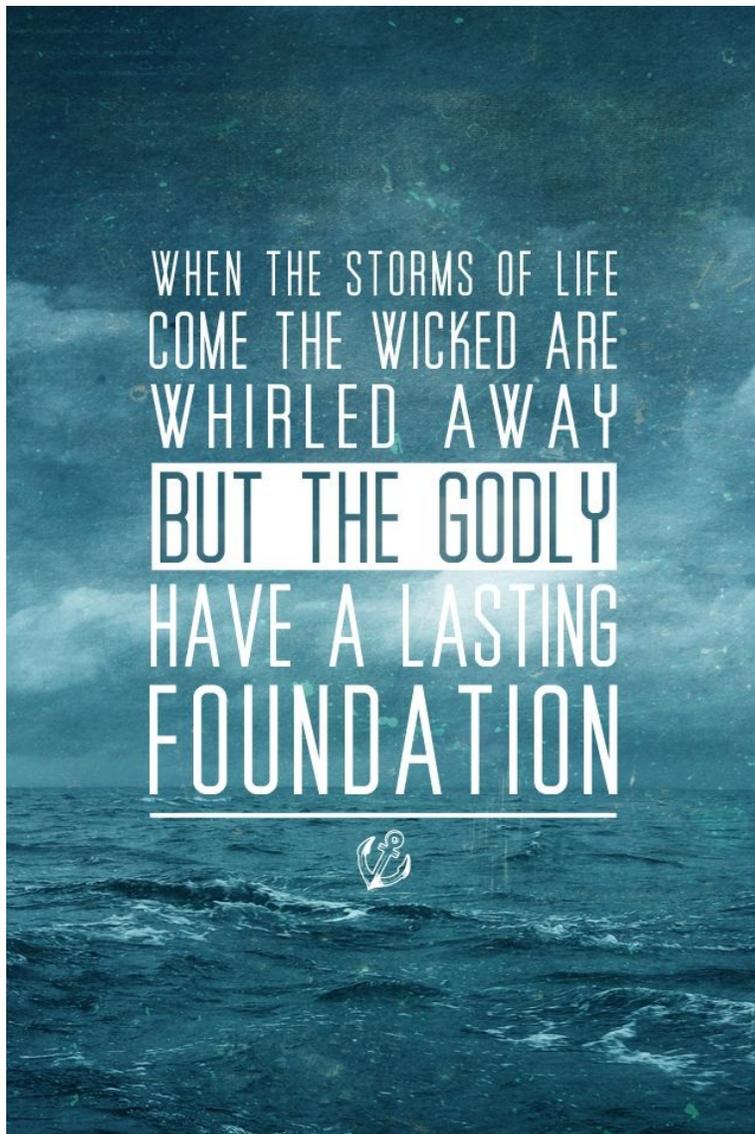
Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible
God's Truth (Tyndale)

Like a passing storm, sin goes; But goodness endures for ever!.
The ungodly is like a tempest that passes over, and is no more seen, but the righteous remains sure forever.

Lexham English Bible

With the passing of the tempest, there is no wickedness, but [the] righteous have a foundation forever.



Catholic Bibles (those having the imprimatur):

Christian Community (1988)	After the storm the wicked man is seen no more, but the upright man remains forever.
The Heritage Bible	As the snatching hurricane crosses over, so the wicked is no more, and the righteous is an everlasting foundation.
New American Bible (2002)	When the tempest passes, the wicked man is no more; but the just man is established forever.
New American Bible (2011)	When the tempest passes, the wicked are no more; but the just are established forever.
New Jerusalem Bible	When the storm is over, the wicked is no more, but the upright stands firm for ever.
Revised English Bible	When the whirlwind has swept past, the wicked are gone, but the righteous are firmly established for ever.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When the storm has passed, the wicked are gone; but the righteous are firmly established forever.
exeGesés companion Bible	As the passing of the hurricane, the wicked are not; and the just are an eternal foundation.
JPS (Tanakh—1985)	When the storm passes the wicked man is gone, But the righteous is an everlasting foundation.
Orthodox Jewish Bible	As the whirlwind passeth, so is the rashah no more, but the tzaddik is a yesod olam (an everlasting foundation).
<i>The Scriptures</i> 1998	As the whirlwind passes by, The wrong one is no more, But the righteous has an everlasting foundation.

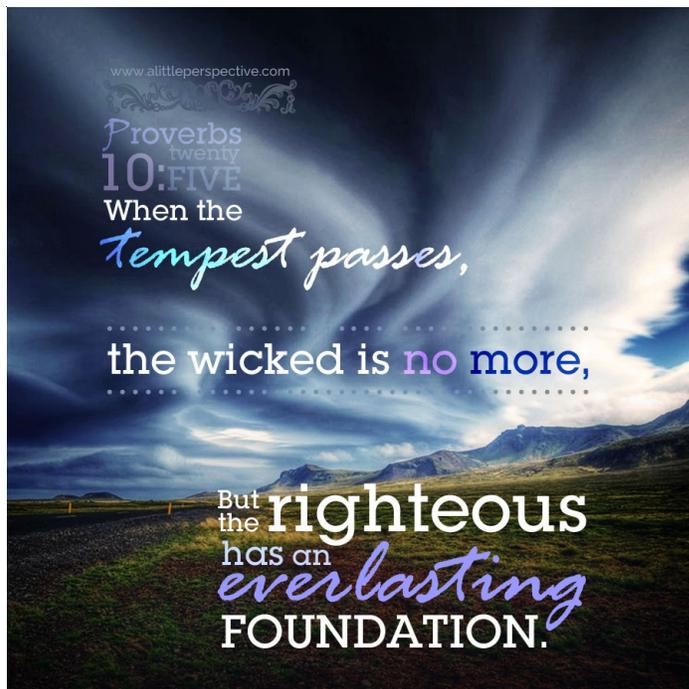
Expanded/Embellished Bibles:

The Expanded Bible	A ·storm [whirlwind] will blow the evil person away, but a ·good [righteous] person will always ·be safe [^l have a firm foundation].
Kretzmann's Commentary	As the whirlwind passeth, rather, "When a storm sweepeth by," so is the wicked no more, taken away like chaff; but the righteous is an everlasting foundation, set firmly against all storms of adversity.
NET Bible®	When the storm passes through, the wicked are swept away [<i>Heb</i> "the wicked are not"; ASV, NAB, NASB "is no more."], but the righteous are an everlasting foundation [<i>Heb</i> "a foundation forever"; NLT "have a lasting foundation."].
The Voice	After the storm passes, the wrongdoers are blown away, but those who do right <i>are safe and sound</i> on their firm foundations forever.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Like the passing sweeping whirlwind, the wicked one is not remaining, Yet the righteous one is founded for the eon."
Context Group Version	When the whirlwind passes, the wicked is no more; But the vindicated is an everlasting foundation.
<i>Emphasized Bible</i>	Like the passing away of a tempest, so the lawless one is not, but, the righteous, hath an age-abiding foundation.
English Standard Version	When the tempest passes, the wicked is no more, but the righteous is established forever.

Green's Literal Translation	As the storm passes, so the wicked is not; but the righteous is an everlasting foundation.
New King James Version	When the whirlwind passes by, the wicked <i>is no more</i> , But the righteous <i>has</i> an everlasting foundation.
Webster's Bible Translation	When the whirlwind passes, the wicked is no more; But the righteous stand firm forever.
Young's Literal Translation	As the passing by of a hurricane, So the wicked is not, And the righteous is a foundation age-during.



Proverbs 10:25 (translation unknown) Graphic; from **A Little Perspective**; accessed February 9, 2016. There are several translations which begin as this translation begins; and a few who have the final phrase. I could not determine which translation is being used in the graphic.

The gist of this passage: The evil one will be blown away, as if taken by a storm; but the righteous has an everlasting foundation.

Proverbs 10:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison or approximation	No Strong's # BDB #453
'âbar (עָבַר) [pronounced gaw ^b -VAHR]	<i>to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross, to cross over; to go away, to depart; to violate [a law]</i>	Qal infinitive construct	Strong's #5674 BDB #716
çûwphâh (סוּפְחָה) [pronounced soo-FAW]	<i>hurricane, storm-wind, whirlwind, tempest</i>	feminine singular noun	Strong's #5492 BDB #693
The NET Bible: <i>The word for "storm wind" comes from the root סוּף (suf, "to come to an end; to cease"). The noun may then describe the kind of storm that makes an end of things, a "whirlwind" (so KJV, NASB; NLT "cyclone"). It is used in prophetic passages that describe swift judgment and destruction.</i> ⁷⁰²			
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

⁷⁰² From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 29, 2015.

Proverbs 10:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ēyn (אין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
rāshâ' (רשע) [pronounced raw-SHAWG]	<i>unrighteous; malevolent, lawless, corrupt, wicked (hostile to God); criminal; guilty [of sin] [against God or man]; having an unrighteous cause</i>	masculine singular adjective; can act like a substantive	Strong's #7563 BDB #957

Translation: Just as the passing of a tempest, so the malevolent [man] [is] no more;... A whirlwind or a hurricane, as we know, can go over a house and take it all away. So it is with the criminal or the lawless. At some point, they are no more; whatever empire they have is gone; whatever possessions they got are gone.

V. 25a: Just as the passing of a tempest, so the malevolent [man] [is] no more;...

Various Commentators on the Passing of the Tempest (Proverbs 10:25a)

Sutcliffe: *This wind, in some hurricanes, carries all away that falls within its whirl. Tyranny, wars, and violence often in the same manner involve ungodly men in ruin.*⁷⁰³

Gary North: *The image of the whirlwind is graphic. A tornado or its equivalent rolls through a community, leaving devastation in its wake. A few minutes before, there were homes, orchards, and storage buildings. In a brief period, these are all gone. The labor of many people's hands over long periods was invested for the sake of future gains. They invested time and raw materials. They sacrificed. Then, in a few minutes, the whirlwind levels all of these dreams. The investments are now of greatly reduced value. They may be negative: the cost of hauling away the debris. This is the condition of the covenant-breaker. His future is little more than a pile of rubble. Whatever he built will be blown away. His efforts will leave no trace.*⁷⁰⁴

Gill: *The wicked themselves are like a whirlwind, noisy, boisterous, and blustering; such is the man of sin, who speaks like a dragon, breathing out slaughter and threatening against the saints; and so are his followers, fierce and heady, and like a whirlwind, pernicious and destructive, bearing down, carrying away, and destroying all before it.*⁷⁰⁵

Matthew Henry: *The course of prosperous sinners is like a whirlwind, which soon spends itself, and is gone.*⁷⁰⁶

Bullinger offers these as illustrations: *Genesis 7:21-23 (compare Matthew 24:37-39. Luke 17:26, Luke 17:27); Elah (1Kings 16:7-10); Sennacherib (2Kings 19:35-37).*⁷⁰⁷

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⁷⁰³ From <http://www.studylight.org/commentaries/jsc/view.cgi?bk=19&ch=10> accessed February 6, 2016.

⁷⁰⁴ From <http://www.garynorth.com/WisdomAndDominion.pdf> (p.) accessed February 5, 2016.

⁷⁰⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:25.

⁷⁰⁶ Matthew Henry, *Matthew Henry's Concise Commentary on the Whole Bible*; from e-Sword, Prov. 10:25.

⁷⁰⁷ From <http://www.studylight.org/commentaries/bul/view.cgi?bk=19&ch=10> accessed February 7, 2016.

V. 25a reads: **Just as the passing of a tempest, so the malevolent [man] [is] no more;...** One must also consider the suddenness as well as the violence of the final destruction.

John Trapp gives some historical examples: *The whirlwind is terrible for the time, but not durable. Lo, such is the rage of tyrants and persecutors...Our Richard III and Queen Mary had, as the bloodiest, so the shortest reigns of any since the Conquest. Bloody and deceitful men shall not live out half their days. Dioclesian, that cruel persecutor, giving over his empire, decreed to lead the rest of his life quietly, But he escaped not so, for after that his house was wholly consumed with lightning and a flame of fire that fell from heaven. He, hiding himself for fear of the lightning, died within a little while after.*⁷⁰⁸

The believer has a firm foundation. We rest upon the Lord. The unbeliever has no such foundation, and so is blown away by the storm.

Proverbs 10:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tsaddîyq (צַדִּיק) [pronounced tsaht-DEEK]	<i>just, righteous, justified, vindicated; absolute or perfect righteousness [if applied to God]</i>	masculine singular adjective, often used as a substantive	Strong's #6662 BDB #843
yeçôwd (יְסוּד) [pronounced yehs-OHD]	<i>foundation, base; bottom</i>	feminine singular noun	Strong's #3247 BDB #414
ôwlâm (עוֹלָם) [pronounced ô-LAWM]	<i>properly what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity; of the world, worldly</i>	masculine singular noun	Strong's #5769 BDB #761

Translation: ...but the righteous [man] [has] a foundation forever. The righteous man has the correct foundation. That foundation, in the New Testament, is faith in Jesus Christ; and spiritual growth. In the Old Testament, it is faith in the Revealed God of Israel and spiritual growth and adherence to the laws of divine establishment.

From Barnes: *In the later rabbinic interpretation this was applied to the Messiah as being the Just One, the Everlasting Foundation, on whom the world was established.*⁷⁰⁹

Gill: *Christ is the righteous man's foundation, and He is the only one (1Cor. 3:11)...Jesus Christ [is] the righteous, "...an everlasting foundation"; He is the foundation of the church, the Rock on which it is built; He is the foundation of the apostles and prophets, on which they were laid, and by whom they are saved; He is the foundation of every particular believer, they are rooted and built up on him; and He is the foundation of their faith, hope, love, peace, joy, and comfort, and of their eternal glory and happiness...a foundation which...will never fail: He has been the foundation of his people in all ages; and He is the same today, yesterday, and for ever.*⁷¹⁰

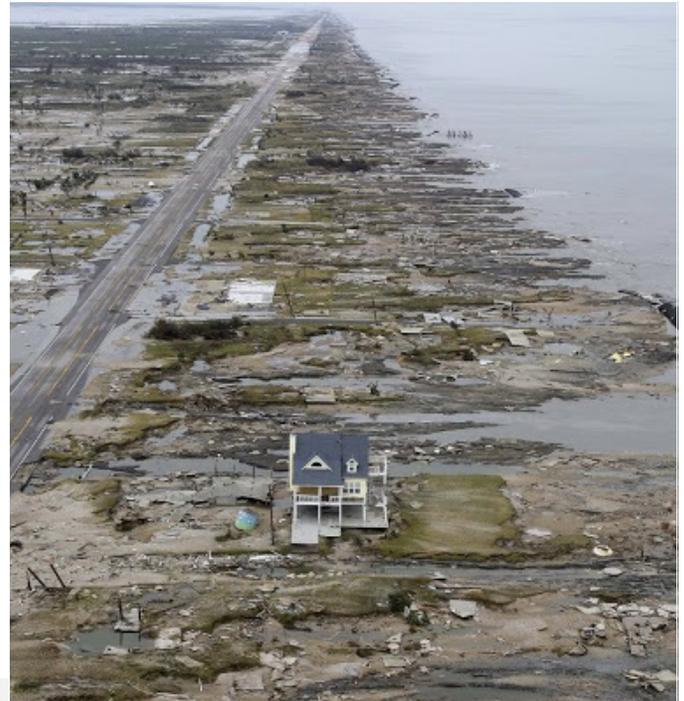
⁷⁰⁸ John Trapp *A Commentary on the Old and New Testaments*; Edited by: W. Webster and Hugh Martin; e-sword, Prov. 10:25.

⁷⁰⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 10:25.

⁷¹⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:25 (edited).

Gill then adds: *[T]he righteous are the salt of the earth, they are the stay of it: the whirlwind of God's wrath would tear up the course of nature, dissolve the earth, and all things in it, were it not for the sake of the righteous.*⁷¹¹

One Lone House in Gilchrist, Texas after Hurricane Ike (a picture); taken from [Art, Life, TV, Etc.](#); accessed January 15, 2016. This picture is illustrative of God's protection during the hurricane. Everywhere around were other homes, all destroyed completely, just as the wicked are taken away by the whirlwind. The home that remains is the one built upon a firm foundation.⁷¹² That is the righteous believer, standing upon the firm foundation, which is Christ.



Because Jesus Christ is eternal, and we stand upon Him as our foundation, we enjoy His eternal nature and complete stability.

Several commentators drew a comparison between the whirlwind and the wicked (as well as between the firm foundation and the righteous man).

I need to edit this down.

The Whirlwind and the Sure Foundation (from Preacher's Homiletical Commentary)

- I. The resemblance of a wicked man to a whirlwind.
 1. They are both destructive forces. A whirlwind passes over a district and everything that resists its advance is either overthrown, broken, or made to bend to its fury. Every wicked man in his sphere is a destroyer of human happiness and of moral life, but the image is especially applicable to tyrants who have been destroyers of the lives of thousands of their fellow-creatures, and have ruined the happiness of thousands more in their unscrupulous onward march to the attainment of their own selfish ends. Isaiah describes such a one when he says, "Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof?" (chap. Prov. 14:16–17.)
 2. They often burst forth with sudden fury, and seem beyond the control of ordinary laws and methods of operation. A whirlwind often descends upon a peaceful valley without any warning, and its fury is the more terrible by reason of its suddenness, and because of the impossibility of foretelling its course and where it will fall in its most destructive power. So a wicked man is a lawless man, he is not guided by principle but by passion and impulse, none of his fellow-creatures can foretell what will be his next act of violence, or who will be the next victims of his selfish ambition. It is this lawless, uncontrollable destructiveness which makes both the moral and the physical whirlwind the terror of the human race, and leads men instinctively to avoid them if possible.
 3. The triumph of both is short. How soon nature rights herself after the passage of a whirlwind. She covers the broken rocks with verdure, the trees put forth fresh branches clothed with fresh leaves, others grow up in the places of those which were uprooted, grass and corn spring again, and all looks lovely as before the visitation. The whirlwind "passeth," and so does the wicked man. It is soon written of him that he is "no more," and men who have trembled at his name take heart, and nations and peoples whom he seemed to have annihilated spring into existence again, and the

⁷¹¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:25.

⁷¹² This is just an illustration; no doubt many of the houses were built on similar foundations there.

The Whirlwind and the Sure Foundation (from Preacher's Homiletical Commentary)

world rights itself. How many such instances stand recorded in history from the days of Nebuchadnezzar to those of Napoleon. How many times has the experience of the Psalmist been repeated: "I have seen the wicked in great power, and spreading himself like a green bay tree, yet he passed away, and lo, he was not: yea, I sought him, but he could not be found" (Psalm 37:35–36). How often has the world had occasion to repeat the song, "How hath the oppressor ceased!... The Lord hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. The whole earth is at rest, and is quiet: they break forth into singing. Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us" (Isa. 14:4–8).

II. In what respects a righteous man is "an everlasting foundation."

1. His character is something to build upon. Nothing can be built upon a whirlwind, but a substantial structure can be raised upon a good foundation. Men may build hope upon the word and character of a righteous man. A promise given by him is a solid ground of confidence upon which the heart of his brother—man may rest securely. Thus righteousness is a constructive force in the world—a foundation without which society cannot exist. Especially is this true of the ideal man, Christ Jesus. Because He is the Righteous One (Isa. 11:4) His promises are as anchors of the soul to the children of men. In resting upon His word His disciples build upon a "sure foundation" (1Cor. 3:11). Upon His character rests all their hopes for their own blessedness in the future, and for the restoration of a fallen world. Every man is a foundation if "righteousness" is the chief element of his
2. Because for his sake the world stands. The owner of a house may let it stand if there is a good foundation of solid rock, although the superstructure may be comparatively worthless. Our Lord tells us concerning the tribulations which he foretold, that "except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened" (Matt. 24:22). This teaches us that the righteousness of the godly is the power which averts the destruction of the wicked, and keeps the world in existence. In this sense, therefore, the righteous are a foundation.
3. The righteous are an "everlasting" foundation, because righteousness is the basis of confidence in eternity as it is in time. The blessedness of the life to come is founded upon righteousness. The Kingdom of God in both worlds is "established in righteousness" (Isa. 54:14). The immutable character of the heavenly world is founded upon the righteousness first of its righteous King, and then upon that of His righteous servants.

Quite obviously, all believers die, and not all of them die in bed in their sleep. However, God oversees every aspect of our life, and we are all raised to life everlasting in the very end, because we stand upon God's firm foundation, which is His Son.

The Preacher's Complete Homiletical Commentary; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:25.

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A half-dozen or so interesting and/or accurate translations followed by the comments of several excellent commentators.

Translations of and Commentaries on Proverbs 10:25

Translations:

Bible in Basic English

When the storm-wind is past, the sinner is seen no longer, but the upright man is safe for ever.

Easy-to-Read Version—2006

The wicked are destroyed when trouble comes, but good people stand strong forever.

Translations of and Commentaries on Proverbs 10:25

<i>The Message</i>	When the storm is over, there's nothing left of the wicked; good people, firm on their rock foundation, aren't even fazed.
The Living Bible	Disaster strikes like a cyclone and the wicked are whirled away. But the good man has a strong anchor.
New Berkeley Version	When the whirlwind passes over, the wicked is no more but the righteous has an enduring foundation.
New Living Translation	When the storms of life come, the wicked are whirled away, but the godly have a lasting foundation.
Translation for Translators	When storms come, the wicked will be blown away/never be safe, but righteous people will be safe forever.
Revised English Bible	When the whirlwind has swept past, the wicked are gone, but the righteous are firmly established for ever.

Commentators:

Gary Everett: *As suddenly as a whirlwind comes, it is gone. Such are the wicked, here for a short time, and suddenly cut off from the earth.*⁷¹³

The NET Bible: *The metaphor compares the righteous to an everlasting foundation to stress that they are secure when the catastrophes of life come along. He is fixed in a covenantal relationship and needs not to fear passing misfortunes. The wicked has no such security.*⁷¹⁴

Kukis: The idea here is this: we, as believers in Jesus Christ, stand upon Him as our Foundation. If God is our foundation, then we cannot be moved by the storms of life.

Cambridge: *Like the house on the sand when the whirlwind passes over it, the wicked shall be swept away (Psalm 37:10); like the house on the rock unshaken by the storm, the righteous shall stand firm as "an everlasting foundation."*⁷¹⁵

Gary North: *The sanctions are imposed by God in history. These sanctions are positive and negative. Positive sanctions are the fulfillment of a person's desire and the guaranteed extension of his legacy through time. Negative sanctions are the advent of a person's greatest fear in life and the obliteration of his work down through time. It is the difference between establishing and cutting off.*⁷¹⁶

Clarke: *As tornadoes that sweep every thing away before them; so shall the wrath of God sweep away the wicked; it shall leave him neither branch nor root. But the righteous, being built on the eternal foundation,... shall never be shaken.*⁷¹⁷

Ken Cayce: *A "whirlwind" comes up in a hurry, and is gone in a hurry and that is the end of someone evil, as well. They may appear to prosper quickly, but it is soon gone. The righteous is solid as a rock. In fact, they are lively stones building the foundation of Christianity on the earth. We read in 1Peter 2:4-5 **As you come to Him, a living stone rejected by men but in the sight of God chosen and precious, you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.***⁷¹⁸

⁷¹³ Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Prov. 10:25.

⁷¹⁴ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 29, 2015.

⁷¹⁵ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Prov. 10:25.

⁷¹⁶ From <http://www.garynorth.com/WisdomAndDominion.pdf> (p. 124) accessed February 5, 2016.

⁷¹⁷ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Prov. 10:25.

⁷¹⁸ From bible-studys.org; accessed February 12, 2016. Slightly edited, replacing KJV with ESV; capitalized.

Translations of and Commentaries on Proverbs 10:25

College Press Bible Study: *Finally God's patience with the wicked comes to an end, and He sweeps them away with the suddenness of a whirlwind. After such a storm has passed, oftentimes it is only the foundation of a building that is left...[note] the sudden destruction of the wicked and the continuation and blessing of the righteous.*⁷¹⁹

Matthew Poole: *As the whirlwind passes; which is suddenly gone, though with great noise and violence. So is the wicked no more; his power and felicity is lost in an instant. [But the righteous] is an everlasting foundation;...His hope and happiness is built upon a sure and unmovable foundation.*⁷²⁰

William Arnot: *Life moves quickly, like the wind. When seen from eternity it is as nothing. A wicked life is like the wind in the violence and eccentricity of its movements. The soul that has no hope in Jesus is driven up and down like chaff in a tempest. It is dashed from side to side a while, and at last thrown into the sea or the flames. The righteous is an ever lasting foundation. He cannot be moved. Though the mountains should be cast into the sea, the righteous man's standing remains unshaken, untouched.*⁷²¹

Matthew Henry: *The prosperity of the wicked shall quickly end, but the happiness of the righteous shall never end (Prov. 10:25). The wicked make a great noise, hurry themselves and others, like a whirlwind, which threatens to bear down all before it; but, like a whirlwind, they are presently gone, and they pass irrecoverably; they are no more.*⁷²²

Peter Pett: *[B]oth unrighteous and righteous will meet the storms of life. For one thing is sure in life and that is that fierce storms will come. But when they do come the unrighteous and the righteous will meet them in a different way. The unrighteous, who do not follow God's wisdom, will be swept away. They will be no more, because they have no solid foundation (compare the foolish man who built his house on sand – Matt. 7:26–27). In contrast those who do follow God's ways and are righteous, are sure of permanence and stability, for they are founded on an everlasting foundation. Indeed, they know that they are that foundation. They know that they will never be removed (Prov. 10:30).*⁷²³

James Burton Coffman: *The truth of this is apparently lost on our beloved America today. "It is righteousness that exalts a nation" (Proverbs 14:34). Ten righteous people would have spared Sodom and Gomorrah from destruction. The only foundation therefore for any 'everlasting' society is righteous people. Humanism is the destruction of any society built upon it.*⁷²⁴

James Rickard on v. 25a: *[T]he whirlwind speaks of God's Divine discipline for the reversionistic believer or punitive Divine judgment for the unbeliever where problems and difficulties, calamities and catastrophes come into their lives, in judgment. (Remember for the believer walking inside the plan of God, problems or calamities are not discipline or judgment, as many times it is Satan trying to lead you astray which God uses for people, system, momentum or evidence testing and suffering for blessing.)*

Rickard continues on v. 25b: *Christ is our foundation and corner stone for salvation, His Word for living the spiritual life...Christ [is]...our rock and cornerstone, our firm foundation, by which we execute the spiritual life for blessings and rewards for time and eternity, yet the unbeliever rejects Him for salvation and the reversionistic believer rejects His Word for living in righteousness.*⁷²⁵

Similar Proverbs and Parallel Passages:

⁷¹⁹ The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; Prov. 10:25.

⁷²⁰ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Prov. 10:25 (edited).

⁷²¹ From **William Arnot** (MS Word document), (p. 273), accessed February 14, 2016.

⁷²² Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Prov. 10:24–25.

⁷²³ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:25.

⁷²⁴ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=10> accessed February 6, 2016 (Slightly edited).

⁷²⁵ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed February 1, 2016.

Translations of and Commentaries on Proverbs 10:25

Prov. 1:26–27 I also will laugh at your calamity; I will mock when terror strikes you, when terror strikes you like a storm and your calamity comes like a whirlwind, when distress and anguish come upon you.

Prov. 10:30 The righteous will never be removed, but the wicked will not dwell in the land.

Prov. 12:3 No one is established by wickedness, but the root of the righteous will never be moved.

Prov. 12:7 The wicked are overthrown and are no more, but the house of the righteous will stand.

Job 20:4–5 Zophar is speaking: "Do you not know this from of old, since man was placed on earth, that the exulting of the wicked is short, and the joy of the godless but for a moment?"

Job 21:18 Job is speaking: "That they are like straw before the wind, and like chaff that the storm carries away?"

Job 21:29–30 Job is speaking: "Have you not asked those who travel the roads, and do you not accept their testimony that the evil man is spared in the day of calamity, that he is rescued in the day of wrath?"

Job 27:19–21 Job is speaking: "He goes to bed rich, but will do so no more; he opens his eyes, and his wealth is gone. Terrors overtake him like a flood; in the night a whirlwind carries him off. The east wind lifts him up and he is gone; it sweeps him out of his place."

Psalms 1:4–6 The wicked are not so, but are like chaff that the wind drives away. Therefore the wicked will not stand in the judgment, nor sinners in the congregation of the righteous; for the LORD knows the way of the righteous, but the way of the wicked will perish.

Psalms 37:9–10 For the evildoers shall be cut off, but those who wait for the LORD shall inherit the land. In just a little while, the wicked will be no more; though you look carefully at his place, he will not be there.

Psalms 37:35–36 I have seen a wicked, ruthless man, spreading himself like a green laurel tree. But he passed away, and behold, he was no more; though I sought him, he could not be found.

Psalms 73:18–20 Truly you set them in slippery places; you make them fall to ruin. How they are destroyed in a moment, swept away utterly by terrors! Like a dream when one awakes, O Lord, when you rouse yourself, you despise them as phantoms.

Psalms 125:1 Those who trust in the LORD are like Mount Zion, which cannot be moved, but abides forever.

Isa. 40:24 Scarcely are they planted, scarcely sown, scarcely has their stem taken root in the earth, when he blows on them, and they wither, and the tempest carries them off like stubble.

Nahum 1:3 The LORD is slow to anger and great in power, and the LORD will by no means clear the guilty. His way is in whirlwind and storm, and the clouds are the dust of his feet.

Matt. 7:24–27 Jesus is speaking: "Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock. And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand. And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it."

Rom. 9:30–33 What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law. Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone, as it is written, "Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in him will not be put to shame."

Translations of and Commentaries on Proverbs 10:25

1Cor. 3:11–15 For no one can lay a foundation other than that which is laid, which is Jesus Christ. Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw—each one's work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done. If the work that anyone has built on the foundation survives, he will receive a reward. If anyone's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.

1Tim. 6:18–19 They are to do good, to be rich in good works, to be generous and ready to share, thus storing up treasure for themselves as a good foundation for the future, so that they may take hold of that which is truly life.

2Tim. 2:19 But God's firm foundation stands, bearing this seal: "The Lord knows those who are his," and, "Let everyone who names the name of the Lord depart from iniquity." (All passages quoted from ESV; capitalized)

Many of these passages were suggested by *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 10:25.

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Gary Everett then gives an apt application: *When a powerful tornado strikes homes in the Midwest of the United States, often the only thing left intact is the foundation. Perhaps the writer of this proverb observed the stability of a strong foundation in the midst of a devastating whirlwind. The destruction of the home symbolizes the removal of the wicked, while the strong, unmovable foundation represents the life of the righteous.*⁷²⁶

Ironside: The two proverbs are really one, contrasting the expectation and end of the righteous and the wicked. The lawless, however bold he appears, has a gnawing fear of impending calamity. He should dread the future, for it holds unsparing judgment for him. The desire of the righteous will as surely be granted—even eternal blessing.

*Ironside continued: As the whirlwind passes, the wicked will pass away and be in this world no more. It is not a question of extinction of being. He will be gone from earth into a dark and grief-filled eternity. But God's imperishable truth is the everlasting foundation of the righteous. Daniel and his accusers illustrate the two sides (Daniel 6:4-24).*⁷²⁷

Combining Proverbs 10:24–25

Scripture	Text/Commentary
What the wicked dreads will come upon him,	This does not mean, if you have a fear of snakes that you will find yourself someday thrown into a pit of snakes. It means the very worst thing that the wicked could imagine will occur; he will be cast into the Lake of Fire.
but the desire of the righteous will be granted.	You may be born again and yet have a great many suspect dreams; God is not going to fulfill those. However, in eternity, what God gives us is far beyond our imagination.
When the tempest passes, the wicked is no more,	The tempest stands in for the problems and disasters of this life, and, at some point, the wicked will not longer be on this earth.

⁷²⁶ Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Prov. 10:25.

⁷²⁷ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from The Word, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 10:24–25.

Combining Proverbs 10:24–25

Scripture	Text/Commentary
but the righteous is established forever.	On the other hand, those who are righteous (they have believed in the Revealed God) will have an everlasting life, and their existence will continue forever.
The ESV is used above.	
Chapter Outline	Charts, Graphics and Short Doctrines

Like vinegar to the [two] teeth and like smoke to the [two] eyes, so the sluggard to those sending him.

Proverbs
10:26

Like vinegar to the teeth and smoke to the eyes, so [is] the slacker to those who send him.

Like vinegar to the teeth and smoke to the eyes, so is the slacker to those who send him.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Like vinegar to the [two] teeth and like smoke to the [two] eyes, so the sluggard to those sending him.
Revised Douay-Rheims	As vinegar to the teeth, and smoke to the eyes, so is the sluggard to them that sent him.
Plain English Aramaic Bible	As unripe grapes <u>hurt</u> the teeth, and smoke the eyes, so <u>evil hurts those practicing it</u> .
Peshitta (Syriac)	As unripe grapes are <u>hurtful</u> to the teeth, and as smoke to the eyes, so <u>does wickedness hurt those who indulge in it</u> .
Septuagint (Greek)	As a sour grape is <u>hurtful</u> to the teeth, and smoke to the eyes, so <u>iniquity hurts those that practice it</u> .

Significant differences: The Greek and the Aramaic both insert the word *hurt*, *hurtful*, *harmful*. The Greek and the Aramaic have a different second half of this verse than what is found in the Hebrew.

Limited Vocabulary Translations:

Bible in Basic English	Like acid drink to the teeth and as smoke to the eyes, so is the hater of work to those who send him.
Easy English	If you send a lazy man with your message, then you will suffer. He is like acid in your mouth. He is like smoke in your eyes.
Easy-to-Read Version–2002	Never let a lazy man do something for you. He will irritate you—like vinegar in your mouth or smoke in your eyes.
Easy-to-Read Version–2006	Sending a lazy person to do anything is as irritating as vinegar on your teeth or smoke in your eyes.
God's Word™	Like vinegar to the teeth, like smoke to the eyes, so is the lazy person to those who send him on a mission.
Good News Bible (TEV)	Never get a lazy person to do something for you; he will be as irritating as vinegar on your teeth or smoke in your eyes.
The Message	A lazy employee will give you nothing but trouble; it's vinegar in the mouth, smoke in the eyes.

Thought-for-thought translations; paraphrases:

Common English Bible	Like vinegar to the teeth and smoke to the eyes, so are lazy people to those who authorize them.
Contemporary English V.	Having a lazy person on the job is like a mouth full of vinegar or smoke in your eyes.
The Living Bible	A lazy fellow is a pain to his employers—like smoke in their eyes or vinegar that sets the teeth on edge.
New Century Version	A lazy person affects the one he works for like vinegar on the teeth or smoke in the eyes.
New Life Version	Like sour wine to the teeth and smoke to the eyes, so is the lazy one to those who send him.
New Living Translation	Lazy people irritate their employers, like vinegar to the teeth or smoke in the eyes.

Partially literal and partially paraphrased translations:

American English Bible	As green grapes are bad for your teeth, and smoke is bad for your eyes, are lawless ways to those affected by them.
International Standard V	As vinegar is to the mouth [Lit. <i>teeth</i>] and smoke to the eyes, so is the lazy person to those who send him.
New Advent (Knox) Bible	What irks a man more than vinegar on the tooth, or smoke in the eyes? A lingering messenger.
Translation for Translators	We do not like a lazy person who refuses to do the job that he is given to do, just like we do not like vinegar in our mouths or smoke in our eyes.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	Like acid to teeth, and smoke to the eyes, Is a sluggard to him who sends him.
God's Truth (Tyndale)	As vinegar is to the teeth, and as smoke is to the eyes, even so is the sluggish person to them that send him forth.
HCSB	Like vinegar to the teeth and smoke to the eyes, so the slacker is to the one who sends him on an errand.
Lexham English Bible	Like vinegar to the tooth and like smoke to the eyes, thus [is] the lazy to one who employs [Or "sends"] him.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The lazy man is like vinegar to the teeth and smoke to the eyes of his master.
New American Bible (2002)	As vinegar to the teeth, and smoke to the eyes, is the sluggard to those who use him as a messenger.
Revised English Bible	Like vinegar to the teeth or smoke to the eyes, so is the lazy servant to his master.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Like vinegar to the teeth and smoke to the eyes is a lazy person to his employer.
exeGesés companion Bible	As vinegar to the teeth, and as smoke to the eyes, thus is the sloth to them who send him.
JPS (Tanakh—1985)	Like vinegar to the teeth, Like smoke to the eyes, Is a lazy man to those who send him on a mission.
Orthodox Jewish Bible	As chometz to the teeth, and as smoke to the eyes, so is the atzel (sluggard, lazy one) to them that send him.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Like vinegar to the teeth and smoke to the eyes, So is the lazy one to those who send him <i>to work</i> .
The Expanded Bible	A lazy person affects the one he works for [^L who sends him] like vinegar on the teeth or smoke in the eyes [^C irritating].
The Geneva Bible	As vinegar to the teeth, and as smoke to the eyes, so [is] the sluggard to them that [He is trouble and grief to him about any business.] send him.
Kretzmann's Commentary	As vinegar to the teeth, affecting the enamel and tending to make the teeth feel dull, and as smoke to the eyes, affecting the sensitive membranes and interfering with sight, so is the sluggard to them that send him, a source of constant vexation and worry.
NET Bible®	Like vinegar to the teeth and like smoke to the eyes, ⁹⁷ so is the sluggard to those ⁹⁸ who send him.
The Voice	As vinegar vexes the teeth, and as smoke irritates the eyes, so a slacker annoys his boss.

Literal, almost word-for-word, renderings:

Concordant Literal Version	As vinegar to the teeth and as smoke to the eyes, So is the slothful to those who send him."
English Standard Version	Like vinegar to the teeth and smoke to the eyes, so is the sluggard to those who send him.
New King James Version	As vinegar to the teeth and smoke to the eyes, So is the lazy <i>man</i> to those who send him.
World English Bible	As vinegar to the teeth, and as smoke to the eyes, So is the sluggard to those who send him.
<i>Young's Literal Translation</i>	As vinegar to the teeth, And as smoke to the eyes, So is the slothful to those sending him.

The gist of this passage: Sending a slacker out to do a job is irritating, just like vinegar on the teeth and smoke in the eyes.

If memory serves, there have been few, if any, definite articles thus far; and this verse is filled with them. Also the format of this verse is different, using the adverb *kên* (first time we have seen that word since Prov. 2). Furthermore, nearly all of the proverbs so far, in this chapter, have been two separate, antithetical statements, each of which would stand on its own. This proverb is made up of two parts, but they are two dependent parts which set up an analogy, and make one statement only. So this proverb would grab one's attention.

Proverbs 10:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison or approximation	No Strong's # BDB #453
chômets (חֹמֶט) [pronounced KHOH-mets]	<i>vinegar</i>	masculine singular noun:	Strong's #2558 BDB #330
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Proverbs 10:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shinnayim (שִׁנַּיִם) [pronounced sheen-nah-yihm]	teeth [two rows of teeth]	feminine dual noun with the definite article	Strong's #8127 BDB #1042
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
‘âshân (עָשָׁן) [pronounced gaw-SHAWN]	smoke; vapor, dust; anger	masculine singular noun	Strong's #6227 BDB #798
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
îynêy (עֵינָי) [pronounced gee-NAY]	eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface	feminine dual noun with definite article; pausal form	Strong's #5869 (and #5871) BDB #744

Translation: Like vinegar to the teeth and smoke to the eyes,... Although we are not completely certain about the vinegar, clearly smoke is irritating to the eyes (so, we would assume the same is true of vinegar and the teeth).

The Preacher's Complete Homiletical Commentary: *Smoke in the eyes prevents the accomplishment of a man's purposes, or at least it hinders and annoys him in their execution. The eye is the light of the body; if vision is in any way obstructed or impaired, delay and vexation must ensue.*⁷²⁸

Peter Pett: *Note the contrast with Prov. 10:23. There the unrighteous saw the doing of wrong as a cause for laughter. They saw sin as a joke. But here they themselves, seen in terms of a sluggard (compare Prov. 6:6; Prov. 6:9; Prov. 13:4; Prov. 20:4), are seen as the very opposite. The effects of their behaviour is not a joke. To those who send them to fulfil a responsibility they are like vinegar wine to the teeth and smoke to the eyes. They cause discomfort and pain. And this is because they are too lazy to carry out their responsibilities properly. Vinegar wine is wine that has become sour and acidic, and will attack the teeth, especially in the days when dental care was minimal. To drink it was to suffer unpleasantness and pain. Equally unpleasant and painful can be smoke in the eyes.*⁷²⁹

Bullinger gives us some information that helps us to better appreciate this verse: *In Eastern tents and houses, wood or charcoal fires, and no chimneys.*⁷³⁰

Proverbs 10:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kên (כֵּן) [pronounced kane]	so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

⁷²⁸ The Preacher's Complete Homiletical Commentary; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:26.

⁷²⁹ Dr. Peter Pett; Commentary Series on the Bible; from e-sword, Prov. 10:26.

⁷³⁰ From <http://www.studylight.org/commentaries/bul/view.cgi?bk=19&ch=10> accessed February 7, 2016.

Proverbs 10:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿâtsêl (אֲטָל) [pronounced ʿaw-TSEHL]	<i>slothful, sluggish, lazy; sluggard, slacker</i>	masculine singular, adjective; with the definite article	Strong's #6102 BDB #782
The NET Bible: <i>The sluggard (אֲטָל, 'atsel) is the lazy or sluggish person (cf. NCV "lazy person"; NRSV, NLT "lazybones").</i> ⁷³¹			
lâmed (ל) [pronounced lʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>the ones sending [for, forth, away], the ones dismissing, the ones deploying, those who puts forth, those who stretch out, those reaching out</i>	masculine plural, Qal active participle; with the 3 rd person masculine singular suffix	Strong's #7971 BDB #1018
The NET Bible: <i>The participle is plural, and so probably should be taken in a distributive sense: "to each one who sends him."</i> ⁷³²			

Translation: ...so [is] the slacker to those who send him. The idea is, when someone sends a slacker to do a job or to accomplish some task, he is more of an irritant than a help to them. No one says, "I am so glad that we sent Siggie the slacker out to run that errand." He either takes do long, does a half-assed job, or does not do what he was sent out to do in the first place.

A. D. Crown: *[On] Messengers and Scribes: The Sopher and Mazkir in the Old Testament,* has shown that royal messengers in the ancient Near East could hold very high, even a courtly, social status. They were privy to the innermost thoughts and confidences of the king and were often entrusted with the most difficult tasks involving transporting prisoners and conveying and gathering information over long distances. Often they were entrusted with a high degree of authority that transcended the mere transmission of instructions (see also 13:17).⁷³³

Gary North on sluggards in general: *In every organization there are go-getters and sluggards. The goal of the organization's directors is to hire more of the former and fewer of the latter. The sluggards require nagging in order to persuade them to do three things: (1) do what they said they would do; (2) do it with the assets allocated; (3) do it on time...Sluggards reduce the efficiency of the organization that employs them. Too much time and energy must be expended to get sluggards to perform at minimal standards. Those high in the chain of command who become dependent on sluggards must constantly intervene to get the sluggards to do their jobs well. Those higher up have their own operations at risk at all times. Sluggards increase this risk.*⁷³⁴

V. 26 reads: **Like vinegar to the teeth and smoke to the eyes, so [is] the slacker to those who send him.** Unlike previous pairs of proverbs, this verse has essentially one message rather than two.

⁷³¹ From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 9, 2015.

⁷³² From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 29, 2015.

⁷³³ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed February 1, 2016.

⁷³⁴ From <http://www.garynorth.com/WisdomAndDominion.pdf> (pp. 126–127) accessed February 5, 2016.

Various Commentators on *Sending the Sluggard* (Proverbs 10:26)

Matthew Henry: *[These sluggards are those] of a slothful disposition, that love their ease and cannot apply their minds to any business, are not fit to be employed, no, not so much as to be sent on an errand, for they will neither deliver a message with any care nor make any haste back.*⁷³⁵

Keil and Delitzsch: *They who send a sluggard, i.e., who make him their agent, do it to their own sorrow; his slothfulness is for them, and for that which they have in view, of dull, i.e., slow and restrained, of biting, i.e., sensibly injurious operation.*⁷³⁶

The Preacher's Complete Homiletical Commentary: *So the employer of a sluggish servant must be the victim of perplexity and annoyance. He sends him on an errand, or entrusts him with a work which it is important should be done within a certain time. But he lingers over it until the time is long past, and perhaps an opportunity is lost which can never be recalled. Much often depends upon the performance of duties up to time. The want of punctuality sometimes is as disastrous as not doing the thing at all. How many plans have been frustrated, how many sufferings have in various ways been entailed upon men, by delay in the performance of duty. A master who has to depend upon a sluggard is like a man in the midst of the smoke of a burning house; he is uncertain as to his present whereabouts, and ignorant of what mishap may befall him next.*⁷³⁷

Peter Pett: *Especially in Solomon's mind may be the example of official messengers who, through laziness and carelessness, conveyed their message incorrectly. It was common problem in those days. And it could cause great embarrassment, or even worse... The happy-go-lucky man of Prov. 10:23 was not the one to send as a messenger.*⁷³⁸

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A half-dozen or so interesting and/or accurate translations followed by the comments of several excellent commentators.

Translations of and Commentaries on Proverbs 10:26

Translations:

Easy-to-Read Version—2002	Never let a lazy man do something for you. He will irritate you—like vinegar in your mouth or smoke in your eyes.
<i>God's Word</i> TM	Like vinegar to the teeth, like smoke to the eyes, so is the lazy person to those who send him on a mission.
Contemporary English V.	Having a lazy person on the job is like a mouth full of vinegar or smoke in your eyes.
The Living Bible	A lazy fellow is a pain to his employers—like smoke in their eyes or vinegar that sets the teeth on edge.
Translation for Translators	We do not like a lazy person who refuses to do the job that he is given to do, just like we do not like vinegar in our mouths or smoke in our eyes.
Revised English Bible	Like vinegar to the teeth or smoke to the eyes, so is the lazy servant to his master.

Commentators:

⁷³⁵ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Prov. 10:26.

⁷³⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 10:26.

⁷³⁷ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:26.

⁷³⁸ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:26.

Translations of and Commentaries on Proverbs 10:26

The NET Bible: *Two similes are used to portray the aggravation in sending a lazy person to accomplish a task. Vinegar to the teeth is an unpleasant, irritating experience; and smoke to the eyes is an unpleasant experience that hinders progress.*⁷³⁹

Barnes: *The teeth set on edge by the sour wine used by peasants..., the eye irritated by wood-smoke, these shadow the annoyance of having a messenger who will loiter on the way.*⁷⁴⁰

Clarke: *The acid softening and dissolving the alkali of the bone, so as to impair their texture, and render them incapable of masticating; and as smoke affects the eyes, irritating their tender vessels, so as to give pain and prevent distinct vision; so the sluggard, the lounging, thriftless messenger, who never returns in time with the desired answer.*⁷⁴¹

Ken Cayce: *If you send someone out to do a job, you do not want him being lazy and laying around (sluggard). If you have someone this lazy working for you, it is painful to you just like it is painful to put pure vinegar on your teeth. It makes them burn. Defined: As the acidity of vinegar causes the unpleasantness and pain to the teeth, and by softening and dissolving alkali of the bone, impairs their texture, and renders them incapable of mastication; Smoke in your eyes causes you to cry, and I believe that is what is meant here. Truly someone who is supposed to do a job and won't, will bring you tears. You can imagine how God feels when He calls us to do a job for him and we are too lazy to carry it out. Defined: As smoke, by irritating the tender vessels, causes the eyes to smart, and prevents distinct vision; so a sluggish messenger is a continual vexation and loss to those by whom he is employed.*⁷⁴²

James Rickard: *Here we have a double comparison of the wicked for emphasis. It compares two things vexing and hurtful to the body with that which is frustrating and damaging in social relationships. What acidic vinegar to poor teeth, smoke to eyes, and a sluggard to a sender have in common is unexpected irritation and hurt.*⁷⁴³

Gary Everett: *As vinegar irritates the teeth and smoke irritates the eyes, a sluggard irritates the soul. It causes much irritation to a boss who tells his employee to do a task, only to find the task unfinished. It is also a hard thing to work with a lazy person, because you have to help carry the load that he puts off on others.*

Everett then provides an illustration from his own life: *In the early 1980's, I was working a summer job with FloriBay Sanitation Company. The owner of this company hired a high school dropout and sent him on an errand. The young man used a company truck to drive into town and back. But this young man could not resist the temptation to drive to his high school campus and show off his vehicle to his schoolmates. Everything appeared to be going well until foolishness broke out at this gathering in the school parking lot and someone dented the company vehicle. Needless to say, this young man drove back to work with a fearful heart and was immediately fired after explaining what he had done, all to the grief of the company owner.*⁷⁴⁴

Gill: *[The vinegar] with its coldness and sourness, blunts the teeth, and makes it troublesome to eat...and as smoke to the eye; dims the sight, causes the eye to water, and is very pernicious and vexatious; so is the sluggard to them that send him: that is, the slothful messenger, as the Targum explains it; who, being sent on an errand, is dilatory, does not make haste to bring back the answer; which is very vexatious to those that send him, raises their passions, makes them fretful and very angry.*⁷⁴⁵

⁷³⁹ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 29, 2015.

⁷⁴⁰ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 10:26.

⁷⁴¹ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Prov. 10:26.

⁷⁴² From bible-studys.org; accessed February 12, 2016.

⁷⁴³ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed February 1, 2016.

⁷⁴⁴ Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Prov. 10:26.

⁷⁴⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:26.

Translations of and Commentaries on Proverbs 10:26

J. Vernon McGee: *Did you ever send a lazy boy on an errand, and then you stand first on one foot and then on the other waiting for him? That's just like vinegar to the teeth, and as smoke to the eyes.*⁷⁴⁶

Matthew Henry: *A slothful servant is to his master as uneasy and troublesome as vinegar to the teeth and smoke to the eyes; he provokes his passion, as vinegar sets the teeth on edge, and occasions him grief to see his business neglected and undone, as smoke sets the eyes a weeping.*⁷⁴⁷

Matthew Henry: *As vinegar sets the teeth on edge, and as the smoke causes the eyes to smart, so the sluggard vexes his employer.*⁷⁴⁸

The Preacher's Complete Homiletical Commentary: *[Just] as vinegar sours everything with which it comes in contact, so a sluggard sours the temper of those with whom he has to do, and makes them sometimes not only irritable with him who is the offender, but with the innocent also.*⁷⁴⁹

Ironside: *A strong acid sets the teeth on edge and smoke inflames the eyes. In the same way it is irritating to place confidence in a man who is really indifferent to the success or failure of his commission. How often have the Lord's messengers proven to be sluggards. They dally with the world, turning aside for any trifle, instead of pursuing their path with purpose of heart.*⁷⁵⁰

Similar Proverbs and Parallel Passages:

Matt. 25:26 **But his master answered him, 'You wicked and slothful servant! You knew that I reap where I have not sown and gather where I scattered no seed?'**

Rom. 12:11 **Do not be slothful in zeal, be fervent in spirit, serve the Lord.**

Heb. 6:12 **so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.** (The ESV was used for these passages)

These passages were taken at the suggestion of *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 10:26.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Proverbs 10:26 (NLT) Graphic; from [Student Devos.com](http://StudentDevos.com); accessed February 9, 2016.

Arnot: *It is a sin to waste another man's time, as much as to waste his property. "Whatever you do, do all to the glory of God." No doubt it is the natural disposition of some people to be slovenly and inexact. But what is your religion worth if it do not correct such a propensity?*⁷⁵¹

Lazy people irritate their employers, like vinegar to the teeth or smoke in the eyes.

-Proverbs 10:26 (NLT)

www.studentdevos.com

⁷⁴⁶ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (Prov. 10); accessed February 5, 2016.

⁷⁴⁷ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Prov. 10:26.

⁷⁴⁸ Matthew Henry, *Matthew Henry's Concise Commentary on the Whole Bible*; from e-Sword, Prov. 10:26.

⁷⁴⁹ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:26.

⁷⁵⁰ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from The Word, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 10:26.

⁷⁵¹ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:26 (edited).

James Rickard: *So coming full circle we see in vs. 23-26 that the righteous are blessed by the Lord for their diligent service unto Him, not by their own human power and resources but by the grace provisions of the Lord, with blessings and rewards for both time and eternity, yet the sluggard believer will have ruin and destruction in time and loss of rewards in eternity, being an irritant to God and man. The righteous believer will have strength to carry the day while the wicked believer will have nothing to sustain him in the time of trouble. These verses speak to the transience (existing for a short time) of the wicked and the security of the righteous, providing a transition to the topic of vs. 27-30, contrasting how the wicked and righteous believer deals with fear and its consequences.*⁷⁵²

The remarks of Ironside, while excellent, are not edifying unless the passage is right before you. So these 4 proverbs will be given as well, and taken from the ESV.

Introducing Proverbs 10:27–30

The fear of the LORD prolongs life,
but the years of the wicked will be short.

The hope of the righteous brings joy,
but the expectation of the wicked will perish.

The way of the LORD is a stronghold to the blameless,
but destruction to evildoers.

The righteous will never be removed,
but the wicked will not dwell in the land.

Ironside introduces vv. 27–30: Though each is a distinct proverb, these four proverbs contrast the righteous and the lawless regarding both their present and their future condition. In this world the fear of the Lord prolongs life; whereas the indiscretions and iniquities of the lawless break their physical strength and shorten their days. In eternity, gladness will be the fulfilled hope of the righteous; while the expectation of the wicked will perish and his reward will be endless judgment.

Strength is found in the way of Jehovah. Those who tread the paths of sin find destruction and woe. In the age to come, the portion of the righteous will abide; he will never be removed. The evildoer however will have no inheritance in the glorious kingdom. In both worlds the lawless are not gainers, but losers, because of their willful rejection of the Word of Life; while “godliness is profitable unto all things, having promise of the life that now is, and of that which is to come” (1Timothy 4:8).

*There are many examples that confirm these solemn truths: Cain and Abel; Noah and the antediluvian world; Abraham and his idolatrous kin; Isaac and Ishmael; Jacob and Esau; Joseph and his accusers—all in the first book of the Bible. The remaining books of the Bible also tell of a vast number who give witness to this great contrast that has been confirmed through the ages.*⁷⁵³

All of these are different contrasts between the righteous and the wicked.

This makes me want to reorganize my outline, as these verses are clearly separate from vv. 31–32; but I don't quite see how I should do that yet.

Chapter Outline

Charts, Graphics and Short Doctrines

A fear of Y^ehowah will add days and years of malevolent [ones] will be cut short.

Proverbs 10:27

The fear of Y^ehowah will add days [to the believer's life] but the years of malevolent [men] will be cut short.

Fear of Jehovah will prolong your life, but those who are criminals will have their lives cut short.

⁷⁵² From <http://gracedoctrine.org/proverbs-chapter-10/> accessed February 1, 2016.

⁷⁵³ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from The Word, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 10:27–30.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	A fear of Y ^e howah will add days and years of malevolent [ones] will be cut short.
Revised Douay-Rheims	The fear of the Lord shall prolong days: and the years of the wicked shall be shortened.
Plain English Aramaic Bible	The worship of Lord Jehovah will add days, and the years of the evil ones will be subtracted.
Peshitta (Syriac)	Reverence for the LORD prolongs life; but the years of the wicked shall be shortened.
Septuagint (Greek)	The fear of the Lord adds length of days, but the years of the ungodly shall be shortened.

Significant differences: Although the words do not match up exactly, the meaning of both phrases do.

Limited Vocabulary Translations:

Bible in Basic English	The fear of the Lord gives long life, but the years of the evil-doer will be cut short.
Easy English	Respect God, and live long! Be evil, and die soon!
Easy-to-Read Version–2002	If you respect the Lord, then you will live long. But evil people will lose years from their life.
Easy-to-Read Version–2006	Respect for the LORD will add years to your life, but the wicked will have their lives cut short.
Good News Bible (TEV) <i>The Message</i>	Obey the LORD, and you will live longer. The wicked die before their time. The FEAR-OF-GOD expands your life; a wicked life is a puny life.
Names of God Bible	The fear of Yahweh lengthens the number of days, but the years of wicked people are shortened.
NIRV	Having respect for the LORD leads to a longer life. But the years of evil people are cut short.

Thought-for-thought translations; paraphrases:

Contemporary English V.	If you respect the LORD, you will live longer; if you keep doing wrong, your life will be cut short.
The Living Bible	Reverence for God adds hours to each day [literally, “prolongs days.”]; so how can the wicked expect a long, good life?
New Berkeley Version	Reverence for the LORD adds days [Lengthens life], but the years of there wicked will be shortened.
New Century Version	Whoever respects the Lord will have a long life, but the life of an evil person will be cut short.
New Life Version	The fear of the Lord makes life longer, but the years of the sinful will be cut off.

Partially literal and partially paraphrased translations:

American English Bible	The fear of Jehovah adds days to your life, while the lives of the irreverent are shortened by years.
International Standard V	Fearing the LORD prolongs life, but the wicked will not live long.
New Advent (Knox) Bible	If fear of the Lord brings life, few years shall the wicked have; die their hopes must while honest folk wait on contentedly. V. 28 is included for context.

Today's NIV	The fear of the LORD adds length to life [S ver 11; Dt 11:9 ; Pr 9:10-11 ; 19:23 ; 22:4], but the years of the wicked are cut short [S Job 15:32].
Translation for Translators	If you revere Yahweh, you will live for a long time; but wicked people die before they become old.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	The fear of the LORD. adds days, But sin will shorten our years.
God's Truth (Tyndale)	The fear of the Lord makes a long life, but the years of the ungodly shall be shortened.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Fear of Yahweh lengthens one's life, but the years of the wicked will be cut short.
New American Bible (2002)	The fear of the LORD prolongs life, but the years of the wicked are brief.
New American Bible (2011)	Fear of the LORD prolongs life, but the years of the wicked are cut short. Prv 3:2; 4:10; 9:11; 14:27.
Revised English Bible	The fear of the LORD brings length of days; the years of the wicked are cut short.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The fear of ADONAI adds length to life, but the years of the wicked are cut short.
exeGesés companion Bible	To awe Yah Veh adds days; and the years of the wicked curtail.
JPS (Tanakh—1985)	The fear of the Lord prolongs life, While the years of the wicked will be shortened.
Orthodox Jewish Bible	The Yirat Hashem prolongeth yamim; but the shanot of the resha'im shall be cut short.
<i>The Scriptures</i> 1998	The fear of יהוה prolongs days, But the years of the wrong ones are shortened.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The [reverent] fear of the Lord [worshiping, obeying, serving, and trusting Him with awe-filled respect] prolongs one's life, But the years of the wicked will be shortened.
The Expanded Bible	Whoever respects [fears] the Lord will have a long life [^L increase his days], but the life [^L years] of an evil person will be cut short.
Kretzmann's Commentary	The fear of the Lord prolongeth days, adding to their number; but the years of the wicked shall be shortened, their span of life will not reach the normal length.
NET Bible®	Fearing the Lord prolongs life [<i>Heb</i> "days" (so KJV, ASV).], but the life span [<i>Heb</i> "years." The term "years" functions as a synecdoche of part (= years) for the whole (= lifespan).] of the wicked will be shortened.
The Voice	Reverence for the Eternal makes for a long <i>and peaceful</i> life, but a wrongdoer will have years taken away.

Literal, almost word-for-word, renderings:

<i>Emphasized Bible</i>	The reverence of Yahweh, addeth days, but, the years of the lawless, shall be shortened.
English Standard Version NASB	The fear of the LORD prolongs life, but the years of the wicked will be short. The fear of the Lord prolongs life [Lit <i>days</i>], But the years of the wicked will be shortened.
World English Bible	The fear of Yahweh prolongs days, But the years of the wicked shall be shortened.
Young's Updated LT	The fear of Jehovah adds days, And the years of the wicked are shortened.

The gist of this passage: A person who has grown spiritually adds days to his life; and those who are against God reduce the span of their lives.

Proverbs 10:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yir ^e âh (יִרְאֵה) [pronounced yir ^e -AW]	<i>fear, dread, terror, reverence, respect, piety</i> ; it can also be used for the object of fear	feminine singular construct	Strong's #3374 BDB #432
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
The NET Bible: Heb "the fear of the Lord." The term יהוה (yÿhvah, "the Lord") functions as an objective genitive. ⁷⁵⁴			
yâçaph (יָצַח) [pronounced yaw-SAHPH]	<i>to add, to augment, to increase, to multiply; to add to do = to do again; to continue to</i>	3 rd person feminine singular, Hiphil imperfect	Strong's #3254 BDB #414
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the definite article	Strong's #3117 BDB #398

Translation: The fear of Y^ehowah will add days [to the believer's life]... The **fear of the Lord** is having both respect and reasonable fear of God. It is a sign of spiritual growth in the Old Testament. Having a healthy fear of God will increase a person's time on earth, which is a theme found throughout Scripture (particularly in the Proverbs).

James Rickard: "[H]aving fear for the Lord" means respect of and obedience towards the Lord in worship, prayer, conduct and faith. The only way we can do this is to know His Word which tells us about Him and His way of thinking. Therefore, "fear of the Lord" is the intake and application of Bible Doctrine on a consistent basis.⁷⁵⁵

Prov. 10:27a reads: The fear of Y^ehowah will add days [to the believer's life]...

Various Commentators on Adding Days to a Man's Life (Proverbs 10:27a)

Matthew Henry: *What man is he that would see good days? Let him be religious, and then his days shall not only be many, but happy, very happy as well as very many, for the hope of the righteous shall be gladness; they shall have what they hope for, to their unspeakable satisfaction.*⁷⁵⁶

Peter Pett: *he fear of YHWH which prolongs days. In the Prologue both riches and long life were regularly seen as the reward for following God's wisdom. See especially Prov. 3:16; Prov. 3:2; Prov. 8:18. The 'fear of YHWH' was that reverent obedience that a man showed towards an authoritative figure. It would regularly go along with genuine love. As a consequence of following YHWH's wisdom, such a person would be preserved from many of the dangers and excesses of life (compare Prov. 1:10–19; Prov. 2:12–22; etc.).*⁷⁵⁷

⁷⁵⁴ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 30, 2015.

⁷⁵⁵ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed February 3, 2016.

⁷⁵⁶ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Prov. 10:27.

⁷⁵⁷ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:27.

Various Commentators on *Adding Days to a Man's Life* (Proverbs 10:27a)

The Preacher's Complete Homiletical Commentary: *The fear of the Lord prolongs life because, other things being equal, godliness tends to bodily health. A good man governs his life by some kind of law, his passions and inclinations do not play the lord over his conscience and will. This has a beneficial influence upon his bodily health. He has contentment with his present lot, trust in his God amid all the anxieties of life, and hope for the future. Such a state of mind tends to soundness of bodily health, whereas the manner of life of a godless man is opposed to health and consequently to long life. If a complicated machine is permitted to work with some of its parts improperly adjusted and fretting against each other at every turn of the wheel, the friction will soon wear away the parts, and ere long they will cease to act. A soul without godliness is a complicated mechanism which has never been rightly adjusted. There is no ruling principle, no guiding hand, one passion wars against another, the man bears the burden of life alone, he is at times a prey to the fears spoken of in Prov. 10:24, and the rule of all these devils in the soul has a tendency to wear out the body before its time.*⁷⁵⁸

But The Preacher's Complete Homiletical Commentary quickly adds: *That is, with a due regard to other circumstances. The length of a good man's life does not always depend upon himself, but upon the age in which he lives—upon the people by whom he is surrounded. The godliness of Abel shortened his life very materially. If his works had not been righteous, his brother would not have murdered him. The first Christian martyr met with an early and a violent death because he was a "man full of faith and of the Holy Ghost" (Acts 6:5); and the fear of the Lord has shortened the days of millions since then. The ranks of the "noble army of martyrs" have been filled up by volunteers of every age and many nations since Stephen fell asleep, testifying to the fact that, so far as life in this world is concerned, other things must be taken into consideration.*⁷⁵⁹

Chapter Outline

Charts, Graphics and Short Doctrines

Throughout Scripture, there are many references to the mature believer enjoying a long life. The Bible Illustrator notes that it is not sinful to have a love of life.⁷⁶⁰ This is the way that God chose for things to be—for us to enjoy so many years of life before we are taken to be with Him. Every person has a very different quality of life, but through spiritual growth, we learn to appreciate the life which God has given us. Quite obviously, any one of us could be richer, we could own a larger house (or, in some cases, just own a house), drive a better car, etc. However, none of those things are happiness. They are the details of life.

Much of what North describes below, we understand as a part of the laws of divine establishment.

Gary North on the Lengthened and Shortened Lives

Righteous men, in the aggregate, are delivered from death for a longer period of time than unrighteous men are. Individual righteous men may die young, and individual wicked men may die old, but in the aggregate, long life goes to the righteous. Because all have sinned and come short of the glory of God (Rom. 3:23), all men eventually die, in time and on earth.⁸ Nevertheless, long life points to eternal life. Men to whom the righteousness of Christ is imputed by God's grace can expect eternal life and therefore long lives on earth. The gift of eternal life, which is publicly manifested at the final judgment, is preceded by an earthly parallel—not for every righteous man, but for men in general who adhere in general to the provisions of biblical law.

People in Third World nations have shorter life expectancies than people in Western, industrial countries. Why? Because Third World nations are characterized by such afflictions as animism, Hinduism, Buddhism, Islam, and imported Western socialism. Socialism came early to these nations during their period of Westernization, not a century after free market economics created a massive capital base, as was the case in the industrial West.

⁷⁵⁸ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:27.

⁷⁵⁹ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:27.

⁷⁶⁰ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:27.

Gary North on the Lengthened and Shortened Lives

The oil-rich Muslim nations are exceptions to the rule regarding paganism, but their wealth is dependent upon the productivity of the West, which has discovered valuable uses for oil. Japan also has escaped the economic curses of paganism by imitating Western law and western technology. The Japanese have also adopted a Western, linear view of time, as well as Western doctrines of thrift and hard, smart work. Japan has adopted a Protestant ethic without adopting Protestant theology. The result has been rising per capita wealth. China after 1978 imitated Japan, with similar economic results.

Humanism is steadily eroding the capital base of the West, and if state regulation of the economy continues to be enforced by Western civil governments, then the West will eventually become poor by comparison to Asia. But, in terms of external law, the legal codes of Western nations are still closer to biblical law than the law codes of Third World nations are. So is Western humanism's view of linear time. The difference can be seen by comparing mortality tables of various societies.

North concludes by saying: There are visible signs of a society that adheres to the principles of biblical law. One example is longer life. The West has enjoyed this since the at least mid-nineteenth century, when the social order more fully adopted biblical principles of private ownership and independence from the state. This longer life span is seen in lower life insurance rates.

From <http://www.garynorth.com/WisdomAndDominion.pdf> (pp. 91–92) accessed February 4, 2016.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Believers are spiritual beings. Even though we live in a material world and cannot see God, this does not mean that our spiritual life is limited. Nor does having a healthy spiritual life mean that our temporal lives are crappy, because we cannot commit more sins. God has designed our lives so that committing sins makes us less happy, not more happy. Having a life in synch with God means a fuller, more enjoyable life. We are better able to appreciate all that God has blessed us with.

Throughout Scripture, the mature believer is promised a long and full life. If our life sucks, obviously this is not so great of a blessing.

As an aside, a longer life means more time to commit to God's plan. There is more time for good works and for the exercise of your spiritual gift. After all, we are bought with a price and our life is not our own. However, being in synch with God, Who created us and this world, means being in synch with peace and happiness.

It should also be pointed out that sin accompanies an unhealthy lifestyle. That is, sin goes hand-in-hand with a poor mental attitude, bad habits, unhealthy actions, etc. The believer who is focused on the plan of God rather than upon personal gratification is going to have a healthier mental attitude, a healthier physical life, and inner life which is much more at peace with life as it is.

Application: I find it quite fascinating that liberals will argue about sin making for a less healthy lifestyle. I have had numerous people, when I have mentioned the negative health risks related to homosexuality—despite all statistics, they will say it is no different from heterosexual risks.

Application: Let me illustrate this with politics and the American life. It ought to be clear to nearly any believer with some doctrine that the United States is going down, and it is going down fast. The percentage of believers is decreasing, the number of people interested in the clear teaching of the Word of God is decreasing, and, as a result, everything about our nation appears to be *going to hell*, if you don't mind that colloquialism. Now, for a person who is raised understanding the laws of divine establishment, this can be quite disconcerting. I write this in early 2016 and it appears that we could even have a professed socialist running for president. This is absolutely insane. We have a current president, who is clearly a socialist, who has been giving "get out of jail free" passes to everyone in Guantanamo Bay, because he has an obsession with shutting that prison down before he leaves office. As a result of his actions, many Americans and many other people will die. This are killers that he is cutting

loose. It would be easy to view all of this and be very upset, to the point of pulling your hair out in frustration. However, Jesus Christ controls history. Jesus Christ has not forgotten the United States; He has blessed us more than any other nation has ever been blessed, in the history of mankind. Will we face national discipline? Undoubtedly. What will happen and what will become of us? That is the fantastic ride that we are on! No matter what, God deals with us as a nation and as individuals. We will not get lost in the shuffle. There may be some terrific discipline that God brings upon this nation. This does not mean that any of His promises to us are nullified.

Whereas, it is true that our nation faces divine discipline, we are probably only in the 2nd or 3rd stage of national discipline. Although our nation could go down, we may or may not face the 4th or 5th or even 6th stage of national discipline (the 6th stage is complete national destruction—a stage that the Jews would never face as a nation).

And no matter what happens in the near or far future, bear in mind that God's promises still stand. God does not tell us, "Look, your nation is way out of control, so I am going to have to come down hard on you. So, for awhile, at least, some of My promises will have to be suspended." That does not happen. God does not suspend His promises to us—no matter what the national climate is.

Proverbs 10:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shânîym (שָׁנַיִם) [pronounced <i>shaw-NEEM</i>]	<i>years</i>	feminine plural construct	Strong's #8141 BDB #1040
r ^e shâ'îym (רְשָׁעִים) [pronounced <i>r^e-shaw-GEEM</i>]	<i>malevolent ones, lawless ones, criminals, the corrupt; wicked, wicked ones</i>	masculine plural adjective (here, it acts like a noun)	Strong's #7563 BDB #957
qâtsar (קָצַר) [pronounced <i>kaw-TSAR</i>]	<i>to be short, to come short of, to cut off [with regards to grain], to reap, to harvest; to be impatient [vexed, grieved]</i>	3 rd person feminine plural, Qal imperfect	Strong's #7114 BDB #894

Bullinger: *shortened = cut down, or made little, as in Isaiah 50:2; Isaiah 59:1. Micah 2:7. Numbers 11:23; Numbers 21:4. (discouraged). Judges 10:16 (grieved); Proverbs 16:16 (vexed). Job 21:4 (troubled). Zechariah 11:8 (loathed). Psalms 102:23, where it refers to affliction, not to continued living.*⁷⁶¹

Translation: ...but the years of malevolent [men] will be cut short. When I was young, I knew a great many people who did drugs. Many of those people are dead now. Friends of my uncle (who is 10 years older than me) were particularly enthusiastic in the drug trade, and all of them that I knew through him have been dead for decades. By their own bad choices, they reduced their lifespans considerably.

Prov. 10:27b reads: ...but the years of malevolent [men] will be cut short.

⁷⁶¹ From <http://www.studylight.org/commentaries/bul/view.cgi?bk=19&ch=10> accessed February 7, 2016.

Various Commentators on Proverbs 10:27b: Evil Lives Cut Short

Matthew Henry: *Wickedness shortens men's lives, and frustrates their hopes: The years of the wicked, that are spent in the pleasures of sin and the drudgery of the world, shall be shortened. Cut down the trees that cumber the ground. And whatever comfort or happiness a wicked man promises himself, in this world or the other, he will be frustrated; for the expectation of the wicked shall perish; his hope shall be turned into endless despair.*⁷⁶²

W. C. Magee: *The tendency of vice is to shorten men's days. The text implies that, as life is a talent given to be rightly used, so, if abused, it is taken away from the possessor. We desire a longer life for the ungodly and careless, because we know that life is an opportunity for salvation; we would give the wicked further chance of repentance.*⁷⁶³

Spurgeon: *Let us not be overcome with sudden expectation of death the moment we have a finger-ache, but let us rather expect that we may have to work on through a considerable length of days. And what if we should soon be called to the higher sphere? Certainly there would be nothing to deplore in such a summons, but everything to rejoice in. Living or dying we are the Lord's. If we live, Jesus will be with us; if we die, we shall be with Jesus. The truest lengthening of life is to live while we live, wasting no time, but using every hour for the highest ends.*⁷⁶⁴

Gill: *[T]he years of the wicked shall be shortened; through diseases, which their sins bring upon them, which cut them off before they have lived out half their days; or by means of which, their sins, they come into the hand of the civil magistrate, and die before their time; or are taken off in their full strength by the immediate judgment of God, as were Ananias and Sapphira; and so they die in the midst of their days; and before the time, which, according to the course of nature, and the common period of life, in all human probability they might have arrived unto.*⁷⁶⁵

Peter Pett: *In contrast those who failed to follow YHWH's wisdom would find themselves involved in them, and find their lives cut short. Solomon's continual aim was to present a glowing picture of the future for those who followed his (and God's) wisdom, and a bad end for those who did not. For the one there was a future in the presence of God (Prov. 1:33; Prov. 2:21; Prov. 3:33b, 35a; Prov. 4:18; etc.; compare Psalm 16:11; Psalm 17:15). For the other there was finally only death and the grave world (Prov. 2:18–19; Prov. 5:5; Prov. 7:27; Prov. 9:18).*⁷⁶⁶

James Burton Coffman: *There is no mature person who cannot recall from what he has observed many examples of the wicked whose lives have been shortened and terminated by their wicked deeds. The drunken drivers killed in accidents, the robber shot in the act, the adulterer slain in vengeance - the list is endless.*⁷⁶⁷

As you see, Gill more clearly enumerated the reasons why the person who rejects God will shorten his own life.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A half-dozen or so interesting and/or accurate translations followed by the comments of several excellent commentators.

Translations of and Commentaries on Proverbs 10:27

Translations:

Bible in Basic English

[The fear of the Lord gives long life, but the years of the evil-doer will be cut short.](#)

⁷⁶² Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Prov. 10:27.

⁷⁶³ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:27.

⁷⁶⁴ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:27.

⁷⁶⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:27.

⁷⁶⁶ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:27.

⁷⁶⁷ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=10> accessed February 6, 2016.

Translations of and Commentaries on Proverbs 10:27

Easy-to-Read Version–2006	Respect for the LORD will add years to your life, but the wicked will have their lives cut short.
Good News Bible (TEV) NIRV	ObeY the LORD, and you will live longer. The wicked die before their time. Having respect for the LORD leads to a longer life. But the years of evil people are cut short.
The Living Bible	Reverence for God adds hours to each day [literally, “prolongs days.”]; so how can the wicked expect a long, good life?
The Expanded Bible	Whoever respects [fears] the Lord will have a long life [increase his days], but the life [years] of an evil person will be cut short.

Commentators:

The NET Bible: *This general saying has to be qualified with the problem of the righteous suffering and dying young, a problem that perplexed the sages of the entire ancient world. But this is the general principle: The righteous live longer because their life is the natural one and because God blesses them.*⁷⁶⁸

The Geneva Bible: *The time of their prosperity will be short because of their great fall, though they seem to live long.*⁷⁶⁹

Ken Cayce: *When one is afraid of something, he either runs from it or submits to it. The latter idea is in view here. It is a healthy fear, like the fear of electricity or the fear of one’s parents, which causes one to act in an appropriate manner. The beginning does not mean that “the fear of the Lord” is left behind in the course of acquiring wisdom, but that it is the controlling principle of wisdom. The recurring promise of Proverbs is that generally the wise (the righteous who obey God) live longer (9:11), prosper (2:20-22), experience joy (3:13-18) and the goodness of God temporally (12:21), while fools suffer shame (3:35) and death (10:21). In Ecclesiastes 7:17 *Be not overly wicked, neither be a fool. Why should you die before your time?* You see, good lives lived for God sometimes bring long life. One of the commandments is to honor father and mother, and that promises long life. It is pretty easy to see how someone who lives the evil life is certainly in danger of early death. They visit places where killing and cheating is going on (such as beer parlors and gambling places). Fear of God keeps us walking a holy path.*⁷⁷⁰

Gary Everett: *The contrast is clear in Prov. 10:27. God will add years to the righteous, and He will subtract years from the wicked. This is seen in the long life of Noah in contrast to the destruction of his wicked generation. It was at this time in history that God shortened man’s life to one hundred and twenty years.*⁷⁷¹

Keil and Delitzsch: *The present-life history confirms it, for vice destroys body and soul; and the fear of God, which makes men contented and satisfied in God, is truly the right principle of longevity. But otherwise also the pious often enough die early, for God carries them away...from the face of the evil (Isa. 57:1); or if they are martyrs for the truth (Psalm 44:23, cf. Psalm 60:6), the verification of the above proverb in such cases moves forward...into eternity, in which the life of the pious continues for ever, while that of the godless loses itself with his death in the state of everlasting death.*⁷⁷²

Matthew Poole: *[Fear of the Lord is] good like a medicine...[that] preserves a man from those wicked practices which tend to the shortening of the days.*⁷⁷³

⁷⁶⁸ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 30, 2015.

⁷⁶⁹ From [The Geneva Study Bible](#) accessed December 30, 2015.

⁷⁷⁰ From bible-studys.org; accessed February 12, 2016. KJV replaced with the ESV.

⁷⁷¹ Gary H. Everett *Gary Everett’s Bible Commentary*; ©1981-2013; from e-sword, Prov. 10:27.

⁷⁷² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 10:27.

⁷⁷³ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Prov. 10:27 (slightly edited).

Translations of and Commentaries on Proverbs 10:27

Matthew Henry: *What man is he that loves life? Let him fear God, and that will secure to him life enough in this world, and eternal life in the other.*⁷⁷⁴

College Press Bible Study: *As a rule a person or a people given to sin will not live as long as a godly person or people. Sin soon burns its victims out like a roaring fire does the wood.*⁷⁷⁵

Similar Proverbs and Parallel Passages:

Prov. 3:1–2 *My son, do not forget my teaching, but let your heart keep my commandments, for length of days and years of life and peace they will add to you.*

Prov. 3:13, 16 *Blessed is the one who finds wisdom, and the one who gets understanding,...Long life is in her right hand; in her left hand are riches and honor.*

Prov. 9:10–11 *The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is insight. For by me your days will be multiplied, and years will be added to your life.*

Prov. 14:27 *The fear of the LORD is a fountain of life, that one may turn away from the snares of death.*

Prov. 17:22 *A joyful heart is good medicine, but a crushed spirit dries up the bones.*

An illustration from 2Kings 20:5–6 *"Turn back, and say to Hezekiah the leader of my people, Thus says the LORD, the God of David your father: I have heard your prayer; I have seen your tears. Behold, I will heal you. On the third day you shall go up to the house of the LORD, and I will add fifteen years to your life. I will deliver you and this city out of the hand of the king of Assyria, and I will defend this city for my own sake and for my servant David's sake."*

An illustration from Gen, 6:3 *Then the LORD said, "My Spirit shall not abide in man forever, for he is flesh: his days shall be 120 years."*

Job 15:32–33 *Eliphaz is speaking: It will be paid in full before his time, and his branch will not be green. He will shake off his unripe grape like the vine, and cast off his blossom like the olive tree.*

Psalms 21:3–5 *For you meet him with rich blessings; you set a crown of fine gold upon his head. He asked life of you; you gave it to him, length of days forever and ever. His glory is great through your salvation; splendor and majesty you bestow on him.*

Psalms 55:22–23 *Cast your burden on the LORD, and He will sustain you; He will never permit the righteous to be moved. But You, O God, will cast them down into the pit of destruction; men of blood and treachery shall not live out half their days. But I will trust in You.*

Eccles. 7:17 *Be not overly wicked, neither be a fool. Why should you die before your time?*

Eccles. 8:12–13 *Though a sinner does evil a hundred times and prolongs his life, yet I know that it will be well with those who fear God, because they fear before him. But it will not be well with the wicked, neither will he prolong his days like a shadow, because he does not fear before God.*

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⁷⁷⁴ Matthew Henry, *Matthew Henry's Concise Commentary on the Whole Bible*; from e-Sword, Prov. 10:27.

⁷⁷⁵ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Prov. 10:27.

James Rickard: *So our comparison begins with the contrast in how the believer thinks about the Lord, do we respect Him and His Word through our obedience to it in our lives or do we not by neglecting and rejecting Him and His Word. This contrast will progress in the next three verses culminating in the result of not respecting God and His word with the other type of fear that means being afraid accompanied by worry and anxiety... God does not require us to "add" our human power, resources or assets to our spiritual walk, but that it is totally by faith and the grace of God that we worship, serve, and glorify Him, with the result that we are blessed in time and eternity.*⁷⁷⁶



Proverbs 10:27 (KJV) Graphic; from **Verse a Day**; accessed February 9, 2016.

I was unable to organize the next passage, but Pett was able to:

Peter Pett's Chiasmic Organization of Proverbs 10:28–11:3

- A The hope of the righteous will be (result in) joyfulness, but the expectation of the wicked will perish' (Proverbs 10:28).
- B The way of YHWH is a fortress to the upright, but is frightening to the workers of iniquity (Proverbs 10:29).
- C The righteous will never be removed, but the wicked will not dwell in the land (or 'earth' (Proverbs 10:30).
- D The mouth of the righteous brings forth wisdom, but the tongue of the perverse will be cut out (Proverbs 10:31).
- D The lips of the righteous know what is acceptable, but the mouth of the wicked what is perverse (Proverbs 10:32).
- C A false balance is an abomination to YHWH, but a true weight is his delight (Proverbs 11:1).
- B When pride comes, then comes shame, but with the humble is wisdom (Proverbs 11:2).
- A The integrity of the upright will guide them, but the perverseness of the treacherous will destroy them (Proverbs 11:3).

Note that in A the hope of the righteous results in joyfulness, (because the way of YHWH leads to joyfulness), but the hope of the unrighteous perishes, and in the parallel the integrity of the upright guides them (in the way that leads to joyfulness), whilst the perverseness of the treacherous destroys them. In B the way of YHWH upholds the upright, but frightens, or is ruinous for, workers of iniquity, and in the parallel the humble (and therefore upright) are upheld by God's wisdom, whilst the proud, who resist God's wisdom, come to shame. In C the righteous are firmly established and will never be removed, whilst the wicked will be removed, and in the parallel those who use false balances are an abomination to YHWH (and will therefore be cast out or cut off; compare Leviticus 18:27; Leviticus 18:29; Deuteronomy 18:12) whilst YHWH delights in those who use true weights (and He will therefore not cast them out. Their position is secure). The same words 'abomination' and 'delight' are found in Proverbs 11:20, where we read, 'those who are perverse in heart, (and are thus of those who use false balances), are an abomination to YHWH, but such as are perfect in their way (and are thus of those who use true weights) are His delight'. Centrally in D the mouth and lips of the righteous are contrasted

⁷⁷⁶ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed February 3, 2016.

Peter Pett's Chiasmic Organization of Proverbs 10:28–11:3

with the tongue and mouth of the perverse.

The problem here is, I do not see Prov. 11:1–3 as an extension of Prov. 10 (to be discussed at the end of this chapter).

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=10> accessed January 9, 2016.

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Prov. 10:28 reads: **The hope of righteous [men] [leads to] joy [and rejoicing]; but the expectations of the malevolent are lost.**

Commentators Prepare us for Proverbs 10:28

E. Dewhirst: *No subject is of so much importance to man as religion. On no subject is it so desirable that right views should be possessed. Yet in religion to what extremes of formalism and folly, absurdity and asceticism, men proceed. Multitudes identify religion with a tiresome routine of forms and ceremonies. And many build their hopes of heaven on the groundwork of austerities. In one direction we see men placing religion in little more than a name, regardless of all the duties and dispositions and devotions of which it consists. In another direction our attention is arrested by people who are so ascetic as to think it sinful to smile. The text contains a powerful corrective of all those false impressions of religion which moody and soured examples of it may have produced.*⁷⁷⁷

Bunyan: *All the hopes of the wicked shall not bring him to heaven; all the fears of the righteous shall not bring him to hell.*⁷⁷⁸

Matthew Henry: *What man is he that loves life? Let him fear God, and that will secure to him life enough in this world, and eternal life in the other.*⁷⁷⁹

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Hope of righteous [ones] [is] gladness and expectation of malevolent [ones] perishes.

Proverbs
10:28

The hope of righteous [men] [leads to] joy [and rejoicing]; but the expectations of the malevolent are lost.

The hopes of righteous men lead to joy and fulfillment, while the expectations of the malevolent come to naught.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Hope of righteous [ones] [is] gladness and expectation of malevolent [ones] perishes.
Revised Douay-Rheims	The expectation of the just is joy; but the hope of the wicked shall perish.
Plain English Aramaic Bible	The hope of the righteous is with joy and the hope of the evil will perish.
Peshitta (Syriac)	The hope of the righteous shall be gladness; but the expectation of the wicked shall perish.
Septuagint (Greek)	Joy rests long with the righteous, but the hope of the ungodly shall perish.

⁷⁷⁷ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:28.

⁷⁷⁸ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:28.

⁷⁷⁹ Matthew Henry, *Matthew Henry's Concise Commentary on the Whole Bible*; from e-Sword, Prov. 10:28.

Significant differences: None.

Limited Vocabulary Translations:

Bible in Basic English	The hope of the upright man will give joy, but the waiting of the evil-doer will have its end in sorrow.
Easy English	A good man wants good things. So, he will be happy. A wicked man wants wicked things. So, he will fail totally.
Easy-to-Read Version–2002	The things good people hope for bring happiness. The things bad people hope for bring ruin.
Easy-to-Read Version–2006	What good people hope for brings happiness [Or “Good people can look forward to happiness.”], but what the wicked hope for brings destruction.
God’s Word™	The hope of righteous people leads to joy, but the eager waiting of wicked people comes to nothing.
Good News Bible (TEV)	The hopes of good people lead to joy, but wicked people can look forward to nothing.
The Message	The aspirations of good people end in celebration; the ambitions of bad people crash.
NIRV	Those who do right can expect joy. But the hopes of sinners are bound to fail.
New Simplified Bible	The hope of the righteous is joy. The prospect for the wicked is bleak.

Thought-for-thought translations; paraphrases:

Contemporary English V.	If you obey the Lord, you will be happy, but there is no future for the wicked.
The Living Bible	The hope of good men is eternal happiness; the hopes of evil men are all in vain.
New Berkeley Version	The hope of the righteous is gladness, but the expectation of the wicked comes to nothing.
New Century Version	A good person can look forward to happiness, but an evil person can expect nothing.
New Life Version	The hope of those who are right with God is joy, but the hope of the sinful comes to nothing.
New Living Translation	The hopes of the godly result in happiness, but the expectations of the wicked come to nothing.

Partially literal and partially paraphrased translations:

American English Bible	Happiness stays with the righteous, while the irreverent's hopes are destroyed.
Beck’s American Translation	The hope of the righteous flourishes, but the eager waiting of the wicked comes to nothing.
International Standard V	What the righteous hope for brings joy, but the expectation of the wicked dies.
New Advent (Knox) Bible	If fear of the Lord brings life, few years shall the wicked have; die their hopes must while honest folk wait on contentedly. V. 27 is included for context.
Translation for Translators	Righteous people confidently expect <i>that good things will happen to them</i> , and that causes them to be happy/joyful; but when wicked people confidently expect something good to happen, it does not happen.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	The hope of the good is to benefit, But the wish of the had is destruction.
God’s Truth (Tyndale)	The patient abiding of the righteous shall be turned to gladness, but the hope of the ungodly shall perish.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The hope of the upright ends in happiness but the expectations of the wicked come to nothing.
The Heritage Bible	The expectation of the righteous shall rejoice, and the cord of hope of the wicked shall be lost.
New American Bible (2002)	The hope of the just brings them joy, but the expectation of the wicked comes to nought.
New American Bible (2011)	The hope of the just brings joy, but the expectation of the wicked perishes. The thought is elliptical. Joy comes from fulfillment of one's plans, which the righteous can count on. The opposite of joy thus is not sadness but unfulfillment ("perishes").
New RSV	The hope of the righteous ends in gladness, but the expectation of the wicked comes to nothing.
Revised English Bible	The hope of the righteous blossoms; the expectation of the wicked withers away.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	What the righteous hope for will end in joy; what the wicked expect will come to nothing.
exeGeses companion Bible	The hope of the just is cheerfulness; and the hope of the wicked destructs.
JPS (Tanakh—1985)	The righteous can look forward to joy, But the hope of the wicked is doomed.
Orthodox Jewish Bible	The prospect of the tzaddikim shall be simchah, but the tikveh of the resha'im shall perish.
<i>The Scriptures</i> 1998	The righteous look forward to joy, But the expectancy of the wrong ones perish.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The hope of the righteous [those of honorable character and integrity] is joy, But the expectation of the wicked [those who oppose God and ignore His wisdom] comes to nothing.
The Expanded Bible	A good [righteous] person can look forward to happiness, but an evil person can expect nothing [^L the hope of an evil person will perish].
Kretzmann's Commentary	The hope of the righteous shall be gladness, their expectation is fulfilled, bringing them true happiness; but the expectation of the wicked shall perish, they will be disappointed in their hopes of lasting fortune.
NET Bible®	The hope of the righteous is joy, but the expectation of the wicked will remain unfulfilled [<i>Heb</i> "will perish"; NAB "comes to nought."].
The Voice	The hope of those who do right is joy and celebration, but the <i>only</i> prospect for those who do wrong is futility.

Literal, almost word-for-word, renderings:

Concordant Literal Version	The hope of the righteous ends in rejoicing, Yet the expectation of the wicked shall perish."
Context Group Version	The abiding confidence of the vindicated [shall be] gladness; But the expectation of the wicked shall perish.
<i>Emphasized Bible</i>	The hope of the righteous, shall be gladness, but, the expectation of the lawless, shall vanish.
Green's Literal Translation	The expectation of the righteous is joyful, but the hope of the wicked shall perish.
New European Version	The prospect of the righteous is joy, but the hope of the wicked will perish.

Webster’s Bible Translation **The hope of the righteous [shall be] gladness: but the expectation of the wicked shall perish.**
 World English Bible **The prospect of the righteous is joy, But the hope of the wicked will perish.**
 Young’s Updated LT **The hope of the righteous is joyful, And the expectation of the wicked perishes.**

The gist of this passage: The hope of the righteous will come to pass, where as the expectations of the wicked will come to naught.

Proverbs 10:28a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
tôwcheleth (תְּלִוּוֹת) [pronounced <i>to-KHEH-leth</i>]	<i>hope, expectation, confidence</i>	feminine singular construct	Strong’s #8431 BDB #404
tsaddîyqîym (צַדִּיקִים) [pronounced <i>tsahd-dee-KEEM</i>]	<i>just ones, righteous ones, justified ones; [those who have been] vindicated</i>	masculine plural adjective, often used as a substantive	Strong’s #6662 BDB #843
sim ^e châh (שִׂמְחָה) [pronounced <i>sim^e-KHAW</i>]	<i>joy, gladness, mirth, great joy, rejoicing</i>	feminine singular noun	Strong’s #8057 BDB #970

James Rickard: SIMCHAH, שִׂמְחָה means “joy, gladness or rejoicing.” It denotes both the feeling and display of joy, and often expresses exceeding joy or jubilation. It means being glad or joyful in your whole disposition, as indicated by its association with the heart, in Psalm 19:8; 105:3.⁷⁸⁰

Translation: **The hope of righteous [men] [leads to] joy [and rejoicing];...** Most people have a variety of hopes, dreams and expectations in life. When a person is righteous (has believed in the Revealed God) and has possibly experienced some spiritual growth, his life goes in a good direction; he enjoys happiness and rejoicing.

This does not mean that, if you are a believer, you can dream about have a brand new car and massive brand new house and it will all come to pass. It means that, as you learn doctrine and as you learn to trust God, your life becomes better and better.

From The Bible Illustrator.

Hugh Blair on the Expectations of Life

- I. We are not to expect permanence in our acquisitions. On the lot of some men Providence is pleased to bestow a longer continuance of prosperity than on that of others. But as the term of that continuance is hidden from us...Human life never stands still for any long time. It is by no means a fixed and steady object, like a mountain or rock. Nor is it a still, smooth stream with the same constant tenor...What is given us, let us cheerfully enjoy, and render thanks to Him who bestows it. Virtue, conjoined with prudence, may reasonably afford the prospect of good days to come.
- II. We are not to expect, from our intercourse with others, all that satisfaction which we fondly wish...In the present state of human affairs we are closely interwoven with one another. These associations open a

⁷⁸⁰ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed February 3, 2016 (slightly edited).

Hugh Blair on the Expectations of Life

field within which our wishes and expectations find an ample range. Among persons of all characters and descriptions many an expectation must perish, and many a disappointment be endured...For the nearer that men approach to each other, the more numerous the points of contact are in which they touch, the greater indeed will be the pleasure of perfect symphony and agreements of feelings; but, at the same time, if any harsh and repulsive sensations take place, the more grating and pungent will be the pain. From trifling misunderstandings, arising from the most frivolous causes, spring much of the misery of social and domestic life.

- III. We are not to expect constant gratitude from those whom we have most obliged and served. Grateful sensations for favours received are very generally felt. When no strong passions counteract these sensations, grateful returns are generally intended, and often are actually made. But then our expectations of proper returns must be kept within moderate bounds. Many circumstances, it is to be remembered, tend to cool the grateful emotion. Time always deadens the memory of benefits....On persons of light and careless minds no moral sentiment makes any deep impression. With the proud spirit, which claims everything as its due, gratitude is in a great measure incompatible. On the other hand—
- IV. Whatever course the affairs of the world take, the good man may justly hope to enjoy peace of mind. To the sceptic and the profligate this will be held as a very inconsiderable object of expectation and hope. But surely the peace of an approving conscience is one of the chief ingredients of human happiness, if it be tempered with true humility, and regulated by Christian faith! He, whose study it is to preserve a conscience void of offence towards God and man, will have, in every state of fortune, a ground of hope which may justly be denominated gladness. He has always somewhat to rest upon for comfort.
- V. A good man has ground to expect that any external condition into which, in the course of human affairs, he may pass, shall, by means of virtue and wisdom, be rendered, if not perfectly agreeable, yet tolerably easy to him. The inequality of real happiness is not to be measured by the inequality of outward estate. The wise and good man hopes to find, or make, his state tolerable to himself. In some corner of our lot there are always comforts that may be found. And the spirit of man will long sustain his infirmities.
- VI. We have ground to expect, from the ordinary course of human affairs, that if we persevere in studying to do our duty towards God and man, we shall meet with the esteem, the love, and confidence of those who are around us. In regard to moral qualifications the world is ready to do justice to character. No man is hurt by hearing his neighbour esteemed a worthy and honourable man. The basis of all lasting reputation is laid in moral worth. Great parts and endowments may sparkle for a while in the public eye. Candour and fairness never fail to attract esteem and trust. The world commonly judges soundly in the end. The good man is likely to possess many friends and well-wishers, and to have few enemies. This subject, in its treatment, has been limited to what the righteous man has to hope for in the ordinary course of the world. But it has to be added that there is a hope laid up for him in heaven. He knows that **“in due season he shall reap if he faint not.”** For here, or yonder, his hope is perpetual gladness.

The Biblical Illustrator; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:28 (edited).

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The righteous here meant are those right with God. Morss took his points directly from Proverbs 10.

G. H. Morss on the Hopes of the Righteous

1. Its foundation is good: **“The righteous is an everlasting foundation”** (Prov. 10:25), therefore not swept away, as too often the hopes of the wicked.
2. **“The righteous shall never be moved”** (Prov. 10:30). Confidence in this brings gladness to the Christian’s
3. No removal by death from God. The character they bear is a security against death. **“Righteousness delivers from death”** (Prov. 10:2). [Quite obviously, all believers do eventually die]
4. The fact that the righteous have an almighty keeper and provider makes their hope one of gladness. **“The Lord will not suffer the soul of the righteous to famish”** (Prov. 10:3).

G. H. Morss on the Hopes of the Righteous

5. Thus we see “the labour of the righteous tends to life” (Prov. 10:16). Careful, thoughtful, systematic in whatever employment he chooses, he so works that the labour itself promotes life.
6. Thus another reason why the hope of the righteous is gladness is the assurance: “the desire of the righteous shall be granted.”
7. Thus another reason for his gladness: “the lips of the righteous feed many” (Prov. 10:21). The righteous man, being a student of the Word of God, and treasuring His precepts in the heart, is able to employ his lips in feeding many.
8. In the use of his lips to bless others another reason is found for his gladness: “The lips of the righteous know what is acceptable” (Prov. 10:32) The right words are spoken to the helpfulness of others and to the glory of God.
9. A final reason for the hope of the righteous bringing gladness is found in that his resources are unailing: “The mouth of the righteous man is a well of life” (Prov. 10:11). He has in himself a living well, and a well as drawn from is life-giving. Such is the assurance of the Master: “The words that I speak unto you, they are spirit, and they are life” (John 6:63).

The Biblical Illustrator; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:28 (edited).

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V. 28a reads: [The hope of righteous \[men\] \[leads to\] joy \[and rejoicing\];...](#)

The Hope or Expectation of the Righteous (Commentators on Proverbs 10:28a)

H. G. Salter: *The expectation of the man who has his portion in this life is continually deteriorating; for every hour brings him nearer to the loss of all his treasures. But “the good hope through grace” is always approaching its realities, and therefore grows with the lapse of time more valuable and more lively. As it is spiritual in its quality, and heavenly in its object, it does not depend on outward things, and is not affected with the decays of nature. Like the Glastonbury thorn, it blossoms in the depth of winter. The hope of the one is a treasure out at interest which is continually augmenting; that of the other resembles stock, the capital of which has been continually invaded, until the last pound is ready to be consumed.*⁷⁸¹

James Rickard: *In the context of our chapter this confident expectation is the kind of hope that honors God and prospers the community having adjusted to the justice of God walking in His plan consistently. You confidently and securely reside inside of God’s plan for your life with a Personal Sense of Destiny thereby having impact on those around you.*⁷⁸²

Gill: *[T]he righteous...has a pleasure in the exercise of the grace of hope as to future things; he rejoices in hope of the glory of God, and is enabled to hold fast the rejoicing of his hope firm unto the end...he is not ashamed of his hope now, and he will not be disappointed hereafter.*⁷⁸³

The Preacher’s Complete Homiletical Commentary adds an important wrinkle: *[T]he righteous man possesses God-begotten desires, and that he has good ground for believing that these desires will be granted, therefore he expects their fulfilment, and desire and expectation constitute his hope. Hope is a fortune in itself. It gives a present gladness, and therefore a present power. It is in itself a tower of strength. Nothing upholds us so surely in present difficulties as the hope of a brighter future...[the believer] holds in possession a sheet-anchor which will prevent him from making shipwreck upon the rocks of despair and infidelity.*⁷⁸⁴

⁷⁸¹ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:28 (edited).

⁷⁸² From <http://gracedoctrine.org/proverbs-chapter-10/> accessed February 3, 2016.

⁷⁸³ Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, Prov. 10:28.

⁷⁸⁴ *The Preacher’s Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:28.

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Bullinger offers these as illustrations: *Abraham (Romans 4:18-20); Joseph (Psalms 105:17-21); Hezekiah (Psalm 126); Daniel (Proverbs 6:10).*⁷⁸⁵

James Rickard: *This joy is demonstrated in joyful leaping, Jer 50:11, stamping of the feet and hand clapping, Isa 55:12, dance, music, and joyful shouts, 1Sam.18:6; 2Sam. 6:12, 14. It is seen at marriages, Song 3:11; Jer 7:34; 25:11, wine harvest, Isa 9:2; 16:10, reception of victors, 1Sam.18:6, the coronation of a king, 1Sam.11:15; 1Kings 1:40, 45, and holy days, Num 10:10. So here we see the joy the positive believer has as a result of having their hopes and desires met as they are fulfilled in what they are doing in life as they walk inside the Plan of God consistently, which is expressed in outward rejoicing. The inner happiness of God, +H, is expressed outwardly.*⁷⁸⁶

Ken Cayce: *In 1Thessalonians, we see the blessed hope of the believer which brings gladness, because we will live with Jesus; but the wicked have no hope of resurrection to eternal life. 1Thess. 4:13–18 we read of the rapture: **But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep. For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord. Therefore encourage one another with these words.***⁷⁸⁷

Proverbs 10:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tîq ^e vâh (תִּיקְוָה) [pronounced tik ^e -VAW]	<i>hope, expectation, confidence; that which is waited for, that which is expectantly looked for; an outcome hoped for; the basis or ground for hope</i>	feminine singular substantive; construct form	Strong's #8615 BDB #876
r ^e shâ'îym (רְשָׁעִים) [pronounced r ^e -shaw-GEEM]	<i>malevolent ones, lawless ones, criminals, the corrupt; wicked, wicked ones</i>	masculine plural adjective (here, it acts like a noun)	Strong's #7563 BDB #957
'âbad (אָבַד) [pronounced aw ^b -VAHD]	<i>to be lost, to lose oneself, to wander; to perish, to be destroyed; to be ready to perish, to be wretched [miserable or unfortunate]</i>	3 rd person feminine singular, Qal imperfect	Strong's #6 BDB #1

⁷⁸⁵ From <http://www.studydrive.org/commentaries/bul/view.cgi?bk=19&ch=10> accessed February 7, 2016.

⁷⁸⁶ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed February 3, 2016.

⁷⁸⁷ From bible-studys.org; accessed February 12, 2016. Slightly edited; KJV replaced with the ESV.

Translation: ...but the expectations of the malevolent are lost. On the other hand, those who are criminals and malevolent do the evil things that they do with the expectation of a good outcome for them. They will be richer, happier and have more stuff. However, their expectations come to naught; their expectations perish.

V. 28b reads: ...but the expectations of the malevolent are lost.

Commentators on the Expectations of the Wicked (Proverbs 10:28b)

Gill: *[T]he expectation of the wicked shall perish; his hope and expectation, either of riches, and honour, and pleasure in this world, or of a long life in it; or of happiness in the other, and of escaping the wrath of God, and the vengeance of eternal fire; all which, being grounded on a wrong bottom, shall be frustrated.*⁷⁸⁸

The Preacher's Complete Homiletical Commentary: *If the wicked man has fears concerning the future...he has also vague hopes concerning it, although his desires and expectations are chiefly in relation to the present world. As to his desires of a state of happiness after death, they are not strong enough to lead him to comply with the conditions of entering upon it. Any expectation of this nature can be based upon nothing outside himself, and it must therefore perish. His expectation of the results of his own earthborn and devilish schemes will also perish. He may apparently bring them to a successful issue, but the end will show that it is not so. If he succeeds in gaining wealth or power, he will not get what he expected out of them. Any expectation which he forms as to the overthrow of the good will meet with the same doom. Pharaoh expected to be able to retain the Hebrews in bondage, but his expectation was broken to shivers upon the shield of Eternal Omnipotence. The chief priests and scribes expected to stamp out the name and the influence of the Nazarene by crucifying Him, but the result contradicted their expectations. In these instances may be seen a reflection of the doom of every expectation which is out of harmony with righteousness.*⁷⁸⁹

James Rickard: *The meaning here is that for those believers who are in reversionism, whatever they are hoping or longing for in this life will not be satisfied. Their lusts and desires will not be satiated. Their frantic search for happiness inside of Satan's Cosmic System will not be met. They will have a constant longing for something which will not come to fruition. Their lusts and desires will perish with them.*⁷⁹⁰

Psalm 112:10 The wicked man sees it and is angry; he gnashes his teeth and melts away; the desire of the wicked will perish!

Bullinger offers these as illustrations: *Goliath (1 Samuel 17:44, 1 Samuel 17:51); Athaliah (2Kings 11:1-16); Sennacherib (2Kings 19:23, 2Kings 19:37; 2Chronicles 32:21); Herod (Matthew 2:16).*⁷⁹¹

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Prov. 10:28 The hope of righteous [men] [leads to] joy [and rejoicing]; but the expectations of the malevolent are lost.

A half-dozen or so interesting and/or accurate translations followed by the comments of several excellent commentators.

Translations of and Commentaries on Proverbs 10:28

Translations:

Easy-to-Read Version–2006 [What good people hope for brings happiness](#) [Or “Good people can look forward to happiness.”], [but what the wicked hope for brings destruction.](#)

God's Word™ [The hope of righteous people leads to joy,](#)

⁷⁸⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:28.

⁷⁸⁹ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:28.

⁷⁹⁰ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed February 3, 2016.

⁷⁹¹ From <http://www.studydrive.org/commentaries/bul/view.cgi?bk=19&ch=10> accessed February 7, 2016.

Translations of and Commentaries on Proverbs 10:28

<i>The Message</i>	but the eager waiting of wicked people comes to nothing. The aspirations of good people end in celebration; the ambitions of bad people crash.
The Living Bible Beck's American Translation	The hope of good men is eternal happiness; the hopes of evil men are all in vain. The hope of the righteous flourishes, but the eager waiting of the wicked comes to nothing.
New Advent (Knox) Bible	If fear of the Lord brings life, few years shall the wicked have; die their hopes must while honest folk wait on contentedly. V. 27 is included for context.
Translation for Translators	Righteous people confidently expect <i>that good things will happen to them</i> , and that causes them to be happy/joyful; but when wicked people confidently expect something good to happen, it does not happen.
The Expanded Bible	A ·good [righteous] person can look forward to happiness, but ·an evil person can expect nothing [the hope of an evil person will perish].

Commentators:

The NET Bible: *This proverb contrasts the hopes of the righteous and the wicked. The righteous will see their hopes fulfilled. The saying is concerned with God's justice. The words תְּלֹחֶת (tokhelet, from יָחַל, yakhal) and תִּקְוָת (tiqvah, from הִוָּק, qavah) are synonyms, both emphasizing eager expectations, longings, waiting in hope.*⁷⁹²

College Press Bible Study: *The righteous have much to hope for, and God does not disappoint them. The hopes of the wicked will be dashed to the ground as they perish... Sin... is a losing game.*⁷⁹³

Matthew Henry: *Religion lengthens [righteous] men's lives and crowns their hopes... Wickedness shortens men's lives, and frustrates their hopes.*⁷⁹⁴

Gary Everett: *Prov. 10:28 contrasts the hope of the righteous with the expectation of the wicked. It is within every human being to have hope, but the hope of the wicked is vain. The righteous shall realize his hope and rejoice, but the wicked will only have disappointment (Prov. 13:12)... A wicked man's hope is in this life. Our hope as Christians is in eternal life. Thus, when a wicked man dies, none of his hopeful expectations are realized, but rather disappointment and horror. His hope for anything comes to a complete end; it dies. In contrast, when a righteous man dies, his hopes are just beginning to be realized, and far beyond his expectations and will continue throughout eternity (Job. 27:8, Prov. 11:7; Prov 14:43).*

Everett continues: *In the parable of the rich fool how the rich man's hopes were in the things of this world, for he said to himself, "Soul, you have much goods laid up for many years; take your ease, eat, drink, and be merry." Once he died, his hope of good things died with him. (Luke 12:13–21).*⁷⁹⁵

James Rickard: *[T]he two basic ways of life described throughout Proverbs are here contrasted by comparing their results; fulfillment and joy in life for the righteous, yet unfulfilled desires leading to sorrow and death for the wicked.*⁷⁹⁶

The Pulpit Commentary: *The hope of the righteous shall be gladness. The patient expectation of the righteous is joyful, because it has good hope of being, and is, fulfilled... The expectation of the wicked; that which the wicked eagerly hope for shall come to naught (Prov. 11:7 Job. 8:13 Psalm 112:10).*⁷⁹⁷

⁷⁹² From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 30, 2015.

⁷⁹³ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Prov. 10:28.

⁷⁹⁴ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Prov. 10:28.

⁷⁹⁵ Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Prov. 10:28 (slightly edited).

⁷⁹⁶ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed February 3, 2016.

⁷⁹⁷ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 10:28.

Translations of and Commentaries on Proverbs 10:28

Peter Pett: *In Prov. 10:23 the fool obtained his laughter from his ill-doing, but it was a laughter which was short-lived until what he feared came upon him (Prov. 10:24). But here the hope of the righteous is long lasting joyfulness and exuberance, for, unlike in the case of the evildoer, it will not perish. He has much to look forward to which is solid and permanent. His joy is of heart and soul and expresses itself exuberantly (Isa. 55:12; contrast Jer. 50:11 where the exuberance of the unrighteous is temporary). Indeed, his joy is in God Whose wisdom he follows. As a consequence, in New Testament terms, he enjoys 'joy unspeakable and full of glory' (1Peter 1:8). In contrast is the expectation of the evildoer which is short-lived, for he has no real hope. Any hope he has will perish.*⁷⁹⁸

Similar Proverbs and Parallel Passages:

Prov. 11:7 When the wicked dies, his hope will perish, and the expectation of wealth perishes too.

Prov. 11:23 The desire of the righteous ends only in good; the expectation of the wicked in wrath.

Prov. 14:32 The wicked is overthrown through his evildoing, but the righteous finds refuge in his death.

Prov. 23:18–21 Surely there is a future, and your hope will not be cut off. Hear, my son, and be wise, and direct your heart in the way. Be not among drunkards or among gluttonous eaters of meat, for the drunkard and the glutton will come to poverty, and slumber will clothe them with rags.

Prov. 24:14 Know that wisdom is such to your soul; if you find it, there will be a future, and your hope will not be cut off.

Job 8:13–14 Bildad is speaking: "Such are the paths of all who forget God; the hope of the godless shall perish. His confidence is severed, and his trust is a spider's web."

Job 11:20 Zophar is speaking: "But the eyes of the wicked will fail; all way of escape will be lost to them, and their hope is to breathe their last."

Job 27:8 Job is speaking: "For what is the hope of the godless when God cuts him off, when God takes away his life?"

Psalms 16:9–10 Therefore my heart is glad, and my whole being rejoices; my flesh also dwells secure. For You will not abandon my soul to Sheol, or let Your Holy One see corruption.

Psalms 73:24–26 You guide me with Your counsel, and afterward You will receive me to glory. Whom have I in heaven but You? And there is nothing on earth that I desire besides You. My flesh and my heart may fail, but God is the strength of my heart and my portion forever.

Psalms 112:10 The wicked man sees it and is angry; he gnashes his teeth and melts away; the desire of the wicked will perish!

Luke 16:22–26 Jesus is speaking: "The poor man died and was carried by the angels to Abraham's side. The rich man also died and was buried, and in Hades, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side. And he called out, 'Father Abraham, have mercy on me, and send Lazarus to dip the end of his finger in water and cool my tongue, for I am in anguish in this flame.' But Abraham said, 'Child, remember that you in your lifetime received your good things, and Lazarus in like manner bad things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.'

Rom. 5:2 Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. (All passages quoted from ESV; capitalized)

⁷⁹⁸ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:28.

Many of these passages were suggested by *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 10:28.

Chapter Outline

Charts, Graphics and Short Doctrines

G. S. Bowes gives an illustration: *Alexander the Great was not satisfied, even when he had completely subdued the nations. He wept because there were no more worlds to conquer, and he died at an early age in a state of debauchery. Hannibal, who filled three bushels with the gold rings taken from the knights he had slaughtered, committed suicide by swallowing poison. Few noted his passing, and he left this earth completely unmourned. Julius Caesar, 'dyeing his garments in the blood of one million of his foes,' conquered 800 cities, only to be stabbed by his best friends at the scene of his greatest triumph. Napoleon, the feared conqueror, after being the scourge of Europe, spent his last years in banishment.*⁷⁹⁹



Proverbs 10:28 (KJV) Graphic; from [Deviant Art](#); accessed February 9, 2016.

Strength to a [man of] integrity [is] a way of Y^ehowah and destruction to workers of iniquity.

Proverbs
10:29

The way of Y^ehowah is strength [and power] to [a man of] integrity, but destruction [will come] to those who work iniquity.

The way of Jehovah is strength and power to a man with integrity, but destruction marks the path of those who work iniquity.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Strength to a [man of] integrity [is] a way of Y ^e howah and destruction to workers of iniquity.
Revised Douay-Rheims	The strength of the upright is the way of the Lord: and fear to them that work evil.
Plain English Aramaic Bible	The way of Lord Jehovah is power to the perfect, and ruin to evildoers.
Peshitta (Syriac)	The way of the LORD is strength to the upright; but destruction shall be to the workers of iniquity.
Septuagint (Greek)	The <u>fear</u> of the Lord is a stronghold of the saints, but ruin comes to them that work wickedness.

Significant differences: The word *fear* (see the Greek) is not found in the Hebrew text.

Limited Vocabulary Translations:

⁷⁹⁹ Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Prov. 10:28 (additional reference there).

Bible in Basic English	The way of the Lord is a strong tower for the upright man, but destruction to the workers of evil.
Easy English	A good person is safe because he follows God's way. An evil person will die. He refused to follow God's way.
Easy-to-Read Version–2006	The LORD protects those who do right, but he destroys those who do wrong.
Good News Bible (TEV)	The LORD protects honest people, but destroys those who do wrong.
<i>The Message</i>	GOD is solid backing to a well-lived life, but he calls into question a shabby performance.
Names of God Bible	The way of Yahweh is a fortress for an innocent person but a ruin to those who are troublemakers.
NIRV	The way of the LORD is a safe place for those without blame. But that way destroys those who do evil.
New Simplified Bible	The way of Jehovah is a rock (stronghold) to the upright. The workers of iniquity will be destroyed.

Thought-for-thought translations; paraphrases:

Common English Bible	The path of the LORD is a refuge for the innocent and ruin for those who do evil.
Contemporary English V.	The LORD protects everyone who lives right, but he destroys anyone who does wrong.
The Living Bible	God protects the upright but destroys the wicked.
New Berkeley Version	The way of the LORD is a stronghold to the upright, but ruin to workers of iniquity.
New Century Version	The LORD will protect good people but will ruin those who do evil.
New Life Version	The way of the Lord is a strong-place to those who are faithful, but it destroys those who do wrong.
New Living Translation	The way of the LORD is a stronghold to those with integrity, but it destroys the wicked.

Partially literal and partially paraphrased translations:

American English Bible	Jehovah's a fort of those who show mercy, but He's a ruin to those who work at what's bad.
Beck's American Translation	The LORD's way is a fortress for the innocent, but ruin to those who do wrong.
International Standard V	To the upright, the way of the LORD is a place of safety, but it's a place of ruin to those who practice evil.
New Advent (Knox) Bible	The Lord's judgements, what comfort they bring to the innocent, what terrors to the evil-doer!
Translation for Translators	Yahweh protects [MET] those who conduct their lives righteously, but he destroys those who do what is evil.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	The way of the LORD is strength to the good, But horror to the doers of wrong.
God's Truth (Tyndale)	The way of the Lord gives a courage to the godly, but it is a fear for the wicked doers.
Jubilee Bible 2000	The way of the LORD is strength to the perfect, but it is terror to the workers of iniquity.
Lexham English Bible	A stronghold for the upright is the way of Yahweh, but ruin [belongs] to {evildoers}.
NIV – UK	The way of the Lord is a refuge for the blameless, but it is the ruin of those who do evil.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	The way of Jehovah is the fort of the complete, and destruction shall be to the doers of vanity.
New American Bible (2002)	The LORD is a stronghold to him who walks honestly, but to evildoers, their downfall.
New American Bible (2011)	The LORD is a stronghold to those who walk honestly, downfall for evildoers.
New Jerusalem Bible	The way of Yahweh is a rampart for the honest, for evil-doers nothing but ruin.
Revised English Bible	The LORD is a refuge for the blameless, but he brings destruction on evildoers.

Jewish/Hebrew Names Bibles:

exeGesés companion Bible	The way of Yah Veh is a stronghold to the integrious; and ruin to the doers of mischief.
JPS (Tanakh—1985)	The way of the Lord is a stronghold for the blameless, But a ruin for evildoers.
Judaica Press Complete T.	The way of the Lord is a stronghold for the innocent, but ruin for those who work iniquity.
Orthodox Jewish Bible	The Derech Hashem is maaz to the blameless, but destruction shall be to the workers of iniquity.
<i>The Scriptures</i> 1998	The way of יהוה is a stronghold for the perfect, But ruin to the workers of wickedness.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The hope of the righteous [those of honorable character and integrity] is joy, But the expectation of the wicked [those who oppose God and ignore His wisdom] comes to nothing.
The Expanded Bible	The path of the Lord will protect good people [is a refuge for the innocent] but ruin for those who do evil.
Kretzmann's Commentary	The way of the Lord is strength to the upright, a bulwark for the innocent or pious; for as long as they follow it, they are safe; but destruction shall be to the workers of iniquity, that is their final lot.
NET Bible®	The way of the Lord ¹⁰⁵ is like [The comparative “like” does not appear in the Hebrew text, but is implied by the metaphor; it is supplied in the translation for the sake of clarity.] a stronghold for the upright [<i>Heb</i> “for the one with integrity” (מַתָּל, <i>latom</i>).], but it is destruction [Or “ruin” (so NIV).] to evildoers [<i>Heb</i> “those who practice iniquity.”].
The Voice	The way of the Eternal offers safety to those who love justice, but it destroys those who perpetrate evil.

Literal, almost word-for-word, renderings:

Concordant Literal Version	A stronghold for the flawless one is the way of Yahweh, Yet a dismay to the contrivers of lawlessness."
Darby Translation	The way of Jehovah is strength to the perfect [man], but destruction to the workers of iniquity.
<i>Emphasized Bible</i>	A refuge for the blameless, is the path of Yahweh, but, destruction, awaiteth the workers of iniquity.
Green's Literal Translation	The way of Jehovah is strength to the upright, but ruin is to doers of iniquity.
NASB	The way of the LORD is a stronghold to the upright,

Webster's Bible Translation	But ruin to the workers of iniquity. The way of Yahweh is a stronghold to the upright, But it is a destruction to the workers of iniquity.
Young's Literal Translation	The way of Jehovah is strength to the perfect, And ruin to workers of iniquity.
The gist of this passage:	God's way is power or strength to the righteous; and it is the ruin of those who work iniquity.

Proverbs 10:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâ'ôwz (מַוְז) [pronounced maw-GOHZ]	place of safety, means of safety, place or means of protection, a fortified place, a fortress, a refuge, a stronghold	masculine singular noun	Strong's #4581 BDB #731
James Rickard: [T]he Noun MA'OZ, מַוְז that means, "a place or means of safety, protection, refuge, or stronghold." It is used of various strongholds, such as fortresses, e.g., Dan 11:31, cities which are fortified, Isa 23:4, and lands where one seeks refuge, Isa 30:2f. It can also denote an area which is strategically defensible, as in a hill, Judges 6:26. The noun is frequently used as a simile for the protection of YHVH, who is the Protector, the Fortress of the righteous, 2Sam. 22:33, and the poor and defenseless, Psalm 27:1; 28:8; 31:4; 37:39. ⁸⁰⁰			
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
tôm (תּוֹם) [pronounced tohm]	integrity, completeness, innocence; safety, prosperity; fulness [for number and measure]	masculine singular noun	Strong's #8537 BDB #1070
James Rickard: Who is the Lord a fortress for here? "The upright", TOM תּוֹם meaning "completeness and integrity." It uses TOM for a person who is literally "the one of integrity," which usually then is translated as "the upright" or "the righteous." Just as the Greek word PLEROO stands for the spiritually mature believer filled with Bible Doctrine, here too we see those who are spiritually mature walking in the integrity of God consistently. Therefore, in times of difficulties and disasters, outward pressures and stress, the Lord is the fortress or refuge for the spiritually mature believer. ⁸⁰¹			
derek ^e (דֶּרֶךְ) [pronounced DEH-rek ^e]	way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character	masculine singular construct	Strong's #1870 BDB #202
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217

The NET Bible: The "way of the Lord" is an idiom for God's providential administration of life; it is what the Lord does ("way" being a hypocatastasis)..⁸⁰²

⁸⁰⁰ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed February 3, 2016.

⁸⁰¹ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed February 3, 2016.

⁸⁰² From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 30, 2015.

Translation: The way of Y^ehowah is strength [and power] to [a man of] integrity,... Our power and our strength as believers is the way of Y^ehowah.

Peter Pett: *How we view this will depend on whether we take ‘way’ as the subject of the sentence, or ‘YHWH’. Either is possible from the Hebrew text, and in the end both come to the same conclusion, security and peace for those who look to YHWH.*

Pett continues: *On the first view the stress is on ‘the way of YHWH’. It is being made clear that the way that Solomon is inculcating is not just some idealistic or philosophical way, it is the way of YHWH. This ‘way of YHWH’ is the way of God’s wisdom, the way of His truth, the way of His Torah, for Solomon’s knowledge of wisdom teaching was firmly founded in the Torah of Moses (1Kings 3:14). This is brought home in Prov. 2:5–9 where Solomon stresses that what he is bringing them is God’s wisdom given to men and that through it He is a ‘shield to those who walk uprightly’. In the Prologue this way is variously termed as ‘the path(s) of uprightness’ (Prov. 2:13; Prov. 4:18), ‘the path(s) of life’ (Prov. 2:19; Prov. 5:6), ‘the paths of the righteous’ (Prov. 2:20), ‘the way of wisdom’ (Prov. 4:11), ‘the way of life’ (Prov. 6:23), ‘the way of righteousness’ (Prov. 8:20), and ‘the way of understanding’ (Prov. 9:6). In Prov. 10:17 it is ‘the way of life’. Those who walk in the way of YHWH (those who are straight and upright) are as safe as if they were in a strong fortress. While they walk in obedience to Him they have nothing to fear. And that way leads to a wholesome and fulfilled life. In contrast are the ‘workers of iniquity, for they hate that way, and ‘are frightened of it’ or alternatively ‘find it ruinous’. Either way they hate it.*

Now Pett approaches this with Y^ehowah as the subject: *If YHWH is the subject of the sentence, which is very possible, then YHWH Himself is the Fortress of the Righteous, He Himself is their Security so that they have nothing to fear, whilst the unrighteous, far from feeling secure are rightly frightened of Him, not with the reverent fear of a man towards his father, but in the way of being terrified of a stern Judge. They have no relationship with God except as the accused.*⁸⁰³

The phrases *the way of God, the way of Y^ehowah, His way, the way, the path of God*, are found primarily in the Old Testament and in the gospels (as Jesus taught what was in the Old Testament). These are very common phrases—like the phrase *in Christ*—which are never fully explained in theology. Since God the Holy Spirit believed this to be a meaningful phrase, we ought to study what it actually means.

The Abbreviated Doctrine of The Way of God

Vocabulary

1. In the Hebrew, the word way is derek^e (דֶּרֶךְ) [pronounced *DEH-rek^e*] which means, *way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character*. Strong’s #1870 BDB #202. We find this word used over 700 times in the Old Testament.
2. There is a similar word, but not used nearly as often: nāthîyb (נֶתִיב) [pronounced *naw-THEE^BV*], which means, *path, pathway, footpath, a trodden down path*. Strong’s #5410 BDB #677

The Way of God Can Refer to Salvation

1. When it comes to the way of Y^ehowah, there is the way of salvation, wherein we believe in Jesus Christ; and then there is the life of the believer, where he grows in grace and knowledge of Jesus Christ. You will note both aspects in the doctrine below. **And Jesus said to him, Go, your faith has healed you. And instantly he saw again, and he followed Jesus in the way** (Mark 10:52).
2. There is the way of the righteous and the way of the sinners. Psalm 1:1–6
3. There is no death in the pathway of righteousness. Prov. 12:28
4. The key is our relationship to the Son of God; the key is faith in the Son of God. **Kiss the Son, so that He**

⁸⁰³ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:29.

The Abbreviated Doctrine of The Way of God

is not angry, and you perish from the way, when His wrath is kindled in but a little time. Blessed are all who put their trust in Him (Psalm 2:12).

5. Sometimes we find the phrase *the way of peace*. This generally refers to peace between man and God, which is first salvation and then a good temporal walk with Him. Isa. 59:1–13 Luke 1:79

Life After Salvation: God's Will (or Plan)

1. God's plan for man is called *the ancient paths* and *the good way*; and along this way, one finds rest for one's soul. Jer. 6:16
2. Throughout the Bible, there is a contrast between man's way and God's way. Ezek. 33:9, 11 James 5:20
3. The Law of God was key to way of the Lord. Psalm 119:1, 27, 33
4. We learn direction from God by means of Bible doctrine. Psalm 25:4–5 [Make me know Your ways, O Jehovah; teach me Your paths. Lead me by means of Your truth, and teach me; for You are the God of my salvation; on You I wait all the day long.](#)
5. God provides reproofs in order to guide us to His way. Prov. 6:23
6. God will lead us along His way and His paths. Isa. 42:16

Life After Salvation: the Way of God and Sound Teaching

1. The key to the way of God is grace and Bible doctrine: [All the paths of Jehovah are mercy and truth to those who keep His covenant and His testimonies](#) (Psalm 25:10). [Cause me to hear Your grace in the morning, for I do trust in You; cause me to know the way in which I should walk, for I lift up my soul to You](#) (Psalm 143:8).
2. Fear/respect for the Lord and Bible doctrine are the keys to learning the way of God. This is known as true humility and teachability. Psalm 25:12
3. Knowing the way of God comes from knowing Bible doctrine. [For out of Zion shall go out the Law, and the Word of Jehovah from Jerusalem](#) (Isa. 2:3b). [Hear, O my son, and receive my sayings; and the years of your life shall be many. I have taught you in the way of wisdom; I have led you in the right paths. When you go, your steps shall not be narrowed, and when you run, you shall not stumble. Take fast hold of instruction; do not let go; keep her; for she is your life. Enter not into the path of the wicked, and go not into the way of evil. Avoid it; do not pass by it; turn from it, and pass on!](#) (Prov. 4:10–18). See also Prov. 9:6–7

Life After Salvation: Spiritual Maturity by Following the Way of God

1. After salvation, *the way* refers to living the spiritual life: [\[God is speaking\] "For I know Abraham, that he will command his sons and his house after him, and they shall keep the way of Jehovah, to do justice and judgment, that Jehovah may bring upon Abraham that which He has spoken of him."](#) (Gen. 18:19).
2. The function of our free will is tied directly to the way of God. Psalm 119:30
3. The person who guards and preserves God's way (which would have been enshrined in the Word of God), preserves his own soul. Prov. 16:17
4. God provides protection for those on His paths. Prov. 2:8
5. Part of this protection is understanding Bible doctrine. Prov. 2:9–12 16:17
6. There is power in the way of Jehovah. Prov. 10:29
7. Believers who pursue the way of life will be blessed; believers who do not will suffer the **sin unto death**; unbelievers will suffer eternal death. Prov. 15:24–26 21:16
8. The path of God's wisdom is delightful and peaceful. Prov. 3:17

The exhaustive doctrine, [The Way of God \(HTML\)](#) ([PDF](#)) ([WPD](#)).

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V. 29a reads: **The way of Y^ehowah is strength [and power] to [a man of] integrity...** God’s pathway, God’s plan for our lives—this is what gives the mature believer strength.

Clarke: *In the path of obedience the upright man ever finds his strength renewed; the more he labors the stronger he grows.*⁸⁰⁴

[T]he reversionistic believer does not have or put up the FLOT line of their soul, (i.e., the armor of God, Eph. 6:12ff).

Rickard Channeling R. B. Thieme, Jr. on the Flotline of the Soul

The 11 Problem Solving Devices, on the FLOT line of your soul!

- » Rebound
- » Filling of the Holy Spirit
- » Doctrinal Orientation
- » Faith Rest Drill
- » Grace Orientation
- » Authority Orientation
- » Personal Sense of Destiny
- » Personal Love for God the Father
- » Impersonal Unconditional Love for Mankind
- » Sharing the Perfect Happiness of God
- » Occupation with the Lord Jesus Christ

From <http://gracedoctrine.org/proverbs-chapter-10/> accessed February 3, 2016 (slightly edited). Originally, this set of doctrines was developed by R. B. Thieme, Jr.

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And just in case you do not recognize these things...

A Mini-Lesson on the 11 Problem Solving Devices

Problem solving device	Description
Rebound	The act of naming one’s sins to God. You get out of fellowship by sinning; you get back into fellowship by naming those sins (privately) to God. See the Doctrine of Rebound (HTML) (PDF) (WPD).
Filling of the Holy Spirit	For the believer in the Church Age, his restoration to fellowship by rebound also restores the filling of the Holy Spirit to him. See the Doctrine of the Filling of the Holy Spirit (Bible Doctrine Resource 1) (Bible Doctrine Resource 2) (Bible Doctrine Resource 3).
Doctrinal Orientation	Doctrinal orientation means that you have a reasonable amount of Bible doctrine circulating in your soul. You are thinking (or beginning to think) like God thinks. See Doctrinal Orientation (Bible Doctrine Resource).
Faith Rest Drill	There are three stages to the faith-rest drill. (1) Stage #1: Faith claims a promise. (2) Stage #2: Faith develops a rationale. (3) Stage #3: Faith draws a doctrinal conclusion. Doctrine of Faith-rest (HTML) (PDF) (WPD). Doctrine of the Faith-rest Drill (Bible Doctrine Resource).

⁸⁰⁴ Adam Clarke, *Adam Clarke’s Commentary on the Bible*; from e-Sword, Prov. 10:29.

A Mini-Lesson on the 11 Problem Solving Devices

Problem solving device	Description
Grace Orientation	<p><i>Grace</i> is all that God is free to do for mankind on the basis of the work of Jesus Christ on the Cross. <i>Grace</i> is undeserved mercy and unmerited favor from God to us. <i>Grace</i> is the title of God's plan and His policy for mankind. <i>Orientation</i> is defined as familiarization with a particular person, thing or field of knowledge. <i>To orient</i> means to set right by adjusting to facts or principles; to put oneself into correct position or relation or to acquaint oneself with the existing situation. <i>Grace orientation</i>, therefore, means to become familiar with God's grace plan and grace policies by adjusting to the facts and principles found in the Word of God, which puts you in correct relation to God and others. You will never be <i>grace-oriented</i> until you understand that your personal sins don't condemn you. Adam's original sin, which was imputed to you at birth, is what condemns you (spiritual death). This means that God's grace was operational when He imputed Adam's original sin to you, because condemnation must precede salvation. This is just another part of God's ingenious grace plan of salvation.⁸⁰⁵ The Doctrine of Grace Orientation (Bible Doctrine Resource).</p>
Authority Orientation	<p>This is an understanding of the legitimate authorities in life, both civil and spiritual. Lacking such orientation can make a person's life quite difficult. Doctrine of Authority (Maranatha Church) (Westbank Bible Church) (Lake Erie Bible Church Word Doc) (PDF). See Authority, God's Chain of Command (Grace Notes HTML) (PDF).</p>
Personal Sense of Destiny	<p>A person so in tune with the will of God (by means of knowledge of doctrine), that they understand their reason for being alive and they execute the plan of God almost as if God were whispering into their ear what to do (God does not whisper into anyone's ears today). This doctrine can be found at Grace Bible Church, Wenstrom, Grace and Truth Bible Ministries and Robt McLaughlin.</p>
Personal Love for God the Father	<p>This is the point at which, you understand God well enough to have personal love for Him. <i>As we move from spiritual childhood to spiritual adulthood, we realize more and more of what God the Father has done for us and with that knowledge we love Him more and more every day. Therefore, having a personal love for God is based on your understanding and assurance of the common questions you found answers to as a growing believer.</i>⁸⁰⁶ Personal Love for God (Bible Doctrine Resource) (Grace Fellowship Church).</p>
Impersonal Unconditional Love for Mankind	<p>Loving others on the basis of your own character and not on the basis of their failings and shortcomings. This is called agape love in the Bible. See Bible Doctrine Resource; BDR #2; L.G. Merritt; and Grace Bible Church.</p>
Sharing the Perfect Happiness of God	<p>As we grow spiritually, our mental attitude improves, and our ability to be content and to appreciate what God has done for us improves. At some point, we share God's happiness (meaning, that this contentment and appreciation is consistent). Sharing the Happiness of God (Bible Doctrine Resource 1) (Bible Doctrine Resource 2).</p>

⁸⁰⁵ From http://gracebiblechurchwichita.org/?page_id=1556 accessed August 3, 2012.

⁸⁰⁶ From <http://gracedoctrine.org/personal-love-for-god-the-father/> accessed February 3, 2016 (slightly edited).

A Mini-Lesson on the 11 Problem Solving Devices

Problem solving device	Description
Occupation with the Lord Jesus Christ	Occupation with Christ is a mental attitude by which a Christian believer views all things in life with the Lord Jesus Christ in mind. Occupation with Christ is love for the Son, the 2 nd Person of the Trinity, therefore it is the expression of love for God. The Bible commands us to love God, with all our heart, soul and mind. Being occupied with Christ is a great part of our love for God. Therefore, this concept is one of the most important spiritual functions in the Christian life. See (Bible Doctrine Resource 1) (Bible Doctrine Resources 2) (Grace notes) (Grace Bible Church).

The list is from <http://gracedoctrine.org/proverbs-chapter-10/> accessed February 3, 2016 (slightly edited). Originally, this set of doctrines was developed by R. B. Thieme, Jr. The definitions are from elsewhere; but ultimately attributable to R. B. Thieme, Jr.

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Proverbs 10:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
m ^e chittâh (מַחֲרָה) [pronounced <i>m^ech-ih-taw</i>]	<i>a breaking; destruction, ruin; consternation, alarm, terror, dismay; object of terror</i>	feminine singular noun	Strong's #4288 BDB #369
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pâ'al (פֹּעֵל) [pronounced <i>paw-GAHL</i>]	<i>doers, makers, those constructing (fabricating, preparing)</i>	masculine plural, Qal active participle; construct form	Strong's #6466 BDB #821
'âven (אֵוֶן) [pronounced <i>AW-ven</i>]	<i>iniquity, misfortune which results from iniquity, trouble, adverse circumstances; idolatry; emptiness, vanity, falsehood, fraud</i>	masculine singular noun	Strong's #205 BDB #19

Translation: ...but destruction [will come] to those who work iniquity. The road believers are on is the path of God or the road of Y^ehowah. However, in contrast, there are those who work iniquity, and their road leads to destruction. They cause misfortune, and their end is misfortune.

One of the things which is true about sinning is, it always involves others, even if we think that it does not. I have seen so many argue for the legal use of drugs *because it is my body and it does not affect anyone else*. Drug usage takes a terrible toll on any extended family, and often separates family members for years, decades or even for their entire lives.

Prov. 10:29b ...but destruction [will come] to those who work iniquity.

Destruction will come to those who work iniquity (Commentators on Prov.10:29b)

Gill: *but destruction shall be to the workers of iniquity; not to all that do iniquity, for no man lives without sin; but to those who give up themselves to it, make a trade of it; whose course of life is sinful, and do nothing else but sin; this their way leads to ruin; destruction and misery are now in all their ways, and will be the certain issue of them, even destruction of both soul and body; which will be swift and sudden, come upon them before they are aware, and will be everlasting; it will continue for ever, and there will be no deliverance from it.*⁸⁰⁷

James Rickard: *[T]he outward pressures of life become inward stress upon the soul leading to fear, worry and anxiety...those who are consistently walking outside of God's Plan for their lives, those who are consistently out of fellowship with God, walking in sin; the reversionistic believer who walks inside of Satan's cosmic system. For them there is the assurance of God's justice in Divine discipline that can lead to the Sin Unto Death, with no rewards and blessing in the eternal state.*⁸⁰⁸

Keith Simons from the Easy English Bible: *This is bad news for evil people. The Bible says that they will go to hell. They should change their lives and trust in God. God will forgive them, if they turn to him.*⁸⁰⁹

Bullinger offers these as illustrations: Saul (1 Chronicles 10:13, 1 Chronicles 10:14. 1 Chronicles 11:3); Jeroboam (1Kings 14:7-11. Isaiah 50:11).⁸¹⁰

Chapter Outline

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V. 29 reads: The way of Y^ehowah is strength [and power] to [a man of] integrity, but destruction [will come] to those who work iniquity. I may have watered down the emphasis here—*The way of the Lord...is at once a "stronghold" and a "destruction," or "ruin"*⁸¹¹ To the righteous man, the way of the Lord is integrity; but to the workers of evil, it is their destruction.

Proverbs 10:29 (KJV) Graphic; from **Wallpaper 4 God**; accessed February 9, 2016.

Chapter Outline

Charts, Graphics and Short Doctrines



Prov. 10:29 The way of the LORD is a stronghold to the blameless, but destruction to evildoers. (ESV)

A. Maclaren on *The Two-fold Aspect of the Divine Working*

- I. "The way of the Lord" means religion, considered as the way in which God desires a man to walk. But here it means the road in which God walks Himself, the solemn footsteps of God through creation,

⁸⁰⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:29.

⁸⁰⁸ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed February 3, 2016.

⁸⁰⁹ From <http://www.easyenglish.info/bible-commentary/proverbs-lbw.htm> (Prov. 10); accessed February 11, 2016.

⁸¹⁰ From <http://www.studydrive.org/commentaries/bul/view.cgi?bk=19&ch=10> accessed February 7, 2016.

⁸¹¹ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Prov. 10:29.

A. Maclaren on *The Two-fold Aspect of the Divine Working*

providence and history. To many modern thinkers the whole drift and tendency of human affairs affords no sign of a person directing these. This ancient teacher had keener ears. But not only does the expression point to the operation of a personal Divine will in human affairs, but it conceives of that operation as one, a uniform and consistent whole. It is "the way." It is a grand unity. A man can know about this way, though it may be hard to understand. It is all on the side of the good; it is all against every form of evil. God's actions do not change, but a man's character determines which aspect of them he sees, and has to experience. The word "strength" is used in a somewhat archaic signification, that of a "stronghold." Hebrew is "fortress." This "way of the Lord" is like a castle for the shelter of the homeless good man; but a castle is a frowning menace to besiegers or enemies.

II. Illustrate and apply the principles taught here.

1. The order of the universe is such that righteousness is life, and sin is death. On the whole, things do work so that goodness is blessedness, and badness is ruin. What modern phraseology calls "laws of nature," the Bible calls "the way of the Lord," and the manner in which these help a man who conforms to them, and hurt or kill him if he does not, is an illustration on a lower level of the principle of our text.
2. In our physical life, as a rule, virtue makes strength, sin brings punishment.
3. In higher regions, on the whole, goodness makes blessedness, and evil brings ruin. All the power of God's universe, and all the tenderness of God's heart, are on the side of the man who does right. All things serve the soul that serves God, and all war against him who wars against his Maker.
4. This will be made more evident in the future. It is possible that the one manifestation of God in a future life may be in substance the same, and yet that it may produce opposite effects upon oppositely disposed souls. People speak of rewards and punishments as if they were given and inflicted by simple Divine volition, and did not stand in any necessary connection with holiness on the one hand, or with sin on the other.
5. The very crown of the ways of God, the work of Christ, and the record of it in the gospel, have most eminently this double aspect. God meant nothing but salvation for the whole world when He sent us this gospel. We may make of that gospel a "stone of stumbling and a rock of offence."

The Biblical Illustrator; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:29 (edited).

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God's Way Destruction and Salvation (Preacher's Homiletical Commentary)

- I. **In common with all His intellectual and moral creatures, God has a way, or plan of action...** His way is the out-come of his previous thought and purpose; he does not go about his work in uncertainty as to what he is going to do, or how he is going to do it. The architect proceeds to erect his building in accordance with a certain plan...he would otherwise work at random. Those who are leaders of others must think and teach within the limits of certain rules, in pursuance of some definite end, otherwise there could be no result from their teaching.
 1. He works in nature according to a definite and pre-ordained rule or law. All that we see around us reveals Divine forethought and intention, proclaims that the Creator works for a definite end, that He walks in a pre-arranged way. He has a way, or method, of producing day and night, summer and winter, of developing the seed-corn into the full ear, of watering the earth by clouds, and so fitting it for the habitation of man.
 2. He has a way in Providence, and though here it is far more difficult than even in nature to trace His working or unravel His purposes, we know that He works in accordance with a definite plan for the accomplishment of a certain purpose, and that there is nothing of chance in the mysteries of life...The workings are too complicated for us to trace the adaptation of the means to the end. But from past results we conclude what will be the issue of His present dealings, from what has been

God's Way Destruction and Salvation (Preacher's Homiletical Commentary)

we know what shall be, viz., that all will be seen to be part of a great plan or way of action.

3. God has a way of grace. Here His way is a way of forgiveness through a Divine Atoner, and of sanctification through a Divine Spirit, meeting human need if that human need is felt and confessed. The need of a man who has broken God's law must be felt and acknowledged before the way of forgiveness and restoration is brought into operation. This is the law by which men are loosed from the bonds of sin, "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them" (2Cor. 5:19). This is Jehovah's "way of salvation."

II. The opposite effects of the Divine way upon opposite characters. "The way of the Lord is strength to the upright, but destruction to the workers of iniquity" (see Critical Notes). All men who are not numbered with the "upright," whose moral nature has not been lifted up by contact with the Divine, are "workers of iniquity."...We take the words therefore to signify the two great classes into which Christ divides the world, "He that believes and he that believes not" (John 3:18), and consider the different effect upon these two opposite characters of—

1. Jehovah's way of nature. To the upright there comes strength from the contemplation of God as revealed in His material works. He feels that God is a necessity to account for what he sees around him. All created things speak to him of the wisdom, the power, and the goodness of their Maker...and his faith is strengthened by this manifestation of "the way of the Lord."...and in thus "waiting upon the Lord" he "renews his strength," he "runs and is not weary, he walks and does not faint" (Isa. 40:26–31). But how different is the effect of the works of nature, when the God of nature is not acknowledged. They harden men in materialism, God's own laws are used to bow Him out of His own universe, and their working becomes so many forces of destruction because they drive men further from their only hope and help. As Paul tells us, such men "hold (back) the truth in (or, by) unrighteousness, because that which may be known of God is manifest in (or to) them; for God hath showed it to them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His Eternal Power and Godhead. But, "professing themselves wise, they became fools, and worshipped and served the creature more than the Creator" (see Rom. 1:18–32). This is destruction to any man.
2. Of Jehovah's way of providence. Faith in a personal God, in a Divine Saviour, makes this "way" also "strength to the upright." If a seaman has faith in his captain, this gives him strength for his duty even in the roughest weather. He feels that he is not altogether left to the mercy of the blind elements, but that there is a strong and wise will guiding the ship. So confidence in an All-wise Father, in a King who "can do no wrong," is the stronghold of the upright amidst all the apparent contradictions and mysteries of life. He knows who is at the wheel of all human affairs, that "When He folds the cloud about Him, Firm within it stands His throne;" and the knowledge that "God is Light, and in Him is no darkness at all," makes what would otherwise overwhelm him in doubt, and consequently in weakness, a source of strength, a power of life. But where God is not known, this confidence is absent, and nothing but chance, or an arbitrary Judge, sits upon the throne of the Universe. The terrible perplexities of life are like the rings of the wheels in Ezekiel's vision, "so high that they are dreadful," and, as such a man does not discern above them the "man upon the throne" (Ezek. 1:18–20), they are to him only mighty and resistless engines of destruction.
3. Of Jehovah's way of grace. The upright man has gained his strength to be upright from the way of Divine forgiveness... "When I kept silence, my bones waxed old," but "I said I will confess my transgressions unto the Lord; and You forgave the iniquity of my sin." "Make me to hear joy and gladness: that the bones which Thou hast broken may rejoice. Hide Thy face from my sins, and blot out all mine iniquities" (Psalm 32:3–5 51:8–9). And he gains strength to continue in the way of uprightness by communion with an unseen Saviour, by the indwelling power of the Holy Spirit. Christ is "the power of an endless life" to all who believe in Him (Heb. 7:16). This is the "way" or law of the kingdom of grace. "To as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1:12). But to those who reject this way of grace, this "righteousness of God" (Rom. 3:22), this "way of salvation," becomes a power of destruction...Christ crucified is a stumbling-block and foolishness to such (1Cor. 1:23). "Whoever shall fall upon this stone shall be broken; but on whomever it falls, it will grind him to powder"

God's Way Destruction and Salvation (Preacher's Homiletical Commentary)

(Matt. 21:44). The way of Jehovah is in no instance the cause of the destruction of the wicked but it must be the occasion. The words and works of Christ were the occasion but not the cause of the great national sin of the Jewish nation. "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father" (John 15:22–24). The knife in the hand of the surgeon is an instrument to save life, but the patient may use it to kill himself if he be so minded...It is not the nature of sunlight to destroy, but the objects upon which it falls turns the blessing into a curse. So with "the grace of God which brings salvation" (Titus 2:11)...And so it is all with man, and in no degree with God, that "His way," which He intends to be the fortress, the strength of every human soul, becomes a destruction to "the workers of iniquity."

The Preacher's Complete Homiletical Commentary; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:29 (edited).

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A half-dozen or so interesting and/or accurate translations followed by the comments of several excellent commentators.

Translations of and Commentaries on Proverbs 10:29

Translations:

Bible in Basic English	The way of the Lord is a strong tower for the upright man, but destruction to the workers of evil.
<i>The Message</i>	GOD is solid backing to a well-lived life, but he calls into question a shabby performance.
New Simplified Bible	The way of Jehovah is a rock (stronghold) to the upright. The workers of iniquity will be destroyed.
New Living Translation	The way of the LORD is a stronghold to those with integrity, but it destroys the wicked.
Beck's American Translation	The LORD's way is a fortress for the innocent, but ruin to those who do wrong.
Translation for Translators	Yahweh protects [MET] those who conduct their lives righteously, but he destroys those who do what is evil.
God's Truth (Tyndale)	The way of the Lord gives a courage to the godly, but it is a fear for the wicked doers.
JPS (Tanakh—1985)	The way of the Lord is a stronghold for the blameless, But a ruin for evildoers.

Commentators:

Barnes: *The meaning is: "The Way of Yahweh," i. e., the Divine Order of the world, has its two sides. It is "strength to the upright, destruction to the workers of iniquity."*⁸¹²

Maclaren: *This "way of the Lord" is like a castle for the shelter of the homeless good man; but a castle is a frowning menace to besiegers or enemies.*⁸¹³

⁸¹² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 10:29.

⁸¹³ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:29.

Translations of and Commentaries on Proverbs 10:29

College Press Bible Study: *The way of Jehovah...is a stronghold (the utmost in protection) to the upright, but it is destruction to the workers of iniquity. When God rises to sift a people, not one kernel will be lost, but all the sinners will be destroyed (Amos 9:9). For God's special care of the righteous, see Psalm 91:1–12. It pays to do right. The backslidden people of Malachi's day said it didn't (Mal. 3:14–15), but look what Mal. 3:16–4:2 goes on to record.*⁸¹⁴

The Cambridge Bible: *The way of the Lord" is...at once a "stronghold" and a "destruction," or "ruin"*⁸¹⁵

Ken Cayce: *The blessings of God are for those who walk in the way of the Lord. Jesus calls himself the Way. The Way of the Lord is the path of the Light on which each Christian can walk uprightly and not stumble and fall. God's blessings are for those who obey him and walk in his commandments. The curses (destruction) are for those who work iniquity; who live after the flesh and not after the spirit.*⁸¹⁶

Gary Everett: The contrast in Prov. 10:29 is seen in the fact that the Way of the Lord brings a righteous man to a place of strength, but the way of the Lord brings weakness and destruction to the wicked man. Thus, the way of the Lord is God's providence, both blessings and judgment, at work in our lives.⁸¹⁷

Jamieson, Fausset and Brown: *God's providence sustains the righteous and overthrows the wicked.*⁸¹⁸

The Pulpit Commentary: *The way of the Lord; i.e. the way in which he has commanded, men to walk—the way of his commandments (Psalm 25:12; Psalm 119:27), that which the Pharisees confessed that Christ taught (Matt. 22:16)...[is] Strength;...but it (the way of Jehovah) is destruction. The two effects of the Law of God are contrasted, according as it is obeyed or neglected. While it is protection to the righteous, it is condemnation and ruin to sinners.*⁸¹⁹

Similar Proverbs and Parallel Passages for Prov. 10:29:

Prov. 21:15 [When justice is done, it is a joy to the righteous but terror to evildoers.](#)

The illustration of Gen. 18:19 [For I have chosen him, that he may command his children and his household after him to keep the way of the LORD by doing righteousness and justice, so that the LORD may bring to Abraham what he has promised him."](#)

The illustration of Judges 2:21–22 God is speaking: ["I will no longer drive out before them any of the nations that Joshua left when he died, in order to test Israel by them, whether they will take care to walk in the way of the LORD as their fathers did, or not."](#)

Psalm 1:3–6 [He \[the righteous one\] is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers. The wicked are not so, but are like chaff that the wind drives away. Therefore the wicked will not stand in the judgment, nor sinners in the congregation of the righteous; for the LORD knows the way of the righteous, but the way of the wicked will perish.](#)

Psalm 119:33 [Teach me, O LORD, the way of your statutes; and I will keep it to the end.](#)

⁸¹⁴ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Prov. 10:29 (slightly edited).

⁸¹⁵ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Prov. 10:29.

⁸¹⁶ From bible-studys.org; accessed February 12, 2016. Slightly edited; KJV replaced with the ESV.

⁸¹⁷ Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Prov. 10:29.

⁸¹⁸ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Prov. 10:29.

⁸¹⁹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 10:29.

Translations of and Commentaries on Proverbs 10:29

Amos 9:9–10 "For behold, I will command, and shake the house of Israel among all the nations as one shakes with a sieve, but no pebble shall fall to the earth. All the sinners of My people shall die by the sword, who say, 'Disaster shall not overtake or meet us.'

Rom. 2:9–10 There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, but glory and honor and peace for everyone who does good, the Jew first and also the Greek.

Similar Proverbs and Parallel Passages for Prov. 10:29a:

Psalms 125:1–2 Those who trust in the LORD are like Mount Zion, which cannot be moved, but abides forever. As the mountains surround Jerusalem, so the LORD surrounds his people, from this time forth and forevermore.

Isa. 40:29–31 He gives power to the faint, and to him who has no might he increases strength. Even youths shall faint and be weary, and young men shall fall exhausted; but they who wait for the LORD shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint.

Hosea 14:9 Whoever is wise, let him understand these things; whoever is discerning, let him know them; for the ways of the LORD are right, and the upright walk in them, but transgressors stumble in them.

Zech. 10:12 I will make them strong in the LORD, and they shall walk in his name," declares the LORD.

Philip. 4:13 I can do all things through him who strengthens me.

Similar Proverbs and Parallel Passages for Prov. 10:29b:

Job 31:3 Is not calamity for the unrighteous, and disaster for the workers of iniquity?

Psalms 36:12 There the evildoers lie fallen; they are thrust down, unable to rise.

Psalms 37:20 But the wicked will perish; the enemies of the LORD are like the glory of the pastures; they vanish—like smoke they vanish away.

Psalms 92:6–8 The stupid man cannot know; the fool cannot understand this: that though the wicked sprout like grass and all evildoers flourish, they are doomed to destruction forever; but you, O LORD, are on high forever.

Isa. 53:6 All we like sheep have gone astray; we have turned—every one—to his own way; and the LORD has laid on him the iniquity of us all.

Matt. 7:22–23 Jesus is speaking: "On that day many will say to Me, 'Lord, Lord, did we not prophesy in Your name, and cast out demons in Your name, and do many mighty works in Your name?' And then will I declare to them, 'I never knew you; depart from Me, you workers of lawlessness.' "

Luke 13:26–27 Jesus is speaking: "Then you will begin to say, 'We ate and drank in your presence, and you taught in our streets.' But He will say, 'I tell you, I do not know where you come from. Depart from Me, all you workers of evil!' " (The ESV; capitalized is used throughout)

Most of the passages were suggested by *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 10:29.

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I may want to place this elsewhere.

Sin is man's destruction.

Zollikofer on the Effects of Sin

1. Sin brings many evils upon man, from which, if he were virtuous, he would be totally free, such as a decayed body, a wounded conscience, a discontented heart, vexation in the present, fear for the future.
2. Sin puts man out of condition to render tolerable those evils which he cannot avoid. He feels the burden of them in all their pressure because he is destitute of the supports of reliance and hope. He cannot perceive in his afflictions the hand of a father, but is forced to confess them the punishment of an offended sovereign.
3. Sin prevents man from the full enjoyment of the good which outweighs the evil in the world. The Christian finds pleasure in the works of creation, the methods of providence, in beneficence, in friendship, in domestic happiness. Sin deprives us of a taste for these pleasures by enervating the mind, by selfishness, by pride.
4. Sin incapacitates us for the state of pure and perfect happiness in the world to come.

The Preacher's Complete Homiletical Commentary; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:29.

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A righteous [one] to forever will not be moved and malevolent [ones] will not dwell [in the] land.

Proverbs
10:30

The righteous [man] will not be shaken [or dislodged] forever, but malevolent [men] will not dwell on earth.

The righteous man will never be shaken or dislodged, but those who are malevolent will not spend eternity on this earth.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	A righteous [one] to forever will not be moved and malevolent [ones] will not dwell [in the] land.
Revised Douay-Rheims	The just shall never be moved: but the wicked shall not dwell on the earth.
Plain English Aramaic Bible	The righteous will not be moved for eternity and the evil will not dwell in the Earth.
Peshitta (Syriac)	The righteous shall never be removed; but the wicked shall not inhabit the earth.
Septuagint (Greek)	The righteous shall never fail, but the ungodly shall not dwell in the earth.

Significant differences: None.

Limited Vocabulary Translations:

Bible in Basic English	The upright man will never be moved, but evil-doers will not have a safe resting-place in the land.
Easy English	A good man is like a tree whose roots are firm in the land. The evil man will not remain in the land.
Easy-to-Read Version—2002	Good people will always be safe. But evil people will be forced to leave the land.
Easy-to-Read Version—2006	Good people will always be safe, but the wicked will be forced out of the land.
God's Word™	A righteous person will never be moved, but wicked people will not continue to live in the land.
Good News Bible (TEV)	Righteous people will always have security, but the wicked will not survive in the land.
The Message	Good people <i>last</i> —they can't be moved; the wicked are here today, gone tomorrow.

JPS (Tanakh—1985)	and the wicked tabernacle not on the earth. The righteous will never be shaken; The wicked will not inhabit the earth.
Judaica Press Complete T. Orthodox Jewish Bible <i>The Scriptures</i> 1998	The righteous will not collapse forever, but the wicked shall not dwell in the land. The tzaddik shall never be removed, but the resha'im shall not inhabit Eretz. The righteous is never shaken, While the wrong shall not dwell in the earth.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The [consistently] righteous will never be shaken, But the wicked will not inhabit the earth.
The Expanded Bible	·Good [Righteous] people will ·always be safe [never be shaken], but evil people will not ·remain [dwell] in the land.
The Geneva Bible	The righteous shall never be removed [They enjoy in this life by faith and hope, their everlasting life.]: but the wicked shall not inhabit the earth.
Kretzmann's Commentary	The righteous shall never be removed, not lose his home or be banished from his country; but the wicked shall not inhabit the earth, they will not remain in possession of the land.
NET Bible®	The righteous will never be moved, but the wicked will not inhabit the land.
The Voice	The right-living will never have their land taken away, but wrongdoers will be uprooted.

Literal, almost word-for-word, renderings:

Concordant Literal Version	The righteous one shall not slip at all for the eon, Yet the wicked shall not tabernacle in the land."
Context Group Version	The vindicated shall never be removed; But the wicked shall not dwell in the land { or earth }.
Darby Translation <i>Emphasized Bible</i>	The righteous [man] shall never be moved; but the wicked shall not inhabit the land. The righteous, to times age-abiding, shall remain unshaken, but, the lawless, shall not inhabit the earth.
Green's Literal Translation NASB	The righteous shall never be moved, and the wicked shall not dwell in the land. The righteous will never be shaken, But the wicked will not dwell in the land.
New European Version	The righteous will never be removed, but the wicked will not dwell in the land.
Webster's Bible Translation	The righteous shall never be removed: but the wicked shall not inhabit the earth.
World English Bible	The righteous will never be removed, But the wicked will not dwell in the land.
<i>Young's Literal Translation</i>	The righteous to the age is not moved, And the wicked inhabit not the earth.

The gist of this passage: The righteous shall not be removed, but the wicked will not inhabit the earth.

Proverbs 10:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tsaddīyq (צַדִּיק) [pronounced <i>tsahd-DEEK</i>]	<i>just, righteous, justified, vindicated; absolute or perfect righteousness</i> [if applied to God]	masculine singular adjective, often used as a substantive	Strong's #6662 BDB #843
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510

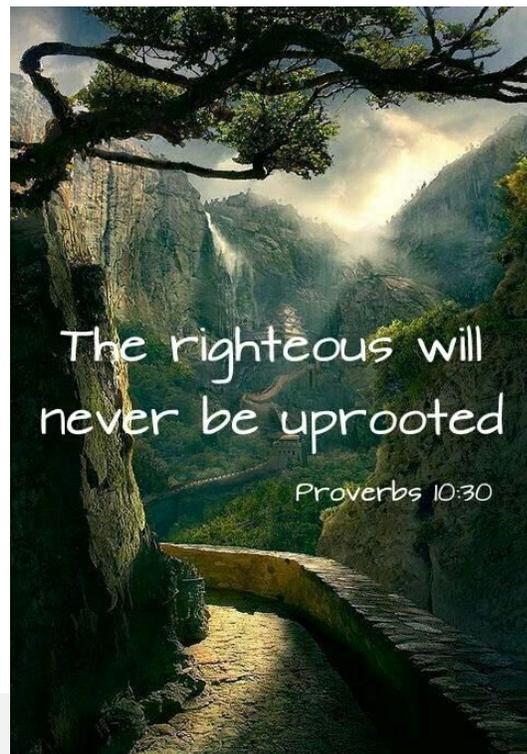
Proverbs 10:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿōwlām (עֹלָם) [pronounced <i>go-LAWM</i>]	<i>long duration, forever, everlasting, eternal, perpetuity, antiquity, futurity; what is hidden, hidden time</i>	masculine singular noun	Strong's #5769 BDB #761
ʿōwlām together with the lamed preposition mean <i>forever, always</i> .			
bal (לֹב) [pronounced <i>bahl</i>]	<i>nothing, not, not yet, scarcely; lest [when followed by a future]; so that...not</i>	adverb	Strong's #1077 BDB #115
mōwt (מוֹט) [pronounced <i>moht</i>]	<i>to be shaken, to totter, to be moved, to dislodge, to throw into disorder or disarray</i>	3 rd person masculine singular, Niphal imperfect	Strong's #4131 BDB #556

Translation: The righteous [man] will not be shaken [or dislodged] forever,... The believer in Israel is always associated with retaining the earth and living forever. Here, the believer is said not to be shaken, moved or dislodged forever. Now, we first view this as related to Israel, as God worked through the Israelites, but it certainly has application to us today.

Now, quite obviously, we all grow old and die. However, it is our relationship with God which is never shaken, moved or dislodged—the remains forever. Because God is eternal, and because we are related to God through His Son, Jesus Christ; our lives are everlasting.

Proverbs 10:30a (NIV) Graphic; from pinimg.com; accessed February 9, 2016. As believers in Jesus Christ, we have an eternal relationship with God. He is our foundation; we can depend entirely upon Him. This part of v. 30 is an analogy; our lives in time are like the plant which is not uprooted; our lives in eternity, because we are connected to God, are neither subject to being dislodged.



v. 30a reads: The righteous [man] will not be shaken [or dislodged] forever,...

Various Commentators on *The Righteous Man will not be Shaken* (Proverbs 10:30a)

Peter Pett: *And because the upright are in the way of YHWH, which is their fortress, they know that they will never be moved. They have a permanent place under God's Kingly Rule in the land which He has given them (compare Prov. 2:21). This is in contrast to the unrighteous who will have no permanent place in the land (or in the earth) (Prov. 2:21). They will be cast out as an abomination. The warning of being cast out of the land was firmly given in Lev. 26:33; Deut. 28:64–67.*⁸²⁰

⁸²⁰ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:30.

Various Commentators on *The Righteous Man will not be Shaken* (Proverbs 10:30a)

Gill: *They may be removed from place to place in this world, through the persecutions of their enemies, or through one providence or another, as they often are; they may be removed from a state of outward prosperity to a state of adversity, as Job was; they may be removed from spiritual and comfortable frames of soul to carnal or uncomfortable ones; for good frames are very precarious and uncertain things; and they will be removed out of this world into another; here they have no continuing city: but they shall never be removed from the love of God, nothing can separate them from that; they are set as a seal on his heart, and are engraven on the palms of his hands, and there is no removing them from there...[they] may not enjoy the presence of God in them for a time; yet not separated from his affections; they shall never be removed out of the hands of Christ, into which they are put for security, and out of which none can pluck them...Nor can they be removed out of the family of God; sons of God abide in his house for ever; they are no more foreigners and strangers; once children, no more servants; they may be corrected and chastised, yet be children.*⁸²¹

The Preacher's Complete Homiletical Commentary: *The regenerated earth is to be the eternal abode of the righteous. The glorified body of the redeemed man will have enough of his present body to enable us to identify each other.*⁸²²

James Rickard: *The righteous believer will not crumble under weight of adversity causing him to sin and thereby receive Divine discipline. He will walk securely in this life, he will not have fear, worry or anxiety, and he will not lose out on rewards and blessings.*⁸²³

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Proverbs 10:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
r ^e shâ'ym (רשעים) [pronounced r ^e -shaw- GEEM]	<i>malevolent ones, lawless ones, criminals, the corrupt; wicked, wicked ones</i>	masculine plural adjective (here, it acts like a noun)	Strong's #7563 BDB #957
lô' (אול or אל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâkan (שכן) [pronounced <i>shaw-KAHN</i>]	<i>to tabernacle, to pitch a tent; to dwell, to reside, to live in, to domicile at, to settle, to settle down, to encamp</i>	3 rd person masculine plural, Qal imperfect	Strong's #7931 BDB #1014

James Rickard: *"Dwell" is the Qal Imperfect Verb SHAKAN, שכן that means, "to settle, to abide, or to stay." Therefore the reversionistic believer will not remain in the land. Living in the land was the consummate phrase for blessings in time and eternity for the Jews as God promised land blessings to Israel in both conditional and unconditional covenants, cf. 2Sam. 7:10; Psalm 37:29; 69:36.*⁸²⁴

⁸²¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:30 (slightly edited).

⁸²² *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:30.

⁸²³ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed February 3, 2016.

⁸²⁴ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed February 3, 2016.

Proverbs 10:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'erets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun, pausal form	Strong's #776 BDB #75

Translation: ...but malevolent [men] will not dwell on earth. Those who are lawless or malevolent have no such guarantees. They will not remain on this earth and they will never return to this earth.

V. 30b: ...but malevolent [men] will not dwell on earth.

Commentators on God's Plan for the Malevolent (Proverbs 10:30b)

Keil and Delitzsch: *Love of home is an impulse and emotion natural to man; but to no people was fatherland so greatly delighted in, to none was exile and banishment from fatherland so dreadful a thought, as it was to the people of Israel. Expatriation is the worst of all evils with which the prophets threatened individuals and the people (Amos 7:17, cf. Isa. 22:17); and the history of Israel in their exile, which was a punishment of their national apostasy, confirms this proverb and explains its form.*⁸²⁵

The Pulpit Commentary: *The punishment of exile was threatened upon the Jews for their disobedience, and they are still suffering this retribution (Lev. 26:33 Deut. 4:27 Isa. 22:17).*⁸²⁶

Peter Pett adds: *The promise is general not specific. Some of the righteous were removed from the land (Daniel 1). But they nevertheless found that their refuge was with YHWH. What was being promised was their secure future. Not all the unrighteous were cast of the land, but they were nevertheless finally removed from it by death. They had no lasting hope.*⁸²⁷

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James Rickard: *[A]biding or dwelling in the land is figurative language to emphasize the benefits and blessings involved in the conditional Mosaic Covenant. Those who walk in a relationship with the Lord are allowed to live in the place of His presence, His holy hill or fortress, and thus experience intimate fellowship with God and its accompanying blessings. Cf. Prov 2:21, "For the upright will live in the land and the blameless will remain in it." While the reversionistic believer will be cut off from God's blessings and suffer the consequences of their actions.*⁸²⁸

We live in a fallen world, which is inhabited by people with sin natures (both believers and unbelievers). There is also the influence of the demon world coupled with the protection by angels. How is life? Obviously, there are places where life is most awful. The point being, life cannot just continue like this forever. There will have to be a separation. We will need to be removed from our sin natures; and those who have rejected God will have to be removed from us. If you know even a little bit about history or about current events (such as, ISIS burning people alive or drowning people in large groups), we know that, if God is to be King over all the earth, then that sort of thing cannot occur. It cannot be allowed. We know from the garden that Satan cannot be allowed to simply meander about. He must engage those who follow God. That is his nature (like [the frog and the scorpion](#)).

⁸²⁵ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 10:30.

⁸²⁶ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 10:30.

⁸²⁷ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:30.

⁸²⁸ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed February 3, 2016.

He must challenge God; this is his nature. Therefore, there must be a great separation. Furthermore, separating all that is God's from all that is evil is ultimate justice.

In the Millennium, it appears that it will begin with believers only, but that people will still have sin natures; and that, at some point, there will be unbelievers on the earth as well. And, even under perfect, environment, unbelievers will rebel against the Lord's rule at the very end. So, there is no way that man can continue with a sin nature; and there is no way that those who have rejected God can continue to live among us.

A half-dozen or so interesting and/or accurate translations followed by the comments of several excellent commentators.

Translations of and Commentaries on Proverbs 10:30

Translations:

Easy English	A good man is like a tree whose roots are firm in the land. The evil man will not remain in the land.
Easy-to-Read Version—2002 Good News Bible (TEV)	Good people will always be safe. But evil people will be forced to leave the land. Righteous people will always have security, but the wicked will not survive in the land.
NIRV	Those who do right will never be removed from the land. But those who do wrong will not remain in it.
Contemporary English V. Translation for Translators	Good people will stand firm, but the wicked will lose their land. Righteous people will always be secure [LIT], but wicked people will be removed from their land (OR, from this earth).
NIV – UK	The righteous will never be uprooted, but the wicked will not remain in the land.
The Expanded Bible	·Good [Righteous] people will ·always be safe [·never be shaken], but evil people will not ·remain [dwell] in the land.

Commentators:

The NET Bible: *This proverb concerns the enjoyment of covenant blessings – dwelling in the land of Israel. It is promised to the righteous for an eternal inheritance, and so the wicked cannot expect to settle there – they will be exiled.*⁸²⁹

Clarke: *The righteous shall never be removed - Because he is built on the eternal foundation.*⁸³⁰

Keil and Delitzsch: *In general, the proverb means that the righteous fearlessly maintains the position he takes; while, on the contrary, all they who have no hold on God lose also their outward position. But often enough this saying is fulfilled in this, that they, in order that they may escape disgrace, became wanderers and fugitives, and are compelled to conceal themselves among strangers.*⁸³¹

Ken Cayce: *In the "Sermon on the Mount", Jesus said in Matthew chapter 5, "Blessed are the meek for: they shall inherit the earth. Those who are in right standing with God are to reign with Christ. The wicked not only cannot expect good things now but certainly have no future to look to. They are doomed to hell."*⁸³²

Gary Everett: *The simple contrast in Prov. 10:30 is to say that the righteous will eternally possess the earth if they will seek first the kingdom of God, while the wicked, in his desperate efforts to have the things of this world, will lose it all. Jesus spoke of this in the Sermon on the Mount.*⁸³³

⁸²⁹ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 30, 2015.

⁸³⁰ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Prov. 10:30.

⁸³¹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 10:30.

⁸³² From bible-studys.org; accessed February 12, 2016. Slightly edited; KJV replaced with the ESV.

⁸³³ Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Prov. 10:30.

Translations of and Commentaries on Proverbs 10:30

Poole: *The righteous shall never be removed; they shall live long and happily here, when this is most expedient for them, and eternally in heaven. The wicked shall not inhabit the earth; they shall not have so much as a long and quite abode upon earth, unless where this is a curse and mischief to them, and much less shall they have any possession in heaven.*⁸³⁴

James Burton Coffman: *The truth here is eternal in its scope. History affords many examples of the oppression of the righteous and the establishment of wicked populations in every land; but in the destiny of our sin-cursed earth, God has scheduled another chapter. "We look for new heavens and a new earth wherein dwells righteousness" (2Peter 3:13).*⁸³⁵

J. Vernon McGee: Let's look at history with that in view. All of the great world leaders, the kings and the captains, have disappeared. The pharaohs, the Caesars, Alexander the Great, Napoleon — they are all gone. "The wicked shall not inhabit the earth." Neither will communism prevail and, interestingly enough, neither will democracy, because God has a form of government that is to be a monarchy. There will be no dictatorship equal to the dictatorship of Jesus Christ when He takes over the rulership of this earth. And **the righteous shall never be removed.**⁸³⁶

Matthew Henry: *The wicked would be glad to have this earth their home for ever, but it cannot be so. They must die and leave all their idols behind.*⁸³⁷

Dr. Thomas Constable: *The righteous person will never be permanently or ultimately shaken, though he or she may experience hardships. However, the wicked will not experience God's blessing in the end. Dwelling in the land of promise was the wandering Israelite's hope of eventual divine blessing. The alternative was exile from the land.*⁸³⁸

Similar Proverbs and Parallel Passages:

Prov. 2:21–22 **For the upright will inhabit the land, and those with integrity will remain in it, but the wicked will be cut off from the land, and the treacherous will be rooted out of it.**

Prov. 10:24–25 **What the wicked dreads will come upon him, but the desire of the righteous will be granted. When the tempest passes, the wicked is no more, but the righteous is established forever.**

Prov. 12:3 **No one is established by wickedness, but the root of the righteous will never be moved.**

Ex. 20:12 God is speaking: **"Honor your father and your mother, that your days may be long in the land that the LORD your God is giving you."** This is about Israel during temporal life.

Psalms 16:8–10 **I have set the LORD always before me; because he is at my right hand, I shall not be shaken. Therefore my heart is glad, and my whole being rejoices; my flesh also dwells secure. For you will not abandon my soul to Sheol, or let your holy one see corruption.**

Psalms 37:9–11 **For the evildoers shall be cut off, but those who wait for the LORD shall inherit the land. In just a little while, the wicked will be no more; though you look carefully at his place, he will not be there. But the meek [= grace oriented] shall inherit the land and delight themselves in abundant peace.**

Psalms 37:21–22 **The wicked borrows but does not pay back, but the righteous is generous and gives; for those blessed by the LORD shall inherit the land, but those cursed by him shall be cut off.**

⁸³⁴ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Prov. 10:30.

⁸³⁵ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=10> accessed February 6, 2016 (slightly edited).

⁸³⁶ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (Prov. 10); accessed February 5, 2016.

⁸³⁷ Matthew Henry, *Matthew Henry's Concise Commentary on the Whole Bible*; from e-Sword, Prov. 10:30.

⁸³⁸ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Prov. 10:30.

Translations of and Commentaries on Proverbs 10:30

Psalm 37:28–29 For the LORD loves justice; he will not forsake his saints. They are preserved forever, but the children of the wicked shall be cut off. The righteous shall inherit the land and dwell upon it forever.

Psalm 52:3–5 You love evil more than good, and lying more than speaking what is right. Selah. You love all words that devour, O deceitful tongue. But God will break you down forever; He will snatch and tear you from your tent; He will uproot you from the land of the living. Selah.

Psalm 102:24–28 "O my God," I say, "take me not away in the midst of my days— you whose years endure throughout all generations!" Of old you laid the foundation of the earth, and the heavens are the work of your hands. They will perish, but you will remain; they will all wear out like a garment. You will change them like a robe, and they will pass away, but you are the same, and your years have no end. The children of your servants shall dwell secure; their offspring shall be established before you.

Psalm 112:6 For the righteous will never be moved; he will be remembered forever.

Psalm 125:1 Those who trust in the LORD are like Mount Zion, which cannot be moved, but abides forever.

Ezek. 33:24–26 "Son of man, the inhabitants of these waste places in the land of Israel keep saying, 'Abraham was only one man, yet he got possession of the land; but we are many; the land is surely given us to possess.' Therefore say to them, Thus says the Lord GOD: You eat flesh with the blood and lift up your eyes to your idols and shed blood; shall you then possess the land? You rely on the sword, you commit abominations, and each of you defiles his neighbor's wife; shall you then possess the land?"

Micah 2:9–10 The women of my people you drive out from their delightful houses; from their young children you take away my splendor forever. Arise and go, for this is no place to rest, because of uncleanness that destroys with a grievous destruction.

Matt. 5:5 Jesus is speaking: "Happy are the grace oriented, for they shall inherit the earth." (Translation from R. B. Thieme, Jr.)

Matt. 6:31–34 Jesus is speaking: "Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. But seek first the kingdom of God and his righteousness, and all these things will be added to you. Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble."

Matt. 21:41 They said to him, "He will put those wretches to a miserable death and let out the vineyard to other tenants who will give him the fruits in their seasons."

Matt. 21:42 Jesus said to them, "Have you never read in the Scriptures: 'The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is marvelous in our eyes'?" The key to our eternal reward is our relationship to Jesus Christ.

Rom. 8:35–39 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? As it is written, "For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered." No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

1Tim. 4:7–8 Have nothing to do with irreverent, silly myths. Rather train yourself for godliness; for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come.

Translations of and Commentaries on Proverbs 10:30

2Peter 1:10–11 **Therefore, brothers, be all the more diligent to confirm your calling and election, for if you practice these qualities you will never fall. For in this way there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ.** (The ESV capitalized is used here and above, unless otherwise noted)

A third or so of these passages were suggested by *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 10:30.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Both proverbs deal with what a person says. The ESV is used below.

Closing out Proverbs 10 with Verses 31–32

The mouth of the righteous brings forth wisdom,
but the perverse tongue will be cut off.

The lips of the righteous know what is acceptable,
but the mouth of the wicked, what is perverse.

Ironside: The chapter closes with two additional proverbs on the tongue. We have noticed the way and end of the two classes of people mentioned in these proverbs. Again we are instructed as to the difference in their speech, which reveals the state of their hearts. Wisdom and acceptable words proceed from the lips of the righteous, like clear streams from a pure fountain. Perverseness pours out like a filthy torrent from the mouth of the wicked. It soon will be silenced in judgment. Jezebel is a solemn beacon, declaring the truth of this proverb in regard to the wicked. Elijah, whom she hated, may be cited as an instance on the other side.⁸³⁹

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

James Rickard: *In this [final] unit the subjects continue to be the righteous and the wicked believer, and the topic returns to the contrast of speech, but in connection with their destiny.⁸⁴⁰*

**A mouth of a righteous [one] bears wisdom
and a tongue of perversity will be cut off.** Proverbs
10:31

**The mouth of the righteous [man] produces
wisdom, but the perverse tongue will be cut
off.**

The mouth of the righteous man produces wisdom, but the perverse tongue will be cut off.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)
Revised Douay-Rheims

A mouth of a righteous [one] bears wisdom and a tongue of perversity will be cut off.
The mouth of the just shall bring forth wisdom: the tongue of the perverse shall
perish.

Plain English Aramaic Bible
Peshitta (Syriac)

The mouth of the righteous speaks wisdom and a perverted tongue will be cut out.
The mouth of the righteous brings forth wisdom; but a perverse tongue shall be
silenced.

⁸³⁹ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from The Word, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 10:31–32.

⁸⁴⁰ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed February 3, 2016.

Septuagint (Greek) The mouth of the righteous drops wisdom, but the tongue of the unjust shall perish.

Significant differences: The first verb in the Greek is suspect.

Limited Vocabulary Translations:

Bible in Basic English The mouth of the upright man is budding with wisdom, but the twisted tongue will be cut off.

Easy English When a good person speaks, his words are wise.
But evil words deserve a cruel punishment.

Easy-to-Read Version–2002 Good people say wise things. But people will stop listening to a person that says things that bring trouble.

Easy-to-Read Version–2006 Those who live right say wise things, but people stop listening to troublemakers. Or “The mouth of a good man speaks wisdom, but the tongue of a troublemaker will be cut off.”

God’s Word™ The mouth of a righteous person increases wisdom,
but a devious tongue will be cut off.

Good News Bible (TEV)
The Message Righteous people speak wisdom, but the tongue that speaks evil will be stopped.
A good person’s mouth is a clear fountain of wisdom;
a foul mouth is a stagnant swamp.

NIRV The mouths of those who do right produce wisdom.
But tongues that speak twisted words will be made silent.

Thought-for-thought translations; paraphrases:

Common English Bible The mouth of the righteous flows with wisdom,
but the twisted tongue will be cut off.

Contemporary English V. Honest people speak sensibly, but deceitful liars will be silenced.

The Living Bible The good man gives wise advice, but the liar’s counsel is shunned.

New Berkeley Version The mouth of the righteous blossoms forth with wisdom, but the perverse tongue will be eliminated [“Cut off”].

New Century Version A good person says wise things,
but a liar’s tongue will be stopped.

New Life Version The mouth of those who are right with God flows with wisdom, but the sinful tongue will be stopped.

New Living Translation The mouth of the godly person gives wise advice,
but the tongue that deceives will be cut off.

Partially literal and partially paraphrased translations:

American English Bible From the mouths of the righteous, drips wisdom, while unrighteous tongues lead to ruin.

International Standard V The words of the righteous overflow with wisdom,
but the perverse tongue will be cut out.

New Advent (Knox) Bible A just man’s talk breeds wisdom, while the sinner’s tongue dies barren; welcome ever the one, cross-grained the other. V. 32 is included for context.

Translation for Translators Righteous people [MTY] say things that are wise,
but God will shut the mouths of people [MTY] who say what is not true.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible The mouth of the Good utters wisdom, But the perverted tongue destruction.

God's Truth (Tyndale)	The mouth of the just will be talking of wisdom, but the tongue of the froward shall perish.
NIV – UK	From the mouth of the righteous comes the fruit of wisdom, but a perverse tongue will be silenced.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Wisdom springs forth from the mouth of the virtuous but the corrupt tongue will be torn out.
The Heritage Bible	The mouth of the righteous germinates wisdom, and the tongue of the perverse shall be cut out.
New American Bible (2011)	The mouth of the just yields wisdom, but the perverse tongue will be cut off.
New Jerusalem Bible	The mouth of the upright utters wisdom, the tongue that deceives will be cut off.
Revised English Bible	Wisdom flows from the mouth of the righteous; the subversive tongue will be torn out.

Jewish/Hebrew Names Bibles:

exeGesés companion Bible	The mouth of the just germinates wisdom; and the tongue of perversions is cut out.
JPS (Tanakh—1985)	The mouth of the righteous produces wisdom, But the treacherous tongue shall be cut off.
Orthodox Jewish Bible	The peh (mouth) of the tzaddik bringeth forth chochmah, but the lashon tahpukhot (tongue of perversion, distortion) shall be cut off.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The mouth of the righteous flows with [skillful and godly] wisdom, But the perverted tongue will be cut out.
The Expanded Bible	·A good person says wise things [·The mouth of a righteous person flows with wisdom], but a ·liar's [perverse person's] tongue will be ·stopped [·cut off].
Kretzmann's Commentary	The mouth of the just bringeth forth wisdom, that being the fruit of his lips, the outgrowth of the faith of his heart; but the froward tongue, that given to malice and deceit, shall be cut out, like an unfruitful tree or a dangerous shrub.
NET Bible®	The speech of the righteous bears the fruit of wisdom, but the one who speaks perversion will be destroyed [Heb "will be cut off" (so NAB, NRSV, NLT); cf. KJV, NASB, NIV "cut out." Their tongue will be cut off, a hyperbole meaning to bring to an end the evil that they speak.].
The Voice	Wisdom flows from the mouths of those who do right, but tongues that twist the truth will be cut out.

Literal, almost word-for-word, renderings:

Concordant Literal Version	The mouth of the righteous is producing wisdom, Yet the tongue of duplicity shall be cut off."
Context Group Version	The mouth of the vindicated brings out wisdom; But the perverse tongue shall be cut off.
<i>Emphasized Bible</i>	The mouth of the righteous, beareth the fruit of wisdom, but, a perverse tongue, shall be cut off.
English Standard Version	The mouth of the righteous brings forth wisdom, but the perverse tongue will be cut off.

Green's Literal Translation	The mouth of the just flourishes <i>with</i> wisdom, but the perverse tongue shall be cut off.
NASB	The mouth of the righteous flows with wisdom, But the perverted tongue will be cut out.
Third Millennium Bible	The mouth of the just bringeth forth wisdom, but the froward tongue shall be cut out.
Young's Updated LT	The mouth of the righteous utters wisdom, And the tongue of perversity is cut out.

The gist of this passage: What the righteous believer (with Bible doctrine) utters is wisdom; but the words of the perverted will eventually (and permanently) be shut down.

Proverbs 10:31a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
peh (פֶּה) [pronounced <i>peh</i>]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
The NET Bible: Heb "the mouth." The term פֶּה (peh, "mouth") functions as a metonymy of cause for speech. ⁸⁴¹			
tsaddîyq (צַדִּיק) [pronounced <i>tsahd-DEEK</i>]	<i>just, righteous, justified, vindicated; absolute or perfect righteousness [if applied to God]</i>	masculine singular adjective, often used as a substantive	Strong's #6662 BDB #843
nûwb (בָּוַן) [pronounced <i>new^bv</i>]	<i>to sprout, to germinate; to increase, to be increased; to bear fruit</i>	3 rd person masculine singular, Qal imperfect	Strong's #5107 BDB #626
châk ^e mâh (חֲכָמָה) [pronounced <i>khawk^e-MAW</i>]	<i>wisdom [in all realms of life], doctrine in the soul; skill [in war]</i>	feminine singular noun	Strong's #2451 BDB #315
The NET Bible: Heb "bears wisdom." The verb בָּוַן (nuv) means "to bear fruit." It is used figuratively of the righteous; they produce wisdom and righteousness. The term חֲכָמָה (khokhmah, "wisdom") represents the "fruit" that the righteous bear: "they bear the fruit of wisdom" (BDB 626 s.v.). ⁸⁴²			

Translation: The mouth of the righteous [man] produces wisdom,... Here, the righteous man is seen as more than simply having been regenerated. A new believer rarely says anything of importance. In fact, this was a pet peeve of R. B. Thieme, Jr. A famous believer of some sort (an actor or sports celebrity) would be recently saved, and so people would glom onto him and have him give his testimony everywhere. The problem with this, of course, is the same as bringing a brand new birthed baby around so he can tell you just what he thinks about everything. Sometimes there will be cooing and a lot of times, he will voice his general unhappiness regarding the state of the world and his place in it.

The point here is, a believer with doctrine say things which are wise, which they have learned from the Lord of Glory. Sometimes these can be ordinary believers; sometimes these can be evangelists or teachers.

⁸⁴¹ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 30, 2015.

⁸⁴² From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 30, 2015.

James Rickard: *We begin with the “righteous” (TSADDIQ) person’s “mouth” (PEH), that “flows with wisdom”, (CHOKMAH). This is the believer who is filled with God’s Word and applies it to life’s situations in their speech. It means that this positive believer uses his words to evangelize the lost or exhort his fellow believers, bringing life to its hearers as indicated in the Hebrew word for “flows.”...[This] means the righteous person’s words bring forth wisdom for the benefit of those who listen; his speech bears fruit. That is, the words of the positive believer edify those he speaks to rather than tearing them down as most people’s words tend to do these days.*⁸⁴³

Proverbs 10:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong’s # BDB #251
lāshōwn (לָשׁוֹן) [pronounced <i>law-SHOHN</i>]	<i>tongue; speech; language; lapping; tongue-shaped</i>	masculine singular construct	Strong’s #3956 BDB #546
Owens has this as a feminine singular construct, which I believe is incorrect. BDB lists this as a masculine noun.			
tah ^e pukōth (תּוֹכְפָה) [pronounced <i>tah-h^e-poo-KOHTH</i>]	<i>perversity; perverse things; foolishness; deceitful (fraudulent) things</i>	feminine plural noun	Strong’s #8419 BDB #246
James Rickard: <i>“Perverted” is the noun TAHPUKAH, תּוֹכְפָה meaning, “perversity or perverse things.” We saw this word in Prov 2:12, 14: 6:14; 8:13. It is used for the person who speaks perverted things, like gossiping, maligning, slandering, lying, blaspheming or anything that is antagonistic towards God, His Word and His people. It includes false doctrines and sinful speech, (i.e., sins of the tongue).</i> ⁸⁴⁴			
Since this is based upon the verb hāfak ^e (פָּהַק) [pronounced <i>haw-FAHK^e</i>], which means <i>overturn, overthrow, turn</i> ; I would go with the translations <i>insubordinate, insubordination, recalcitrant, recalcitrance</i> .			
The NET Bible: <i>Heb “the tongue of perversions.” The noun תּוֹכְפָה (tahpukhot, “perversions”) functions as a genitive of content; it refers to what the tongue says – perverse things. The plural form depicts a plural of character. The term לָשׁוֹן (lashon, “tongue”) functions as a synecdoche of part (= tongue) for the whole person (= the speaker). The tongue is emphasized because this person is characterized by perverse speech. The term תּוֹכְפָה (“perversions”) refers to those who turn things upside down, overthrow, or pervert what is right.</i> ⁸⁴⁵			
kārath (כָּרַת) [pronounced <i>kaw-RAHTH</i>]	<i>to be cut off; to be cut down; to be destroyed, to be consumed; to perish, to fail</i>	3 rd person feminine singular, Niphal imperfect	Strong’s #3772 BDB #503
However, a feminine singular verb would match with a feminine singular lāshōwn.			

Translation: ...but the perverse tongue will be cut off. The perverse tongue is the tongue of the unrighteous; these are those who are motivated by their own lusts and negative volition. God will eventually silence them; they will perish.

⁸⁴³ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed February 3, 2016.

⁸⁴⁴ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed February 3, 2016.

⁸⁴⁵ From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 30, 2015.

James Rickard: *Continuing with the agricultural metaphor context, this part contrasts a lush or fruitful plant that is vibrant and growing with one that is cut off because it is not producing fruit, it is not fruitful, as we noted in John 15:1-6; cf. Isa 5:1-6. Therefore, this part contrasts the consequences of righteous words that edify (produce fruit) with evil ones that result in Divine discipline for its speaker, (being cut out).*⁸⁴⁶

James Coffman: *There is also here a glimpse of ancient brutal punishments in which the tongues of disrespectful servants were actually cut off.*⁸⁴⁷ Not sure if this is true or not; but man can be very brutal towards his fellow man.

Solomon attaches great importance to the power of the tongue to work good or ill.

The Speech of the Righteous and the Wicked (from The Bible Illustrator)

- I. The speech of the good man is valuable, that of the other is worthless. Solomon brings the heart and the tongue into comparison [in another verse], rather than the tongue of each, to express the idea that speech is always the outcome and exponent of the heart.
- II. The speech of the good man is nourishing, that of the other is killing. How one soul can nourish and invigorate another by the language of truth and love. The spiritual destroyer of humanity makes corrupt words his wings to bear him through the world.
- III. The speech of the good man is wise, that of the other is foolish. The words of him whose intellect is under the teachings of God, and whose heart is in vital sympathy with Him, are wise words. The policies propounded by the wicked may seem wise at first, but time always exposes their folly, and brings its disciples to confusion and shame.
- IV. The speech of the good man is acceptable, that of the other is perverse. The words of truth are always acceptable to God, as they are also to all thoughtful and candid men. There is an intractable quality in the utterances of the wicked that is distasteful to all consciences, and repugnant to the heart of God and the good. What are the elements of good moral speech? Sincerity and purity. By sincerity is meant the strict correspondence of the language with the sentiments of the heart. By purity is meant the strict correspondence of those sentiments with the principles of everlasting right.

More than half of the political speech found on the internet represents the speech of the wicked, as it places great trust in man. Jer. 17:5 **Thus says the Lord: "Cursed is the man who trusts in man And makes flesh his strength, Whose heart departs from the Lord. (NKJV)**

The Biblical Illustrator; by Joseph S. Exell; Pub. 1900; from E-sword; Prov. 10:31 (Slightly edited).

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A half-dozen or so interesting and/or accurate translations followed by the comments of several excellent commentators.

Translations of and Commentaries on Proverbs 10:31

Translations:

Bible in Basic English	The mouth of the upright man is budding with wisdom, but the twisted tongue will be cut off.
Easy English	When a good person speaks, his words are wise. But evil words deserve a cruel punishment.
Easy-to-Read Version–2002	Good people say wise things. But people will stop listening to a person that says things that bring trouble.
God's Word™	The mouth of a righteous person increases wisdom,

⁸⁴⁶ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed February 3, 2016.

⁸⁴⁷ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=10> accessed February 6, 2016.

Translations of and Commentaries on Proverbs 10:31

	but a devious tongue will be cut off.
<i>The Message</i>	A good person's mouth is a clear fountain of wisdom; a foul mouth is a stagnant swamp.
The Living Bible New Berkeley Version	The good man gives wise advice, but the liar's counsel is shunned. The mouth of the righteous blossoms forth with wisdom, but the perverse tongue will be eliminated ["Cut off"].
Revised English Bible	Wisdom flows from the mouth of the righteous; the subversive tongue will be torn out.
JPS (Tanakh—1985)	The mouth of the righteous produces wisdom, But the treacherous tongue shall be cut off.
The Expanded Bible	·A good person says wise things [·The mouth of a righteous person flows with wisdom], but a ·liar's [perverse person's] tongue will be ·stopped [·cut off].

Commentators:

Barnes: *As a tree full of life and sap brings forth its fruit. So the "froward tongue" is like a tree that brings forth evil and not good fruit; it "shall be cut down." The abuse of God's gift of speech will lead ultimately to its forfeiture. There shall, at last, be the silence of shame and confusion.*⁸⁴⁸

Gary Everett: *The two Hebrew verbs in Prov. 10:31 give a clear picture of the contrast. The tongue of the righteous germinated, or bears fruit, but the tongue of the wicked must be pruned, or cut off. The mouth of the just brings forth good fruit. He is a tree of life (Prov. 15:4). In contrast, the tongue of the wicked will be cut down, as it is an unprofitable tree to the vinedresser.*⁸⁴⁹

Gill: *The mouth of the just brings forth wisdom,.... As the earth brings forth its increase, and a tree brings forth its fruit; hence speech is called the fruit of the lips; wisdom is good fruit; a good man is comparable to the fruitful earth, and to a good tree; whose mouth brings forth wise things in abundance, which are very pleasant and profitable; not worldly wisdom,....not merely natural wisdom, but spiritual and evangelical; see Psalm 37:30; but the froward tongue shall be cut out; or "cut down"; as an unprofitable tree, which brings forth nothing but perverse things; things contrary to God and good men, to truth and right reason, to the light of nature, the law of God, and Gospel of Christ.*⁸⁵⁰

Matthew Henry: *A good man discourses wisely for the benefit of others. But it is the sin, and will be the ruin of a wicked man, that he speaks what is displeasing to God, and provoking to those he converses with.*⁸⁵¹

College Press Bible Study: *The good mouth brings forth good things like praise (Eph. 5:4), edifying things (Eph. 4:29), and truth (Eph. 4:25) while the wicked mouth brings forth just the opposite, for which it will be destroyed.*⁸⁵²

Peter Pett: *As so often in Scripture, what men are is revealed by what they say. The mouth of the righteous speaks wisdom and godliness, he encourages what is true and right, but the tongue of the unrighteous speaks perversely, because he is perverse, and it is thus fitted only to be cut out. The cutting out of the tongue was possibly a punishment often inflicted on someone who was seen to have spoken falsely against authority. But the idea here is that their ability to speak perverse things will be removed. At the Judgment they will have nothing to say.*⁸⁵³

⁸⁴⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 10:31.

⁸⁴⁹ Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Prov. 10:31.

⁸⁵⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:31 (slightly edited).

⁸⁵¹ Matthew Henry, *Matthew Henry's Concise Commentary on the Whole Bible*; from e-Sword, Prov. 10:31.

⁸⁵² *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Prov. 10:31.

⁸⁵³ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:31.

Translations of and Commentaries on Proverbs 10:31

Similar Proverbs and Parallel Passages:

Prov. 2:21–22 For the upright will inhabit the land, and those with integrity will remain in it, but the wicked will be cut off from the land, and the treacherous will be rooted out of it.

Prov. 10:11 The mouth of the righteous is a fountain of life, but the mouth of the wicked conceals violence.

Prov. 10:20–21 The tongue of the righteous is choice silver; the heart of the wicked is of little worth. The lips of the righteous feed many, but fools die for lack of sense.

Psalm 37:30 The mouth of the righteous utters wisdom, and his tongue speaks justice.

Psalm 31:18 Let the lying lips be mute, which speak insolently against the righteous in pride and contempt.

Psalm 63:11 But the king shall rejoice in God; all who swear by him shall exult, for the mouths of liars will be stopped.

Matt. 3:10 Jesus is speaking: “Even now the axe is laid to the root of the trees. Every tree therefore that does not bear good fruit is cut down and thrown into the fire.”

Luke 13:7 Jesus is speaking: “And he said to the vinedresser, 'Look, for three years now I have come seeking fruit on this fig tree, and I find none. Cut it down. Why should it use up the ground?' ”

Some of these passages were suggested by *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 10:31.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Lips of a righteous [one] will know [what is] acceptable, and a mouth of malevolent [ones] [speaks] perverse [things].

Proverbs
10:32

The lips of the righteous [man] know [what is right and] acceptable, but the mouth of malevolent [men] [is] perverse [and disturbing].

Righteous men know what to say in a variety of situations; however, the words of the malevolent are always perverted and disturbing.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Lips of a righteous [one] will know [what is] acceptable, and a mouth of malevolent [ones] [speaks] perverse [things].
Revised Douay-Rheims	The lips of the just consider what is acceptable: and the mouth of the wicked utters perverse things.
Plain English Aramaic Bible Peshitta (Syriac)	The lips of the righteous know goodness, and the mouths of the evil are perverted. The lips of the righteous know what is good; but the mouth of the wicked speaks perverse things.
Septuagint (Greek)	The lips of just men <u>drop grace</u> , but the mouth of the ungodly is <u>perverse</u> .

Significant differences: The Hebrew reads *know the acceptable [thing, way]*; and the Greek has *drop grace* instead. The Greek appears to replace *perverse [things]* with *perverse* (or, *perversity*) (this kind of a change may be the English translators, of course).

Limited Vocabulary Translations:

Bible in Basic English	The lips of the upright man have knowledge of what is pleasing, but twisted are the mouths of evil-doers.
Easy English	The good man says the right thing. The evil man says the wrong thing.
Easy-to-Read Version–2002	No v. 32 in this version.
Easy-to-Read Version–2006	Good people know the right things to say, but the wicked say things to make trouble.
<i>God's Word</i> TM	The lips of a righteous person announce good will, but the mouths of wicked people are devious.
Good News Bible (TEV)	Righteous people know the kind thing to say, but the wicked are always saying things that hurt.
<i>The Message</i>	The speech of a good person clears the air; the words of the wicked pollute it.
NIRV	Those who do right know the proper thing to say. But those who do wrong speak only twisted words.

Thought-for-thought translations; paraphrases:

Common English Bible	Those who do right know the proper thing to say. But those who do wrong speak only twisted words.
Contemporary English V.	If you obey the Lord, you will always know the right thing to say. But no one will trust you if you tell lies.
The Living Bible	The upright speak what is helpful; the wicked speak rebellion.
New Berkeley Version	The lips of the righteous know what delights others, but the mouth of the wicked is perverse [The righteous man works for harmony and good will; he has the making of a good speaker, of an interesting converser; but the wicked stirs up discord.].
New Century Version	Good people know the right thing to say, but evil people only tell lies.
New Life Version	The lips of those who are right with God speak what is pleasing to others, but the mouth of the sinful speaks only what is bad.
New Living Translation	The lips of the godly speak helpful words, but the mouth of the wicked speaks perverse words.

Partially literal and partially paraphrased translations:

American English Bible	From the lips of the righteous, drips loving care, but rejection comes from the mouths of the godless.
Beck's American Translation	The lips of the righteous pour out good will, but the mouth of the wicked is perverse.
International Standard V	Righteous lips know what is prudent, but the words of the wicked are perverse.
New Advent (Knox) Bible	A just man's talk breeds wisdom, while the sinner's tongue dies barren; welcome ever the one, cross-grained the other. V. 31 is included for context.
Translation for Translators	Righteous people [MTY] know what to say that is acceptable, but wicked people [MTY] are constantly saying things that are not true.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	No v. 32 in FF.
God's Truth (Tyndale)	The lips of the righteous are occupied in acceptable things, but the mouth of the ungodly takes them to the worst.

Jubilee Bible 2000	The lips of the righteous shall know the will of God, but the mouth of the wicked speaks perversion.
Lexham English Bible	The lips of the righteous know [the] acceptable, but the mouth of the wicked, the perverse.
NIV – UK	The lips of the righteous know what finds favour, but the mouth of the wicked only what is perverse.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	Goodness dwells on the lips of the upright, corruption in the mouth of the wicked. The lips of the righteous know what is delightful, and the mouth of the wicked <i>knows</i> perverseness.
New American Bible (2002) New American Bible (2011)	The lips of the just know how to please, but the mouth of the wicked, how to pervert. The lips of the just know favor, but the mouth of the wicked, perversion. The word used for “favor” is favor shown by an authority (God or the king), not favor shown by a peer. A righteous person’s words create a climate of favor and acceptance, whereas crooked words will not gain acceptance. In Hebrew as in English, straight and crooked are metaphors for good and wicked.
New Jerusalem Bible Revised English Bible	The lips of the upright know about kindness, the mouth of the wicked about deceit. The righteous suit words to the occasion; the wicked know only subversive talk.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The lips of the righteous know what is wanted, but the mouth of the wicked [knows] deceit.
exeGesés companion Bible	The lips of the just know what pleases; and the mouth of the wicked perverts.
JPS (Tanakh—1985)	The lips of the righteous know what is pleasing; The mouth of the wicked [knows] duplicity.
Judaica Press Complete T.	The lips of a righteous man know how to please, but the mouth of the wicked <i>knows</i> how to distort.
Orthodox Jewish Bible	The sfatayim (lips) of the tzaddik know what is ratzon (acceptable), but the peh (mouth) of the resha'im speaketh tahpukhot (perversity).

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The lips of the righteous know (speak) what is acceptable, But the mouth of the wicked knows (speaks) what is perverted (twisted).
The Expanded Bible	·Good people [The lips of the wise] know the right thing to say, but [the mouth of] evil people only tell ·lies [perversities].
Kretzmann’s Commentary	The lips of the righteous know what is acceptable, they are familiar with it, they are continually meditating upon it; but the mouth of the wicked speaketh frowardness, only such things as are full of distortion, malice, and deceit. He who follows the precepts of God’s eternal wisdom in His Word will avoid both foolishness and deceit.
NET Bible®	The lips of the righteous know [The verb “know” applied to “lips” is unusual. “Lips” is a metonymy for what the righteous say; and their words “know” (a personification) what is pleasing, i.e., they are acquainted with.] what is pleasing, but the speech [Heb “lips.” The term “lips” is a metonymy of cause for what is said.] of the wicked is perverse.
The Voice	The lips of the right-living understand what is proper, but the mouths of wrongdoers <i>twist and</i> pervert the truth.

Literal, almost word-for-word, renderings:

Concordant Literal Version	The lips of the righteous know what is acceptable, Yet the mouth of the wicked is duplicity."
Context Group Version	The lips of the vindicated know what is acceptable; But the mouth of the wicked [speaks] perverseness.
<i>Emphasized Bible</i>	The lips of the righteous, know what is pleasing, but, the mouth of the lawless, speaketh perversities.
Evidence Bible	The lips of the righteous know what is acceptable: but the mouth of the wicked speaks frowardness. Knowing what's acceptable. There is no record of David seeking God for His will before he confronted Goliath. How could this be? The Scriptures say, "In all your ways acknowledge him, and he shall direct your paths" (Prov. 3:6). Shouldn't David have acknowledged the Lord in some way? No doubt, he did pray as he faced his enemy, but there is no proof that David asked God whether he should attack the giant Philistine. The reason for this is clear. The Bible tells us, "The lips of the righteous know what is acceptable." There are certain things that we know are not acceptable. If you saw an elderly woman fall to the ground, would you ask God whether or not you should help her up? Some things should be obvious to the godly. David took one look at the situation and saw that such a thing was completely unacceptable—that this "uncircumcised Philistine" was defying the armies of the Living God. David could draw that conclusion because he had a relationship with God. His senses were "exercised to discern both good and evil" (Heb. 5:14). He knew the Lord, and those who "know their God shall be strong, and do exploits" (Dan. 11:32).
Green's Literal Translation	The lips of the righteous know what is pleasing, but the mouth of the wicked knows only perversities.
Modern English Version	The lips of the righteous know what is acceptable, but the mouth of the wicked speaks what is perverse.
Webster's Bible Translation	The lips of the righteous know what is acceptable: but the mouth of the wicked [speaketh] frowardness.
World English Bible	The lips of the righteous know what is acceptable, But the mouth of the wicked is perverse.
<i>Young's Literal Translation</i>	The lips of the righteous know a pleasing thing, And the mouth of the wicked perverseness!

The gist of this passage: The righteous person knows what is good and acceptable to say; the wicked person speaks perversity.

Proverbs 10:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
s ^o phâtayim (שִׁפְתַּיִם) [pronounced s ^o faw-tah-YIHM]	[two] lips; words; speech	feminine dual noun; construct form	Strong's #8193 BDB #973
tsaddîyq (צַדִּיק) [pronounced tsahd-DEEK]	just, righteous, justified, vindicated; absolute or perfect righteousness [if applied to God]	masculine singular adjective, often used as a substantive	Strong's #6662 BDB #843

Proverbs 10:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâda' (עָדָה) [pronounced yaw-DAHG]	to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]	3 rd person masculine plural, Qal imperfect	Strong's #3045 BDB #393
râtsôwn (רָצוֹן) [pronounced raw-TSOWN]	own will, free will, favour, grace, accepted, desire, pleasure, delight	masculine singular construct	Strong's #7522 BDB #953

What appears to be involved is *free will*, *acceptance*, and even *pleasure* on the part of the recipient. This is why some translations follow this word with *to you*, to indicate that the volition of the recipient is a part of this. The common thread is the concept of free will and this being a good or a favorable thing.

Translation: *The lips of the righteous [man] know [what is right and] acceptable,...* Again, the righteous man refers to someone with some spiritual maturity. He knows the Word of God. He has been taught in the teachings of the Revealed God. Therefore, he knows what to say. What he says comes from his own free will and is often helpful or acceptable, under whatever circumstances there are.

V. 32a read: *The lips of the righteous [man] know [what is right and] acceptable,...*

Various Commentators on *The Righteous Man Knows What to Say* (Prov. 10:32a)

Gill: *The lips of the righteous know what is acceptable,.... To God and man; what is well pleasing to, God, and what ministers grace to the hearers, or what is grateful: and such things they will deliver out; they are used and accustomed to them; not only the righteous know in their judgment what is acceptable, but they use themselves to say those things; they not only know them in theory, but practise them: some men know what is acceptable, but their lips do not know it; they are not used to it.*⁸⁵⁴

Matthew Henry: *It is both the proof and the praise of a man's wisdom and goodness that he speaks wisely and well. A good man, in his discourse, brings forth wisdom for the benefit of others. God gives him wisdom as a reward of his righteousness (Eccles. 2:26), and he, in gratitude for that gift and justice to the giver, does good with it, and with his wise and pious discourses edifies many. He knows what is acceptable, what discourse will be pleasing to God (for that is it that he studies more than to oblige the company), and what will be agreeable both to the speaker and to the hearers, what will become him and benefit them, and that he will speak.*⁸⁵⁵

The Pulpit Commentary: *A good man's lips are conversant with what is acceptable to God and man. Such a person considers what will please God and edify his neighbour, and speaks in conformity therewith.*⁸⁵⁶

Trapp: *He carries, as it were, a pair of balances between his lips, and weighs his words before he utters them.*⁸⁵⁷

⁸⁵⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:32.

⁸⁵⁵ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Prov. 10:31–32.

⁸⁵⁶ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 10:32.

⁸⁵⁷ John Trapp *A Commentary on the Old and New Testaments*; Edited by: W. Webster and Hugh Martin; e-sword, Prov. 10:32.

Chapter Outline

Charts, Graphics and Short Doctrines

I may need to edit this. The Preacher's Complete Homiletical Commentary gives a good illustration here.

The Words of the Righteous Man (from the Preacher's Homiletical Commentary)

- I. The righteous man knows what words are acceptable to God from a study of Divine laws. The courtier knows how to approach his king—in what words to address him—because he has made himself acquainted with the laws of the court. The righteous man is well acquainted with the laws of the kingdom of God, and, being so, he knows how to draw near to the Divine King—he sets his words in order before Him as the wood is laid in order upon the altar for the sacrifice. God has not left man in ignorance of what kind of words are acceptable to Him (Hos. 14:2; Mal. 3:16; Matt. 6:9; Eph. 5:19–20, etc).
- II. He knows what words are acceptable to men from a study of their character. Man's character is a prophecy of the kind of words that will be acceptable. The righteous man makes it his business, and regards it as his duty to frame his speech—so far as is consistent with righteousness—in such a manner that those to whom he speaks will be won to listen to his words.
- III. He speaks what are acceptable words from the habit of his heart. It is natural for a good tree to bear good fruit, and it is the nature of a righteous man to speak words of humility and faith to his God and of kindness to his fellow-men. As the tree is, so is the fruit. As the man's heart is, so, with rare exceptions, are his words. (See on Prov. 10:20).

The Preacher's Complete Homiletical Commentary; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:32.

Chapter Outline

Charts, Graphics and Short Doctrines

Proverbs 10:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
peh (פֶּה) [pronounced <i>peh</i>]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
r ^e shâ'ym (רִשְׁעִים) [pronounced <i>r^e-shaw-GEEM</i>]	<i>malevolent ones, lawless ones, criminals, the corrupt; wicked, wicked ones</i>	masculine plural adjective (here, it acts like a noun)	Strong's #7563 BDB #957
tah ^e pukôth (תּוֹכַחֲוֹת) [pronounced <i>tah-h^e-poo-KOHTH</i>]	<i>perversity; perverse things; foolishness; deceitful (fraudulent) things</i>	feminine plural noun	Strong's #8419 BDB #246

Bullinger suggests that the plural refers to *great perverseness*.⁸⁵⁸

Translation: ...but the mouth of malevolent [men] [is] perverse [and disturbing]. What the malevolent say is perverted and disturbing.

Gill: *but the mouth of the wicked speaks intractability; or perverse things, as before. Or, the mouth of the wicked...is used only to speak intractable things; things contrary to truth and righteousness, and*

⁸⁵⁸ From <http://www.studylight.org/commentaries/bul/view.cgi?bk=19&ch=10> accessed February 7, 2016.

*which they know to be so; their mouth speaks things contrary to their hearts; their hearts and mouths do not agree, when they both flatter and lie.*⁸⁵⁹

Ken Cayce: *Romans 3:13-14 "Their throat is an open grave; they use their tongues to deceive." "The venom of asps is under their lips." "Their mouth is full of curses and bitterness." (Psalm 5:9 10:7 Job 20:14; ESV) You see this is describing an evil mouth. This mouth is an opening where the issues of the heart come forth. This person has an evil heart. The message from the heart is in the mouth.*⁸⁶⁰

Matthew Henry: *It is the sin, and will be the ruin, of a wicked man, that he speaks wickedly like himself. The mouth of the wicked speaks intractability, that which is displeasing to God and provoking to those he converses with; and what is the issue of it? Why, the intractable tongue shall be cut out, as surely as the flattering one.*⁸⁶¹

Application: Over the past several years, many of the things which the far left has said are absolutely silly. However, at one time, we would repeat these things and laugh; but now, their movement in the United States has taken such a firm hold that many people accept what they say, no matter how wrong, perverse or foolish these things are. One thing which recently comes to mind is the idea that two gay parents can raise a child as well as that child's mother and father. Absolutely ridiculous, but they will cite *scientific studies* and news articles which *prove* such a notion. This is in an era where hundreds of children raised by gay parents are making their voices known as to the perverted lifestyle that they were subjected to.

Application: One of the issues of the past 20 years is climate change and how we are about to destroy the whole world with our SUV's and our coal-powered electric plants. "The earth has a fever!" And, at one time, most people would laugh at that. But it has become a worldwide religion, if you will. The cure? Give lots more money to government and they will fix it. This is the sort of lunacy we hear today. And they are intractable on this issue. Those on the active political left would not question the concept of manmade global warming even slightly. Instead, **they will speak of perverse and disturbing things.**

Application: As an aside, I periodically use the positions of the left in order to give illustrations of the negative half of these verses (those halves which deal with the unrighteous, the slackers, and the fools). This does not mean that everyone in the Republican party is great and wonderful. The problem with them, as of January 2016, is they know that they can get voted into office, so many of them do not take a clear stand which is compatible with conservative doctrine. They speak of conservative positions from time to time, but what they do is entirely different. No one among the strong conservatives think that closing down the government is the greatest and most important good. So, those on the right voted, on the one hand, to abolish Obamacare, a bill that will be vetoed by the President; yet, on the other hand, they funded Obama's spending for the next two years, essentially taking all power out of their hands to oppose any act or policy of President Obama.

Application: So, on the one hand, there is a clear Biblical distinction between the two parties—one party is anti-Christianity in every meaningful way. However, the other party, even though it appears to have very similar positions to Christians with doctrine, it does not act on those positions, but often acts in opposition to what they are supposed to believe in. I only mention this as an aside, so that you do not think this entire treatise is designed to get you to vote for a Republican. I simply use the Democratic positions of late in order to give a quick and easy application of the Word of God.

For more on this topic, see **Liberalism, Conservatism and Christianity** ([HTML](#)) ([PDF](#)) ([WPD](#)).

A half-dozen or so interesting and/or accurate translations followed by the comments of several excellent commentators.

⁸⁵⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 10:32 (edited).

⁸⁶⁰ From bible-studys.org; accessed February 12, 2016. Slightly edited; KJV replaced with the ESV.

⁸⁶¹ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Prov. 10:31–32 (slightly edited).

Translations of and Commentaries on Proverbs 10:32

Translations:

Easy-to-Read Version—2006	Good people know the right things to say, but the wicked say things to make trouble.
<i>God's Word</i> TM	The lips of a righteous person announce good will, but the mouths of wicked people are devious.
Good News Bible (TEV)	Righteous people know the kind thing to say, but the wicked are always saying things that hurt.
<i>The Message</i>	The speech of a good person clears the air; the words of the wicked pollute it.
Contemporary English V.	If you obey the Lord, you will always know the right thing to say. But no one will trust you if you tell lies.
New Century Version	Good people know the right thing to say, but evil people only tell lies.
New Berkeley Version	The lips of the righteous know what delights others, but the mouth of the wicked is perverse [The righteous man works for harmony and good will; he has the making of a good speaker, of an interesting converser; but the wicked stirs up discord.]
New Advent (Knox) Bible	A just man's talk breeds wisdom, while the sinner's tongue dies barren; welcome ever the one, cross-grained the other. V. 31 is included for context.
Jubilee Bible 2000	The lips of the righteous shall know the will of God, but the mouth of the wicked speaks perversion.
JPS (Tanakh—1985)	The lips of the righteous know what is pleasing; The mouth of the wicked [knows] duplicity.
<i>The Amplified Bible</i>	The lips of the righteous know (speak) what is acceptable, But the mouth of the wicked knows (speaks) what is perverted (twisted).

Commentators:

The NET Bible: *The righteous say what is pleasing, acceptable, or delightful; but the wicked say perverse and destructive things.*⁸⁶²

Clarke: *The lips of the righteous know what is acceptable - And what they believe to be most pleasing and most profitable, that they speak, but the wicked man knows as well what is perverse, and that he speaks forth. As the love of God is not in his heart, so the law of kindness is not on his lips.*⁸⁶³

Matthew Henry: *A good man discourses wisely for the benefit of others. But it is the sin, and will be the ruin of a wicked man, that he speaks what is displeasing to God, and provoking to those he converses with.*⁸⁶⁴

Gary Everett: *The contrast seen in Prov. 10:32 is that the righteous speaks wisdom, which is accepted by God, but the wicked speak perversity, which is unacceptable in God's eyes.*⁸⁶⁵

The Preacher's Complete Homiletical Commentary: *The plain sense is, that the righteous speak those things whereby they have the favour both of God and man, and whereby they are in friendship and peace both with heaven and earth. But the mouth of the wicked cares not to offend either God or man, and seeks not for love anywhere, being wholly pleased in perverseness. But many know what is acceptable to God and man, but their lips do not know it.*⁸⁶⁶

⁸⁶² From <https://bible.org/netbible/index.htm?pro10.htm> (footnote) accessed December 30, 2015.

⁸⁶³ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Prov. 10:32 (slightly edited).

⁸⁶⁴ Matthew Henry, *Matthew Henry's Concise Commentary on the Whole Bible*; from e-Sword, Prov. 10:31–32.

⁸⁶⁵ Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Prov. 10:32.

⁸⁶⁶ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Prov. 10:32 (slightly edited).

Translations of and Commentaries on Proverbs 10:32

College Press Bible Study: *The lips of the righteous know what to say, when, where, etc. The mouth of the wicked speaks the wrong thing. Proverbs, Ephesians, and James all have much to say on the use and the abuse of the tongue.*⁸⁶⁷

Trapp: *[The righteous man is] willing to speak things both acceptable and profitable. The wicked throws out anything that lies uppermost, though never so absurd, obscene, defamatory, &c.*⁸⁶⁸

Peter Pett: *This proverb parallels Prov. 10:31. The lips of the righteous produce wisdom because they know what is acceptable in the divine economy. They know what is acceptable to God, and that is what they speak. In contrast is the mouth of the wicked. That only knows what is perverse. It may have much worldly wisdom, but it has no true wisdom, for it fails to take God into account, often deliberately. Indeed it may deliberately speak against what is acceptable to God.*⁸⁶⁹

James Rickard: *The wise believer thinks long and hard before speaking...they know how to make their words, teaching and counsel acceptable and pleasing to God and edifying to man. Yet the wicked, who speak from the flesh, (their Old Sin Nature), and are careless about their words,...offer[ing] nothing but their own twisted thoughts. As we have seen, a person's words reveal the nature of his heart,...and for this type of believer their disaster is sure when the Lord withholds his blessings from them and instead brings about His discipline.*

Rickard continues: *Therefore, in contrast to the righteous believer, the wicked person uses his words not as edifying to mankind but as the devil's advocate to confuse God's righteous principles and precepts to overthrow God's rule in their souls.*⁸⁷⁰

Similar Proverbs and Parallel Passages:

Prov. 11:11 **By the blessing of the upright a city is exalted, but by the mouth of the wicked it is overthrown.**

Prov. 12:6 **The words of the wicked lie in wait for blood, but the mouth of the upright delivers them.**

Prov. 12:17–18 **Whoever speaks the truth gives honest evidence, but a false witness utters deceit. There is one whose rash words are like sword thrusts, but the tongue of the wise brings healing.**

Prov. 15:2 **The tongue of the wise commends knowledge, but the mouths of fools pour out folly.**

Prov. 15:28 **The heart of the righteous ponders how to answer, but the mouth of the wicked pours out evil things.**

Prov. 18:6–8 **A fool's lips walk into a fight, and his mouth invites a beating. A fool's mouth is his ruin, and his lips are a snare to his soul. The words of a whisperer are like delicious morsels; they go down into the inner parts of the body.**

Eccles. 12:10–11 **The Preacher sought to find words of delight, and uprightly he wrote words of truth. The words of the wise are like goads, and like nails firmly fixed are the collected sayings; they are given by one Shepherd.**

Matt. 12:36–37 **Jesus is speaking: "I tell you, on the day of judgment people will give account for every careless word they speak, for by your words you will be justified, and by your words you will be condemned."**

Titus 2:7–8 **Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity, and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing evil to say about us. (Passages above taken from the ESV; capitalized).**

⁸⁶⁷ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Prov. 10:32.

⁸⁶⁸ John Trapp *A Commentary on the Old and New Testaments*; Edited by: W. Webster and Hugh Martin; e-sword, Prov. 10:32.

⁸⁶⁹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Prov. 10:32.

⁸⁷⁰ From <http://gracedoctrine.org/proverbs-chapter-10/> accessed February 3, 2016.

Translations of and Commentaries on Proverbs 10:32

1Thess. 2:3–5 For our appeal does not spring from error or impurity or any attempt to deceive, but just as we have been approved by God to be entrusted with the gospel, so we speak, not to please man, but to please God who tests our hearts. For we never came with words of flattery, as you know, nor with a pretext for greed—God is witness.

Most of the passages above are taken from *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 10:32.

[Chapter Outline](#)

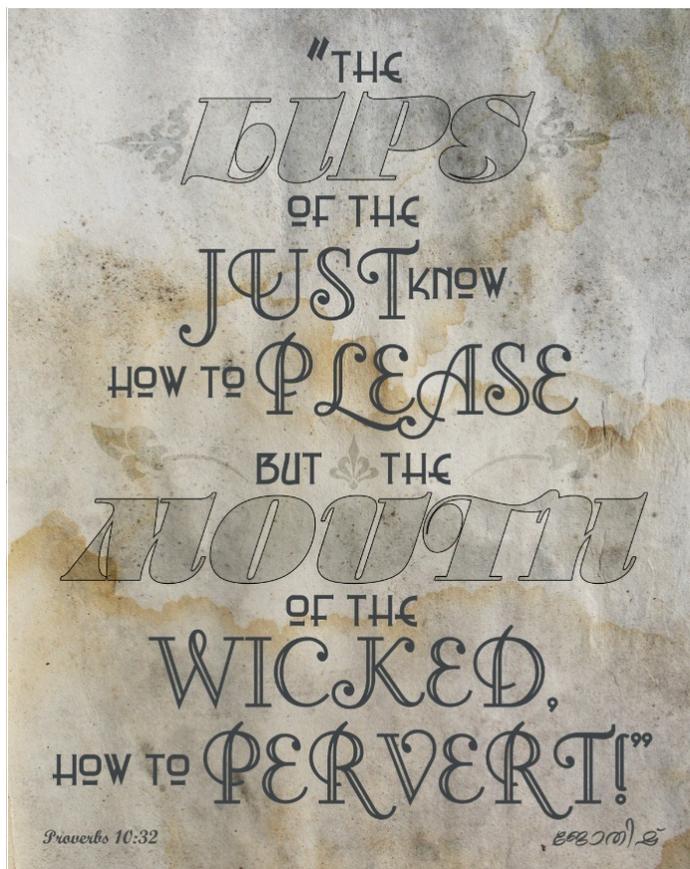
[Charts, Graphics and Short Doctrines](#)

Proverbs 10:32 (NAB) Graphic; from [Society 6](#); accessed February 9, 2016.

The New Layman Bible Commentary: *In both of these last two verses, the straightforward speech of the righteous which informs and pleases is contrasted with the evil speech of the wicked.*⁸⁷¹

Pett connects this with the first 3 verses of Prov. 11 in his chiasm; however, most of the time, these chapters are divided up at a reasonable place (the division of chapters occurred long after the text was laid down). It does appear to me that this next chapter begins anew at the right place. In vv. 24–32, primarily we are comprising the righteous with the wicked; but Prov. 11:1–3 read: **A false balance is an abomination to the LORD, but a just weight is His delight. When pride comes, then comes disgrace, but with the humble is wisdom. The integrity of the upright guides them, but the crookedness of the treacherous destroys them.** (ESV; capitalized) This is clearly a new and separate set of topics, quite different from what has come before. So, the chapter division right here was a good call.

At the same time, it is not clear that v. 32 is a grand closing to this chapter, as the topics of this chapter jumped around quite a bit. Each verse could be pulled out of its context and examined individually. In most places in Scripture, it is dangerous to remove any passage from its context.



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⁸⁷¹ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=10> accessed February 6, 2016. Additional citation found there.

Addendum

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Proverbs 10 is in the Word of God

1. The difference between the structure of Prov. 10 as compared to Prov. 1–9 causes us to discuss the actual authorship of Proverbs.
2. We see the importance of hard work (which is found elsewhere in the Bible as well).
3. Sin uses up a person's energy and reduces the chance for a successful life.
4. We see that a person's evil reputation can continue after his death. This is why no one names their child *Judas*.
5. This chapter promotes the building up of divine truth in one's soul (which is found throughout Scripture).
6. In general, we find in this chapter that life conforms to a set of rules (known as the laws of divine establishment).
7. We learn the "secret" of a long and full life.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There are a great many things to be studied in the book of Proverbs; here are a few of the studies that we embarked on and learned from.

What We Learn from Proverbs 10

1. There is good advice here to the pastor-teacher teaching Prov. 10 and beyond. J. Vernon McGee suggests using a Biblical figure (or two) to illustrate each proverb.
2. We find out that God is not a Democrat.
3. We have the opportunity to discuss some politics and the Republican party—its positives and negatives.
4. This chapter spurs a good discussion on wealth and ill-gotten gains.
5. There is great confusion today in the United States about wealth and socialism; and many young people foolishly think that socialism is the answer. Proverbs refutes such ideas; and included in this study is an example of a modern-day, European socialist state. It is instructive to compare this to life in the United States today.
6. This chapter allows us the chance to discuss being poor and being rich.
7. A discussion of gay marriage and the believer; gay marriage and the church; and other sins which are beginning to be accepted by society—what does the individual believer do about them and how do local churches deal with them? What about the homosexual lover of your cousin or son who comes over for Thanksgiving?
8. We see how homosexuals will go to great lengths to justify their sins, even though many of them reject morality and the Bible.
9. We study the fact that *life comes with rules*, which is an excellent study.
10. We study the sins of the tongue and the misuse of our ability to speak.
11. This chapter allows us to study wealth and the problems of sudden wealth. Many people think wealth is a solution to all of their problems; the few who come into sudden wealth find out that it is not. This allowed for a short study of lottery winners and the results of their sudden wealth.
- 12.

Chapter Outline

Charts, Graphics and Short Doctrines

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Proverbs 10	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
The wise versus the foolish; the righteous versus the unrighteous	
[These are] the Proverbs of Solomon.	These are the Proverbs of Solomon.
A wise son makes [his] father joyful but a foolish son [is] a sorrow [to] his mother.	A wise son makes his father happy, but a foolish son is a sorrow to his mother.
Treasuries [gained by] malevolence bring in no profit but righteousness will deliver [one] from death.	There is no profit from ill-gotten gain; but being righteous can deliver one from death.
Y ^e howah will not allow the soul of the righteous to go hungry but He drives out the cravings of the lawless ones.	Jehovah will not allow His righteous ones to go hungry, but He opposes the lawless types and their cravings.
A poor [man] does [with] a relaxed [and slothful] hand but a diligent [or, <i>decisive</i>] hand makes [one] rich.	The poor man works, producing little because he has a lazy mental attitude; the man who is diligent and decisive, on the other hand, becomes rich.
[The one who] gathers in the summer [is] the prudent son; [but the one who] sleeps during the harvest is a shameful son.	Working hard in the summer is a mark of good character; but sleeping when there is work to be done is shameful.
Blessings [of the Lord] [are] for the head of a righteous [man], but the mouth of criminals conceals [their] violence.	Blessings from God will be upon the righteous man, while the criminal conceals the wrongdoing they have done.
The memory of a righteous [man] [is] a blessing, but the name of criminals rots [away].	Remembering a righteous person is a blessing, but the name of criminals are a stain.
A [person who has a] wise heart seizes [God's] commandments [precepts and prohibitions]; but the foolish speaker [lit., <i>foolish of two lips</i>] will be cast away.	A person who is wise will seize God's commandments, precepts and prohibitions; but the person who is foolish and always talking will be cast aside.
Integrity, perversion, righteous men, criminals, wisdom, discipline	
[He who] walks with integrity will walk securely and [he who] perverts his ways will be known.	He who walks with integrity will walk securely and safely in life and the person who perverts his ways will be found out.
[The one] winking [his] eye makes sorrow; but the foolish speaker [lit., <i>foolish of two lips</i>] will be cast away [or, from the Greek, <i>the one correcting objectively can make peace</i>].	The one who winks his eyes causes trouble; but the person who is foolish and always talking will be cast aside [or, from the Greek, <i>the one correcting objectively can make peace</i>].
The words [lit., <i>mouth</i>] of a righteous [man] are a fountain of abundant life, but the mouth of criminals conceals [their] violence.	The words of a righteous man are a fountain of abundant life, while the criminal conceals the wrongdoing they have done.

A Complete Translation of Proverbs 10	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Hatred will rouse up contentions, but love conceals over all transgressions.	Hatred will rouse up strife and contention, but love covers over all transgressions.
Wisdom is found by the lips of the prudent [man], but a rod [is required] for the back of a [man who] lacks understanding [lit., <i>heart</i>].	Wisdom is found in the words of the prudent man, but a rod is needed to discipline the man who lacks understanding.
Wise men lay up knowledge, but the mouth of a fool [lays up] imminent destruction.	Wise men lay up knowledge while the fool lays up imminent destruction for himself.
The wealth of a rich man is his strong city; [but] the destruction of the poor is their poverty.	A rich man is made strong by his wealth, but the ruin of the poor man is his poverty.
The wage of a righteous man [results] in abundance [or, <i>an abundant life</i>]; [but] the gain of the wicked man [leads] to sin.	The righteous man uses his wealth for good and thereby lives an abundant life; but wicked men use their income to pursue after sin.
[The one] who keeps instruction [or, <i>discipline</i>] [is on] the path to abundant life; but [the one] who forsakes reproof goes astray.	The one who listens to and follows instruction and discipline, will find the path to an abundant life; but the one who rejects any such reproof will go astray into sin.
Tempering one's speech	
Lying lips conceal hatred and he [who] produces slander [is] a fool.	A person's lying lips often conceal hatred; and the person spreading slander is a fool.
Insubordination [rebellion or transgression] does not cease with a multitude of words; [it] is prudent to restrain his lips.	You cannot cover over insubordination and rebellion with a plethora of words; it is prudent to restrain your speech.
The tongue of a righteous [man] [is like] fine [lit., <i>choice, chosen</i>] silver; [but] [there is] little value [in] the heart [or, <i>thinking</i>] of the wicked.	What a righteous man says is of great value, like chosen silver; but there is little value in the thinking of evil persons.
[Whereas] the lips of a righteous [man] will shepherd the many, fools [who] lack sense [lit., <i>heart</i>] die.	Whereas, the words of the righteous will guide many, fools who lack sense simply die off.
The permanence of righteousness and integrity versus sudden end for those who work iniquity	
[It is] the blessing of Y ^e howah—it makes rich and He will not multiply pain [sorrow and/or toil] with it.	With the words of the righteous comes the blessing of Jehovah. That makes us rich and God will not multiply painful toil against us.
Doing wrong [is] like sport to a fool; but wisdom [is a pleasure] to a man of understanding.	Planning out and doing evil things is fun for the fool; but knowledge and wisdom is pleasurable to a man with understanding.
The fears of the malevolent will come upon them, but He will grant the desires of the righteous [ones].	The fears of the malevolent will come upon them, but God will grant the desires to His righteous ones.
Just as the passing of a tempest, so the malevolent [man] [is] no more; but the righteous [man] [has] a foundation forever.	The malevolent man is blown away to nothing just like a hurricane has struck him; but the righteous man stands upon a firm foundation forever.

A Complete Translation of Proverbs 10	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Like vinegar to the teeth and smoke to the eyes, so [is] the slacker to those who send him.	Like vinegar to the teeth and smoke to the eyes, so is the slacker to those who send him.
The fear of Y ^e howah will add days [to the believer's life] but the years of malevolent [men] will be cut short.	Fear of Jehovah will prolong your life, but those who are criminals will have their lives cut short.
The hope of righteous [men] [leads to] joy [and rejoicing]; but the expectations of the malevolent are lost.	The hopes of righteous men lead to joy and fulfillment, while the expectations of the malevolent come to naught.
The way of Y ^e howah is strength [and power] to [a man of] integrity, but destruction [will come] to those who work iniquity.	The way of Jehovah is strength and power to a man with integrity, but destruction marks the path of those who work iniquity.
The righteous [man] will not be shaken [or dislodged] forever, but malevolent [men] will not dwell on earth.	The righteous man will never be shaken or dislodged, but those who are malevolent will not spend eternity on this earth.
The mouth of the righteous [man] produces wisdom, but the perverse tongue will be cut off.	The mouth of the righteous man produces wisdom, but the perverse tongue will be cut off.
The lips of the righteous [man] know [what is right and] acceptable, but the mouth of malevolent [men] [is] perverse [and disturbing].	Righteous men know what to say in a variety of situations; however, the words of the malevolent are always perverted and disturbing.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time: Psalm 37 (where there is the theme of preserving the righteous on the earth, which prominent theme of Prov. 10); 73 (where Asaph discusses wealth and the arrogant who acquire wealth); 91 (which is about the Lord being our fortress and refuge); 102 (one of the major themes of Prov. 10 is the preservation of the righteous in the land, which is also a theme of this psalm); 127 (written by Solomon and with similar themes as found here in Prov. 10).

It might be worthwhile to study Deut. 8 and 28, which both deal with God's laws as related to wealth and prosperity.

R. B. Thieme, Jr. did not covered this chapter in any of his available lessons.

Chapter Outline		Charts, Graphics and Short Doctrines	
Beginning of Document	Doctrines Covered and Alluded to	Chapters of the Bible Alluded	
Definition of Terms	Introduction	Addendum	
www.kukis.org		Exegetical Studies in Proverbs	