

PROVERBS

Chapter 10

The Proverbs of Solomon

The proverbs of Solomon. A wise son makes a glad father, but a foolish son is a sorrow to his mother. 2 Treasures gained by wickedness do not profit, but righteousness delivers from death. 3 The LORD does not let the righteous go hungry, but he thwarts the craving of the wicked. 4 A slack hand causes poverty, but the hand of the diligent makes rich. 5 He who gathers in summer is a prudent son, but he who sleeps in harvest is a son who brings shame. 6 Blessings are on the head of the righteous, but the mouth of the wicked conceals violence. 7 The memory of the righteous is a blessing, but the name of the wicked will rot. 8 The wise of heart will receive commandments, but a babbling fool will come to ruin. 9 Whoever walks in integrity walks securely, but he who makes his ways crooked will be found out. 10 Whoever winks the eye causes trouble, and a babbling fool will come to ruin. 11 The mouth of the righteous is a fountain of life, but the mouth of the wicked conceals violence. 12 Hatred stirs up strife, but love covers all offenses. 13 On the lips of him who has understanding, wisdom is found, but a rod is for the back of him who lacks sense. 14 The wise lay up knowledge, but the mouth of a fool brings ruin near. 15 A rich man's wealth is his strong city; the poverty of the poor is their ruin. 16 The wage of the righteous leads to life, the gain of the wicked to sin. 17 Whoever heeds instruction is on the path to life, but he who rejects reproof leads others astray. 18 The one who conceals hatred has lying lips, and whoever utters slander is a fool. 19 When words are many, transgression is not lacking, but whoever restrains his lips is prudent. 20 The tongue of the righteous is choice silver; the heart of the wicked is of little worth. 21 The lips of the righteous feed many, but fools die for lack of sense. 22 The blessing of the LORD makes rich, and he adds no sorrow with it. 23 Doing wrong is like a joke to a fool, but wisdom is pleasure to a man of understanding. 24 What the wicked dreads will come upon him, but the desire of the righteous will be granted. 25 When the tempest passes, the wicked is no more, but the righteous is established forever. 26 Like vinegar to the teeth and smoke to the eyes, so is the sluggard to those who send him. 27 The fear of the LORD prolongs life, but the years of the wicked will be short. 28 The hope of the righteous brings joy, but the expectation of the wicked will perish. 29 The way of the LORD is a stronghold to the blameless, but destruction to evildoers. 30 The righteous will never be removed, but the wicked will not dwell in the land. 31 The mouth of the righteous brings forth wisdom, but the perverse tongue will be cut off. 32 The lips of the righteous know what is acceptable, but the mouth of the wicked, what is perverse.

10:1–22:16 *The proverbs of Solomon.* General collection of Solomon's proverbs. This "royal" collection reflects only a portion of the proverbs spoken by Solomon (1Ki 4:32). Unlike the first nine chs, which consist of several tightly organized addresses, these 12½ chapters are less closely knit together. The purpose of these sections accounts for the difference. Chs 1–9 encourage the reader to turn from sin and folly and pursue wisdom and the fear of the Lord; 10:1–22:16 demonstrates what wisdom and folly look like in practice. Reading 10:1–22:16 reminds us of our own folly, our own rebellion against God. Most of the proverbs in chs 10–15 are two lines long, expressing a contrast designed to give instruction in wisdom. (TLSB)

10:1 *The proverbs of Solomon.* The title of a collection of individual proverbs that extends through 22:16. The numerical values of the consonants in the Hebrew word for "Solomon" total

375—the exact number of verses in 10:1–22:16; 375 of Solomon’s proverbs were selected from a much larger number (cf. 1Ki 4:32). (CSB)

This is the largest single section of the book, forming its core. All the verses in this collection consist of short two-line proverbs. Usually when we think of a proverbs, this type comes to mind. Most of these proverbs are antithetic in form, That is, the second part of the verse expresses a thought that contrasts with the first. In general, the first part of the verse presents the advantage of the good life; the contrasting thought, introduced by “but,” shows the harm brought about by evil. (PBC)

wise son. See v. 5; 15:20; 17:21, 25; 29:3, 15. In later collections he is described as a “righteous man” (23:24–25) and as one “who keeps the law” (28:7). (CSB)

Links this collection with the 10 sections of chs 1–9 also addressed to a son. The use of this term in vv 1 and 5 frames this section as a literary unit, emphasizing the blessings that come to a family through diligent and honest labor. (TLSB)

Unlike the books of Job and Ecclesiastes, these proverbs do not deal extensively with the question of why righteous people often suffer while the wicked prosper. Rather, they show the earthly advantage of a godly life. Yet, here we see that already in this life evil has consequences that can tragically affect even those not directly involved in the wrong. (PBC)

makes a glad father – Certainly this proverb will spur parents to make the most of their parenting responsibilities. The time and effort expended in training children according to God’s Word will bring joy as the child grows into a God-fearing adult. Conversely, children who are neglected or not nourished on the Bible can bring much grief later in life. (PBC)

Many proverbs connect a son’s behavior or character with the well-being of his parents (15:20; 17:25; 19:13; 23:24–25; 28:7; 29:3). The good works of Jesus’ followers likewise reflect the glory of their heavenly Father (Mt 5:16). (TLSB)

10:2 *gained by wickedness do not profit.* They are fleeting (21:6) and result in God’s judgment. (CSB)

Not only by outright theft but also by acts of fraud and dishonesty that may appear to be right on the surface. Both the Seventh and Ninth Commandments forbid this type of stealing. (TLSB)

Many a person who has devoted his life to money has discovered this. Like becoming involved with an adulteress, the unprincipled pursuit of wealth can lead to an untimely death. (PBC)

righteousness delivers from death. See 2:16–18; 3:2; 13:21. (CSB)

Not the outward righteousness evidenced by honest labor but the righteousness that comes through faith in the Lord. It is a gift of God through faith and is not earned through obedience to the Law. (TLSB)

10:3 *not let the righteous go hungry.* Because it is the Lord who ultimately delivers the righteous and who frustrates the wicked, a person’s relationship with Him will always figure more prominently than any human works in the reception of spiritual or material blessing. (TLSB)

The Bible teaches us to place our confidence in the Lord, seek His kingdom first, and be satisfied with His blessings. He will never let us down. (PBC)

thwarts the craving of the wicked. See Nu 11:34; Ps 112:10. (CSB)

Even when the wicked get ahead in the world, they still don't really satisfy their cravings. Why not? Because they are looking for fulfillment in the wrong places. The person who craves wealth will never have enough. Likewise, the person who lives for satisfying the desires of the flesh, will never find lasting satisfaction. (PBC)

10:4 Many proverbs praise diligence and the profit it brings, and they condemn laziness as a cause of hunger and poverty. (CSB)

Entrusting our lives to God does not mean we sit back and do nothing. The Lord gives us various abilities and we are to use those abilities. Martin Luther spoke of work as being the "mask" behind which God gives us His blessings: "When riches come, the godless heart of man thinks: I have achieved this with my labors. It does not consider that these are purely blessing of God, blessings that at times without our labors, but never because of our labors; for God always gives them because of His undeserved mercy. For, as we have said above, He uses our labor as a sort of mask, under the cover of which He blesses us and grants what is His, so that there is room for and we do not imagine that by our own efforts and labors we have achieved what is ours."(PBC)

10:5 *sleeps in harvest.* Sleeping when there is work to be done is condemned. (CSB)

This reminds us of the old English proverb, "Make hay while the sun shines." Solomon put it this way in the book of Ecclesiastes, "Whatever your hand finds to do, do it with all your might, for in the grave, where you are going, there is neither working or planning nor knowledge nor wisdom" (9:10). He isn't saying there is no life after death, but as far as doing anything in this world, now is the time. WE can't come back and do what we didn't get done during our life on earth. (PBC)

10:1–5 The material blessings enjoyed by families should be pursued by prudent and diligent work done honestly. God blesses such labor and uses it to provide for the needs of His people. We should be careful not to forget that it is God who provides us with all that we need to support our body and life. Likewise, we must never resort to wickedness or dishonesty in an attempt to secure a better profit for ourselves. The righteousness that comes through faith in Jesus not only delivers from death, but it also ensures that our heavenly Father will provide us with everything we need. • Heavenly Father, grant me to believe that because You did not spare Your own Son, You will now graciously give me every needed thing (Rm 8:32). Amen. (TL SB)

10:6–23 *mouth.* Most of these proverbs have to do with the use of the mouth. (TL SB)

10:6 *Blessings.* Much as a crown is worn on the head, bringing honor to the one on whom it rests. (TL SB)

The first line of this verse is reminiscent of Jacob's words of blessings to the sons of Joseph: "Let all these [blessings] rest on the head of Joseph, on the brow of the prince among his brothers" (Genesis 49:26). To think of them as a sort of crown means that they bring honor and a dignified bearing to the godly. (PBC)

mouth of the wicked. The trouble caused by their lips will eventually ruin them (see Ps 140:9; Hab 2:17; but cf. Pr 2:11). (CSB)

The wicked, on the other hand, bring about their ultimate destruction. The trouble they have caused with their deceitful or evil talk will come back to them. David expressed a similar thought in one of the Psalms: “Let the heads of those who surround me be covered with the trouble their lips have caused” (Psalm 149:9) (PBC)

10:7 *memory of the righteous.* Remembering the righteous (see 22:1). (CSB)

Even if no one else remembers the godly, the Lord does. He remembers them, as well as those who have afflicted His people. “For he who avenges blood remembers; he does not ignore the cry of the afflicted” (Psalm 9:12) (PBC)

wicked will rot. Like the repugnance of rotting and decaying matter, the very names of the wicked reek with the offensiveness of their evil deeds (e.g., the names Cain, Jezebel, and Judas). (TLSB)

10:8 *The wise.* The wise are ready to listen, and they do what God commands. (PBC)

babbling fool will come to ruin. See vv. 10, 14, 18, 19. (CSB)

Some people are so busy talking that they never have time to listen. (PBC)

10:9 *whoever walks in integrity walks securely.* The Bible often portrays life as a journey. What a wonderful assurance that, as we walk through life, the almighty God will keep us secure in his protection! “And we know that in all things God works for good of those who love Him, who have been called according to His purpose” (Romans 8:28) (PBC)

10:10 *winks the eye.* Gesture connected to evil intent (6:13; 16:30), perhaps as a signal between those involved in sinful schemes. (TLSB)

To wink in this way is to wick in a derisive way, with evil intent. It’s the kind of facial expression that puts people down and hurts feelings. (PBC)

babbling fool. The chattering fool speaks without considering what he or she is saying. This behavior also often hurts others. In the end, it, too, comes to ruin. (PBC)

10:11 *fountain of life.* A source of life-giving wisdom (see 13:14; 14:27; 16:22; see also Ps 37:30). (CSB)

Powerful imagery for readers in the arid Near East. The words of the righteous are like life-giving water for those who hear them. Jesus attributed this flow of “living water” to the work of the Holy Spirit among believers (Jn 7:37–39). (TLSB)

10:12 *covers all offenses.* Promotes forgiveness (see 17:9). This line is quoted in Jas 5:20; 1Pe 4:8. (CSB)

Instead of escalating strife by speaking words of hatred, the righteous speak words of forgiveness, prompted by love (Col 3:13; 1Pt 4:8). “Even though these offenses occur, love overlooks, forgives, and yields to them, not carrying all things to the extremity of justice” (Ap V 121). (TLSB)

This covering is not of a deceitful nature, as when we might lie to cover up some wrong we've done. Rather, it is the willingness to overlook and forgive the sins of others. (PBC)

10:13 *rod is for the back.* Flogging was a common form of punishment. The ceremonial scepter held by rulers symbolized their authority to judge and discipline. Children are best “trained with kindness and delight. For children who must be forced with rods and blows will not develop into a good generation” (LC I 76). (TLSB)

In this verse we find the first of several passages that speak of physical punishment. (See Proverbs 14:3; 19:29; 26:3 for some other examples.) At times, the OT also called for capital punishment – death by stoning – for certain serious crimes. Yet, it never told God's people to engage in the mutilation practiced by Israel's neighbors – such as plucking out eyes, cutting off thumbs and ties, or displaying dead bodies. While Christian parents might spank their children, they will never abuse them. (PBC)

10:14 *lay up knowledge.* Rather than babbling folly—and so the wise prosper. (CSB)

While the wise are busy taking in wisdom and storing it up as the priceless treasure it is, the foolish are busy talking their way to disaster. (PBC)

a fool – This depicts someone who is stubborn in his foolishness and becoming persistent and more hardened. (PBC)

brings ruin. Quick with his mouth, the fool only brings ruin on himself (see vv. 8, 10; 13:3). (CSB)

10:15 An observation about wealth and poverty. (CSB)

wealth is his strong city. Wealth brings friends (14:20; 19:4) and power (18:23; 22:7)—but ultimate security is found only in God (Ps 52:7). (CSB)

Worldly wealth can bring a degree of security. Along with riches, come power, influence, and connections. In this way wealth is like a “fortified city,” protecting those within its walls. (PBC)

poverty is the ruin of the poor. Poverty has no influence (18:23), no friends (19:4, 7), no security. (CSB)

Poverty can be ruinous. The poor don't have ready access to the best education or medical help; they sometimes want for basic food and shelter; and their pleas for help can easily be overlooked. (PBC)

10:16 *wage of the righteous leads to life.* Not wealth (v. 15) but righteousness assures life (see note on 3:2; see also 3:16; 4:22). (CSB)

Wealth can be a blessing from God for the righteous and can strengthen their ability to serve God's purposes, but it only contributes to the downfall of those who lack faith and godliness. (TLSB)

Spiritually, the rich are those who trust in the Lord – no matter how materially rich or poor they might be. They inherit eternal life, something all the money in the world can't buy. (PBC)

the gain of wicked to sin. “The wages of sin is death” (Ro 6:23). (CSB)

The wicked end up bankrupt – whether they are materially wealthy or impoverished. They end up forever separated from the source of all good gifts. (PBC)

10:17 *heeds instruction* – The key word in Proverbs is wisdom (Hebrew *hokmah*). It occurs 42 times in the book and is the central theme of Proverbs. There is, however, a related term that occurs some 30 times; that is the word discipline (Hebrew *moo-sawr*). It is similar to our idea of athletes in training, and has to do with instruction as given by a coach or leader. Discipline can come as positive reinforcement or negative warning. It involves the practice of self-discipline. (PBC)

path to life. The person who follows the way of discipline is on the way to life (and can help others, too). Again, the most important application is spiritual. As we follow Christ, we are on the right way. After all, he is “the way and the truth and the life” (John 14:6). (CSB)

who rejects reproof. The ungodly are headed in the opposite direction and leading others down that path. (PBC)

10:18 *conceals hatred.* By pretending friendliness. (CSB)

lying lips ... slander. Sins specifically forbidden by the Eighth Commandment. (TLSB)

We might well ask ourselves: How am I using my mouth? What kind of person do my words make me? (PBC)

10:19 *words are many* – James 3 warns against the unbridled tongue from which flow many words and in which sin is not absent. ⁴³When we put bits into the mouths of horses to make them obey us, we can turn the whole animal. ⁴⁴Or take ships as an example. Although they are so large and are driven by strong winds, they are steered by a very small rudder wherever the pilot wants to go. ⁴⁵Likewise the tongue is a small part of the body, but it makes great boasts. Consider what a great forest is set on fire by a small spark. ⁶The tongue also is a fire, a world of evil among the parts of the body. It corrupts the whole person, sets the whole course of his life on fire, and is itself set on fire by hell.” (PBC)

10:20 *choice silver.* What the righteous say has great value (see 3:14; 8:10; 25:11). (CSB)

Hbr “tested.” The best quality, purified or tested by fire. (TLSB)

Notice how Solomon again connects the tongue with the heart. What flows off the tongue – whether good or ill – is only a reflection of what resides in the heart. Luke 6:43-45 speaks to that as well, “*Tree and Its Fruit*” ⁴³“No good tree bears bad fruit, nor does a bad tree bear good fruit. ⁴⁴Each tree is recognized by its own fruit. People do not pick figs from thornbushes, or grapes from briars. ⁴⁵The good man brings good things out of the good stored up in his heart, and the evil man brings evil things out of the evil stored up in his heart. For out of the overflow of his heart his mouth speaks.”

heart of the wicked. Their thoughts and schemes (see 6:14, 18). (CSB)

10:21 *die for lack of sense.* Without Jesus, the bread of life (John 6:35), there can only be spiritual starvation and death. (PBC)

10:22 *blessing of the LORD makes rich.* Wealth is a gift from God, not a product of human attainment. (CSB)

Both spiritual and material riches come from God. Thanksgiving, rather than pride, should accompany the acquisition of any riches. (TLSB)

Every spiritual treasure comes as a free gift from God's grace: forgiveness, peace with God, eternal life. As for earthly riches, they, too, come from our gracious God. "The earth is the Lord's, and everything in it" (Psalm 24:1). Since it all belongs to him, he freely dispenses it as he sees fit. (PBC)

adds no sorrow to it. This line can be translated "and hard work adds nothing to it." That is, God's blessings, not our efforts, are the real source of whatever we have. (PBC)

10:23 *a fool* – No matter how successful in worldly terms an ungodly person might be, in God's sight he is still "a fool." (PBC)

Fools in Proverbs

God often teaches the way of wisdom by using contrast. As a skilled artist sets his or her subject matter against a contrasting background, so the Lord, through His inspired writers, sets the bright gem of wisdom against the dismal backdrop of foolishness.

When the Bible in general—and Proverbs in particular—speaks of foolishness, the first and most important point to remember is that it describes a moral and *spiritual* condition. We should not confuse foolishness with lack of academic prowess or a low IQ. Some people who are brilliant may, in God's eyes, be fools. For example, Ps 14:1 and 53:1 state, "The fool says in his heart, 'There is no God.'" In Proverbs, the fool is one who does not have a proper fear of the Lord. Consequently, such a person is likely to deny God's Word.

The Hebrew language in which Proverbs was originally written makes a distinction among different kinds of foolishness or fools. Awareness of these differences will help you more fully appreciate the message of Proverbs.

The simple Hbr *pethi*, the person who is easily lured or deceived; gullible. Of the various types of fools, this one is the least hardened in his or her foolishness. These naive and inexperienced people drift along aimlessly, until they fall easy prey to temptation (14:15). Such gullibility, of course, is not an excuse for sinning. Gullible people are responsible for their actions and may even end up killing themselves (1:32). In Pr 7, Solomon observes the gullible people and notes one who is drifting along aimlessly, ripe for a prostitute's picking. If they are to escape their ways "and live," the gullible need wisdom (9:4–6). Indeed, wisdom invites them by calling out, "Whoever is gullible, turn in here!"

The foolHbr *kesil*; if the gullible person doesn't learn, he or she may well move to the next level of foolishness and become a regular fool. This Hbr word is used 50 times in Proverbs and is the Book's most common term for fool. In the end, "fools die for lack of sense" (10:21).

Stubborn foolHbr *'ewil*, occurs 20 times in Proverbs. What can be said about the "generic fool" can also be said about this fool. As the term "stubborn" implies, however, the individual at this level of foolishness is more hardened and persistent. "Fools mock at the guilt offering, but the upright enjoy acceptance" (14:9). This category of fool is connected to the word for foolishness and stupidity, or folly. Sadly, it's a trait often found in children: "Folly is bound up in the heart of a child, but the rod of discipline drives it far from him" (22:15). As the child becomes a grown-up, the trait is even more difficult to correct: "Crush a fool in a mortar with a pestle along with crushed grain, yet his folly will not depart from him" (27:22).

The godless foolHbr *nabal*, appears only three times in Proverbs. This is the word used in the psalms quoted earlier in this article. Those people who say to themselves, "There is no God." Their mind is closed; they have rejected the Lord. This word is used in Pr 30:21–23, which states that one of four things under which the earth trembles is "a fool when he is filled with food." Once such a person's physical needs are satisfied, who knows what havoc he or she will bring to others? We find the epitome of this boorish and domineering fool in the man named Nabal (1Sm 25). He was "harsh and badly behaved" (v 3), and one of his own servants said of him, "He is such a worthless man that one cannot speak to him" (v 17).

Scripture and the Fool

As we look closely at the fool in Proverbs and the rest of Scripture, we come face-to-face with sinful human beings and with the "natural man." In other words, we see ourselves. The believer realizes, "There but for the grace of God go I." Even the author and compiler of Proverbs, wise King Solomon, became such a fool that he fell into idolatry (1Ki 11:4–11). As long as we are in this world, we will struggle against giving in to our sinful, foolish tendencies.

The remedy for foolishness is for God's Word to remain our daily companion (Pr 2:1). The foolishness of the world is overcome by the foolishness of Christ. As the apostle Paul says, "If

anyone among you thinks that he is wise in this age, let him become a fool that he may become wise” (1Co 3:18). It comes down to this: to know Christ and Him crucified is to know God’s wisdom (1Co 1:23–25). His forgiveness destroys our sinful foolishness. Through the Savior, we become truly wise and able to offer that wisdom to others as well. (TLSB)

understanding – *to-boo-naw'* – *intelligence*; by implication an *argument*; by extension *caprice*:—discretion, reason, skillfulness, understanding, wisdom. (QV)

wisdom – *hokmah* – The most frequently used word for wisdom and refers to practical wisdom. Practical wisdom is the chief concept in Proverbs. (PBC)

10:6–23 The words we speak can be either a source of life and comfort, edifying those around us, or a source of strife and wickedness, stirring up hatred and division. Always choose your words prudently, being careful never to speak gossip, lies, or slander about another person. Defend those whose reputation is under assault and forgive those who sin against you. Jesus was a victim of false accusations; the blood He shed on the cross covers all of our offenses. • Lord, may Your saving love and forgiveness always be expressed through our lips. Amen. (TLSB)

10:24–32 *the wicked ... the righteous*. The contrast between these two groups is the central theme through the end of ch 10. (TLSB)

10:24 *What the wicked dreads*. Calamity and distress (see 1:27 and note; 3:25; Job 15:21; Isa 66:4). (CSB)

Terror, calamity, distress, and anguish (1:27). (TLSB)

The wicked gets exactly what he fear – namely, calamity, disaster, and distress. There is something ironic in this verse. Many people live their lives without God, vainly hoping somehow to find security and peace of mind. Yet they must constantly be looking back over their shoulder, for their conscience will give them no peace. In the end, they get not what they desperately seek, but what they most fear – the judgment of the Almighty. (PBC)

desire of the righteous. What the righteous desire is explained by Jesus in this way in His Sermon on the mount: “Blessed are those who hunger and thirst for righteousness, for they will be filled” (Matthew 5:6). This righteousness, however, is a free gift from God. (PBC)

10:25 *established forever*. Like the wise man who built his house on the rock (Mt 7:24–27), the righteous are immovable and steadfast even amidst raging tempests. Solomon expresses hope in eternal life. (TLSB)

Cf. the wise man who built his house on a rock, and the foolish man who built his on the sand (Mt 7:24–27). (CSB)

the righteous is established forever. Unshakable, unmovable. (CSB)

10:26 *vinegar*. Vinegar irritates the teeth as smoke does the eyes. (CSB)

An irritant. Hbr term for vinegar means “sharp.” Vinegar was sour wine, which was diluted with water and drunk by peasants. (TLSB)

who send him. As a messenger. (CSB)

The lazy person irritates those who send him on an errand. Either he doesn't get done, or it's late, or something goes wrong. (PBC)

10:27 *fear of the LORD*. The theme of wisdom; a reverence for the Lord prompted by love. (TLSB)

This is of over a dozen of this phrase. Spread as they are throughout the book, from the first to the last chapter, these passages show the importance of this concept. It is not only the beginning but also the middle and the end of true godly knowledge and wisdom. (PBC)

10:28 *joy*. Of fulfillment (cf. 11:23). (CSB)

Not the absence of pain or other daily hardships but the ability to see beyond them and to look to the Lord in confident expectation (1Pt 1:6–9). Aspirations of the wicked, by contrast, amount to little more than wishful thinking. (TLSB)

10:29 *way of the LORD*. The way he prescribes, the life of wisdom (see Ps 27:11; 143:8; Mt 22:16; Ac 18:25). (CSB)

An important and prevalent figure of speech in Solomon's proverbs, used here to express both Law and Gospel. The evildoer who does not walk in this way, or deviates from it, can expect only destruction. Yet those who are blameless through faith know that to walk in the way of the Lord is a gift from God Himself and not a result of human effort (16:9; 20:24). (TLSB)

destruction to evildoers. Since judgment comes to those who refuse God's way (see 21:15; 2Co 2:15–16; 2Pe 2:21). (CSB)

10:30 *never be removed*. We feel a strong emotional attachment to our roots – the place where we grew up, the land our parents or grandparents came from, and so on. To be torn away from those roots brings terrible suffering. Because of their apostasy after the days of Solomon, God's OT people were uprooted and taken into captivity in Babylon for seventy years. But it also speaks to people of all times. The believer's real roots are with the Lord. We are merely pilgrims traveling through this world on our way to heaven. Nothing can ever tear us away from our true home. (PBC)

not dwell in the land. The unbeliever has set his heart on this world and the things of this world. He will be uprooted and torn away from all he loves. (PBC)

10:31 *perverse tongue*. Today many people think that what we say is not all that important. Vows are taken lightly; filthy talk and cursing are common; gossip is rampant. But God's word declares that what we say does matter. (PBC)

cut off. See Ps 12:3; cf. Mt 5:30. (CSB)

Not implying physical mutilation but indicating a complete silencing of all ungodly speech. "If you meet an idle tongue that betrays and slanders someone, contradict such a person promptly to his face (Proverbs 10:31), so he may blush" (LC I 273). (TLSB)

When the proverb uses this saying it is not referring to some OT practice of cutting out people's tongues. It is more in the pattern of David's words in Psalm 12:3 "May the Lord cut off all

flattering lips and every boastful tongue.” God is the one who finally puts an end to all ungodly speech. (PBC)

10:24–32 Both the righteous and the wicked face tempests and challenges. Yet the righteous, who travel the way of the Lord and who live in the fear of the Lord, are blessed with stability, joy, and the promise of everlasting life. The Lord is your hope, health, stronghold, and way. • Lord Jesus, keep us from straying from the path You have set before us, and renew our hope in You. Amen. (TLSB)