

“Wealth for the Wise While the Wretched Wink” (Prov. 10)

Each numbered point corresponds to the numbered verse.

1. Balance to 9:12. Self-responsibility doesn't negate relational influence. Likely why loved ones tolerate or accept opposing religions because they can't bear to think that their loved one is perdition bound. But the Scripture insists that the wages of sin is death (Ro. 6:23). →
2. Righteous Reward: no profit in wickedness yet salvation only comes via righteousness. Note that death comes to all but not all truly live (Jn. 10:10). The wicked may acquire earthly riches etc. but they cannot amount to salvation and indeed they can expedite and serve to solidify death.
3. *What the wicked crave* (*hawwat r<sup>e</sup>šā'im*) signifies the unrestrained, uncontrolled, greedy appetite of those unwilling to live within the restraints of God's order (cf. 2:22; 3:25; 11:6). ~~The plural connotes that there are no exceptions. “Ideologically the point [of craving] is that man must hearken to the voice of God and adapt himself to the ordinance of God in order to be able to act righteously.~~ 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.’<sup>41</sup> ~~He thrusts aside~~ (*yehdōp*) ~~suggests that what the wicked crave is a metonymy for the property they amassed to gratify their unrestrained appetites.~~ The Author of all life in the end gives food to his saints, though they may hunger for a season—and finally withholds it from his enemies (cf. 21:13; 22:16; 23:17–18; 24:16, 20; 28:20; cf. Deut. 8:3; Pss. 34:10[11]; 37:2; Isa. 33:16; 49:10; 65:13; Matt. 6:32–33; Luke 1:53; Rev. 7:16). They who showed no mercy to their neighbors to obtain their treasure (21:10) and who stopped their ears to the cry of the poor will find their own cries unanswered (1:24–31; 21:13).<sup>1</sup>
  - a. The bread of life for the Righteous is Christ (Jn. 6:35 cf. Jn. 4:14) will certainly not lead one to famish, but provide all nutrients needed.
  - b. The wicked will not only forfeit the life-giving bread and water but the desires which led them to forsake such. Ironically, they not only forsake the bread they shunned, they didn't achieve the gratification of the desires which led them to forsake the bread.
4. Sins are typically (if not always) short cuts to good desires thus making the desires perverted. And linked with the short cut mentality is akin or part of laziness, hence a slack hand produces poverty – which usually cycles into desiring more short cuts, while a diligent hand produces riches.
5. Personally, I don't make a lot of money but we constantly save for college, emergencies, big purchases, retirement, etc. so that we need not rely on others. Interestingly, those who have a talent for making money (or schemes) make more money in a year than I do in several, yet something usually brings them back to zero. This proverb has manifested produce not unlike the rabbit and the tortoise.
6. The righteous who walk in the light have such as a transparent crown upon the head as it were, yet the wicked's mouth (speech) is covered with violence – which is shameful and not to be displayed on the head. Consider Hab. 2:16-17a and note the same two terms translated “violence,” and “cover” in v. 17. “You are filled with shame instead of glory. You also—drink! And <sup>9</sup>be exposed as uncircumcised! The cup of the Lord's right hand *will be* turned against you, And utter shame will be on your glory. For the violence done to Lebanon will cover you,” Bruce Waltke pointed out that such is like a boomerang.
7. Isa. 56:4-5!! Yet → “The name of all *the wicked* [see p. 109-110] *decays* (*yirqāb*) like worm-eaten wood into oblivion (see Isa. 40:20; Hos. 5:12). The few other uses of the root *rāqab* connote evaporation or annihilation (cf. LXX “is extinguished”). The metaphor was probably chosen to

<sup>41</sup> Erlandsson, *TDOT*, 3:357, s.v. *havvāh*.

<sup>1</sup> Waltke, B. K. (2004). *The Book of Proverbs, Chapters 1–15* (pp. 453–454). Wm. B. Eerdmans Publishing Co.

<sup>9</sup> DSS, LXX *reel!*; Syr., Vg. *fall fast asleep!*

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associate the annihilation of the name/memory of wicked people with their corrupting bodies in the grave. God blots out only the name/memory of the wicked (cf. Pss. 9:6[7]; 34:16[17]; 109:15).”<sup>2</sup>

8. Derek Kidner called this the “obedient and the opinionated.” There is a paradox hidden in this proverb viz. the wise know they need insight while the fools boast of knowledge. The teachable “wise” understand they need wisdom and thus cling/grasp/abide in the “commands.” Conversely, the fool is ‘wise in his own eyes’ touting his ‘wisdom’ – which only leads to ruin. This paradox or irony is conveyed by Paul in thick sarcasm in 1 Cor. 1:18-29.
9. Righteous integrity welcomes transparency while pretended righteousness “perversion” will be revealed. See Lu. 8:17; 12:2-3.
10. LXX version likely preserves original. <sup>10</sup> A winking eye brings trouble, but those who reprimand with boldness bring peace. “The Hebrew text of the second colon is identical to 10:8b: “but a dupe’s lips are ruined.” This in itself provides grounds for questioning its authenticity, but in addition it is hard to see how such a text relates to the first colon. The LXX may preserve the original text.”<sup>3</sup> Such only makes sense and thus renders a coherent principle viz. rather than wink at a problem as to minimize or keep it in the dark, it is better to boldly approach the issue thus bringing light and remedy. In his technical commentary Waltke agrees: “Although the text of the LXX is not original (see n. 28), it asserts the truth that whereas the troublemaker’s hostile gestures disrupt the community, “he who rebukes openly” heals it (cf. Lev. 19:17; Prov. 25:12; 27:5; 28:23).”<sup>4</sup>
11. Like a wellspring of water is necessary for life and health so too the honest speech to a healthy community. Conversely, the wicked conceal their violent intentions because what would spring forth from their wells (if not covered) is pollution.
12. Peacemaker vs Troublemaker (Kidner). Whereas hatred stirs up more strife, love seeks quite reconciliation so as to avoid unnecessary gossip, inflation, etc.
13. Because the wise have understanding, they can speak wisdom which aids/benefits. However, the unwise who do not have understanding experience the pain of consequence and/or correction.
14. The wise learn and store up (reserve) for wisdom’s proper use in time while the fools are unrestrained thus provoking imminent destruction.
15. Money provides security. The rich have securities (strong city) e.g. from intruders, unexpected repairs, insurance, etc. The poor’s poverty is that they may come to ruin when such issues confront them and find them w/o means to remedy. “Clifford points out that the word “ruin” in colon 2 is used of a ruined city in Ps. 89:40 (41 MT) and provides a neat contrast with “strong city” in colon 1.”<sup>5</sup>
16. Life is not about social status or wealth and poverty, but what one does with what she has. The environments in which we live provide us choice which carries into eternity. The spiritual nature of the reality is revealed clearly by the term “sin.” I cannot help but immediately think of Ro. 6:23. When you take Paul’s paraphrase with the first line you get: righteous labor leads to life and wicked labor leads to death.

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<sup>2</sup> Waltke, B. K. (2004). *The Book of Proverbs, Chapters 1–15* (p. 458). Wm. B. Eerdmans Publishing Co.

<sup>3</sup> Longman, T., III. (2006). *Baker Commentary on the Old Testament: Proverbs* (p. 233). Baker Academic.

<sup>4</sup> The MT (followed essentially by the Targ.) suspiciously reads the same as v. 8b. The LXX (followed by the Syr.) reads “but he who rebukes openly creates peace” and offers an expected antithesis. Perhaps the MT suffered by dittography from v. 8b. Nevertheless, the MT repetition marks v. 10 as the center line and the janus in vv. 6–14. A similar repetition in 26:7b, 9b makes a contribution to the poetics of 26:1–12.

<sup>5</sup> Waltke, B. K. (2004). *The Book of Proverbs, Chapters 1–15* (p. 460). Wm. B. Eerdmans Publishing Co.

<sup>6</sup> Longman, T., III. (2006). *Baker Commentary on the Old Testament: Proverbs* (p. 236). Baker Academic.

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17. Abide in instruction and abide in life. Discipline is indispensable to the path of wisdom, which abides in instruction and life – not just physical life but abundant life. Conversely, those who refuse correction end in sin which certainly ends in spiritual death! See Gen. 2:17; Rev. 20:4-6.
18. To conceal your hatred for another avoids reconciliation, and to spread slander is worse. Being a dirt bag, I have much guilt for which to admit, however, my family has been slandered behind our backs while the slanderer concealed their hate to our faces – a perfect application.
19. Kidner summarizes well: **10:19–21. Words, good and bad verse 19.** Use them sparingly!
20. They are worth what *you* are worth. (Note the parallelism between *tongue* and *heart*, av, rv.)
21. They are what you make of them. (The righteous will get nourishment enough to feed others; the fool not enough even for himself.)<sup>6</sup>
22. Without the LORD’s blessing, riches are unachievable. And when the righteous acknowledge God as the agent of grace, He adds no sorrow to such for they will employ his riches for His Kingdom. The proverb does not say that Yahweh only makes the righteous rich. The unrighteous who have attained riches still did so by His providence, and yet those riches cannot provide internal peace nor peace with Him.
23. The evil make sport (perverted pleasure) of doing evil, and yet the wise are content with wisdom and its application. The evil may taunt at those with understanding “You’re a straight,” or a “goody two-shoes,” or a “killjoy,” yet those with understanding have wisdom.
24. God is the end to which both the wicked and righteous are destined. However, the wicked dread such and put Him out of their minds, while the righteous anticipate Him with joy and they will be in utter bliss when they do. Thanks Derek Kidner for your thoughts on vv. 23-24.
25. The Word of the LORD endures forever! God is the author of both peace and chaos (Isa. 45:7). Those who trust in Him will have peace in the chaos and those who do not will be taken away by it. Once again, *Proverbs* points to the foundation that is Jesus and His words (Mat. 7:24-27).
26. The sluggard is exasperating to those who must deal with him.
27. Righteous days produce more than wicked years.
28. The confident expectation of the righteous will be met with fulfillment producing gladness now and later, while the wishful hopes (a different term for expectation), though they may be eager, will perish.
29. The way of the LORD is a stronghold for the upright, but the works of iniquity will not serve as a stronghold against the righteous justice of the LORD, thus they will be destroyed (see Ps. 1:6).
30. Ultimate endurance again appears for those who are righteous, while the wicked will be removed. The meek shall inherit the land (Ps. 37:11 cf. Mat. 5:5; Ps. 119:165). The righteous play the long game, trusting God works all things for good.
31. Jesus and the branches & parable of the talents where he who was given much will be given more and taken from the one who did nothing. The righteous “bear fruit” or “bring forth buds” as in Jn. 15 and are pruned to bear even more fruit, while the perverse will be “cut out” like the dead branches.
32. The righteous produce what they know – which is acceptable, wise, good, and gracious, whereas the wicked know the perverse and thus practice accordingly. Mat. 7:17-20 expounds this verse on one level.

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AV English Authorized Version (King James).

RV English Revised Version, 1885.

<sup>6</sup> Kidner, D. (1964). [\*Proverbs: An Introduction and Commentary\*](#) (Vol. 17, p. 84). InterVarsity Press.

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Because of the nature of the compilation of these pithy sayings I’ve decided to just attack each verse one at a time, which typically includes two lines or colons which together underscore a salvific reality. They are not just sayings to make one’s life easier; they aim at securing for us the abundant life – life eternal, which begins when we meet the person of Wisdom. Typical of all the collections in the book, here we find issues of righteousness, riches, rhetoric, and reward. And each of them indicate, respectively: virtue, values, priorities, and fruit of both the wise and foolish. Let he who has ears to hear... And may we “store up” v. 14 what we consider today so that we may apply such to the glory of our Savior.