

**Never Dry**  
**Proverbs 3:9-10; Proverbs 11:24-25**  
**Paul Cannings, D.Phil.**

**A. Respect (Proverbs 3:9-10):**

1. Honor the Lord – Solomon commands us, as a man who is the richest, to demonstrate our respect for God's faithfulness. When we respond by giving to God, we highlight that we have given attention to His faithfulness. He blessed God when he worshiped Him at the opening of the temple (1 Kings 8:62-66).

- a) To honor means to hold high esteem and recognize someone as great and worthy. In relation to the Lord, it means to give respect or speak highly of.
- b) By honoring God, we demonstrate that He is superior to anyone or anything that could have prevented us from acquiring what He planned to give us.

2. Honor the Lord – We are commanded to demonstrate our respect for the authority, might, and power of the Lord by how we give. This attitude and manner of giving causes our gift to the Lord to become noteworthy in sight of the Lord. God is respected, so we attract His attention.

- a) To honor means to hold high esteem and recognize someone as great and worthy. In relation to the Lord, it means to give respect or to speak highly of. In some languages, this is expressed as "Show that the Lord is great," "Show that the Lord is wonderful," or "Show how much you respect the Lord."

3. From your wealth – Anyone hearing the word wealth may immediately disqualify themselves. Wealth, according to the scriptures, actually means having substance. Poverty is a lack of substance (no land or seed to plant), so a person lacks resources to sustain their lives [they are short of being able to take care of themselves; the

Macedonians had none (2 Corinthians 8:1-6)]. So if a person has income that allows them to supply what they need to manage properly, Biblically, they have wealth.

4. From your wealth – Wealth is something the Lord says He supplies; “*Riches and honor are with me, enduring wealth and righteousness.*” (Proverbs 8:18, 21; 10:4; NASU) If a person decides to chase wealth, especially while forsaking God, they will be punished (Proverbs 28:20). They act as if they are taking His place.

a) “The silver and the gold is mine, saith the Lord of hosts” (Hag. 2:8). [\[1\]](#)

5. From your wealth – Giving from our wealth is a manifestation of our respect to the Lord because; “*It is the blessing of the Lord that makes rich, and He adds no sorrow to it.*” (Proverbs 10:22; NASU)

6. From your wealth – To give from our wealth, based on 2 Corinthians 8:12, is to give based on what we have, not what we don’t have. That measure determines how the Lord gives back to us (Luke 6:38; 1 Timothy 6:17-19). When we do so, we respect His measure to us (Exodus 35:20-36:7).

7. From your wealth – To give based on our wealth is also to give from our abundance (1 Corinthians 16:1; 2 Corinthians 9:6-7a). To hoard our money is to decide to live a stressful life (Proverbs 11:26, 28; 15:16). Even though we may have money, we cannot resolve the struggles we experience and cannot control the results.

8. First-Fruits – The Lord is respected even more when we, on our own initiative (set our money aside; 1 Corinthians 16:1-2), sincerely and purposefully give to God first, and by the best of our ability before we do anything else (Genesis 4:2).

a) The Israelites were required to give the priests the first part of the olive oil, wine, and grain produced each year (Lev. 23:10; Nu. 18:12-13; NASU Study Notes).

b) In Israel, honoring the LORD with ... the firstfruits of all one’s crops was a way of expressing gratitude to Him for His provisions (Deut. 26:1–3, 9–11). It was a way of acknowledging God and His help (Prov. 3:6). [\[2\]](#)

c) The command to honor God with wealth and to give to Him from the firstfruits of all income is a part of what it means to worship God. In God's covenant with Israel, fullness of barns and vats was God's blessing, a part of God's covenant promise. <sup>[3]</sup>

d) In an agrarian society, first fruits are a major decision to give.

e) In the [OT the Hebrew words](#) translated "firstfruits" refer either to the portion of the crop that is the first to be ripe (Neh 10:35; Num 13:20; Ezek 44:30) or to the part that is best (Num 15:20; 2 Chron 31:5). God institutes a principle (and a festival) in which the firstfruits of the crop (e.g., [Ex](#) 23:16, 19; Lev 23:10, 17, 20) and the first shearing of the fleece of sheep (Deut 18:4) are offered in sacrifice to him. When Nehemiah's contemporaries determine to return to the Lord's ways, they reinstitute the practice of bringing firstfruits to the Lord to support the priests who serve in his house (Neh 10:35–37; 12:44). The sage believes it is a part of wisdom for all God's people to honor him with the firstfruits of their substance (Prov 3:9). First and best might both account for God's considering Israel to be the firstfruits of his harvest (Jer 2:3).

f) In Israel, honoring the LORD with . . . the firstfruits of all one's crops was a way of expressing gratitude to Him for His provisions (Deut. 26:1-3, 9-11). It was a way of acknowledging God and His help (Prov. 3:6). In return, God then ([cf. v. 4](#)) [promised to fill the](#) barns (with grain) and the vats . . . with new wine (tîrôš, "freshly squeezed grape juice"). <sup>[4]</sup>

9. Produce – These people were farmers, so they were commanded to give from the bounty of their crops. God expects us to give from our gross, not our net (1 Corinthians 16:1-2; Exodus 35:20-36:7).

## **B. Never Dry (Proverbs 3:10; 11:24-25):**

1. So your barns will be filled – Like the widow of 2 Kings 4 verse 8-37, when we give to the Lord, as described in verse 9, He continuously keeps filling up (keeps our needs constantly supplied so that we are never on empty; Psalm 37:35) the empty places (barns) we may have from day-to-day when managing our homes.

a) Filled to overflowing - For those who bring his tithes and offerings to the Lord, God promised to pour out more blessings than they have room for (Mal. 3:10; Dt. 28:8,12; 2 Co. 9:8; NASU Study Notes).

b) This word means to fill something to the full extent of what is necessary, in the sense of being "completed successfully" - not just filling up to the limits of something, but filling to go beyond its limits (Luke 6:38).

2. So your barns will be filled – God blessed the person of Luke 12:13-21 to fill his barns, but he gave the Lord no respect so despite all the resources that he had he could not sustain his own life.

3. Filled with plenty - Like in the case of Luke 6:38, when we give to the Lord as described in verse 8, He responds “pressed down, shaken together and running over.....”. Even though we must initiate the process, the Lord responds bountifully.

a) Generosity is the path to blessing (1 Timothy 6:19-20) and further prosperity (Ecc. 11:1-2; Ps. 112:9; 2 Co. 9:6-9). By contrast, the stingy person does not make friends and hurts himself in the long run (21:13).

- Prov. 21:13 – “He who shuts his ear to the cry of the poor will also cry himself and not be answered.

- Ecc. 11:1-2 –“ Cast your bread on the surface of the waters, for you will find it after many days. Divide your portion to seven, or even to eight, for you do not know what misfortune may occur on the earth.” (NASU Study Notes)

b) The person who gives generously does not just reap what they sow they gain more than they ever sowed (2 Corinthians 9:12-15; Luke 6:38).

c) Will be enriched is literally "will be made fat," which is an idiom for "grow rich" or "become prosperous." The sense of this line is that the generous person will be rewarded with wealth. We may translate, for example, "If you are generous, you will become rich."

4. Vats will overflow with new wine - The person, like the woman of 2 Kings 4 verse 8-37 will never become thirsty in the dry climate of their day. They will have food in their barns and a constant supply of wine (this was watered-down wine because drinking water in a dry climate can be difficult) to keep them from being thirsty.

a) Vats refer to large containers, sometimes cisterns carved out of stone, tubs, or wooden vessels for holding the juice of grapes as it ferments into wine. In [Matt 9:17](#), wine is stored in skins. The word rendered vats may also refer to the wine press.

b) The abundance of grain and wine is a symbol of prosperity throughout the Old Testament.

c) For those who bring his tithes and offerings to the Lord, God promised to pour out more blessings than they have room for (Mal. 3:10; Dt. 28:8,12; 2 Co. 9:8).

5. There is one who scatters (11:24-25) – Solomon uses the example of a farmer scattering seed because they were farmers. Before they scatter the seed, they plow the soil. Plowing the soil is explained in Proverbs 3:9-10.

a) The generous giver will experience more incredible blessings than a regular tither.

b) The metaphor is from sowing seed. He who would reap largely must scatter the seed far and wide, with no grudging hand <Prov. 13:7>. They who "withhold more than is meet" from the Lord, get no true gain from all their toils and all their riches, like the Jews in Haggai's time, who had no prosperity until they made the house of the Lord their chief object (<Hag. 1:6,9-11; 2:15-19>; cf. <Heb. 13:16>). So far is the true wealth of the withholder from being increased by withholding what is met to be given for the glory of God and the good of man, that he is deprived even of that which he had <Matt. 13:12. (from Jamieson, Fausset, and Brown Commentary)

a) A person who sows bountifully is a free-will Giver (2 Corinthians 9:6-7; Exodus 35:20-36:7).

6. There is one who scatters – To scatter is to have a mindset that demonstrates so much trust in the Lord that the person willingly gives of their first fruits, give cheerfully, and generously even though they know that circumstances (like birds picking up the seeds) can create damage (like Beryl) the Lord is faithful to His promises. They give freely.

a) Gives freely renders a verb meaning to scatter or disperse and is used in Ps 112:9 of giving generously to the poor. Giving freely is then taken as "giving generously" or "being generous with money." However, the book of Proverbs does not encourage extravagance or lavish expenditures. Yet, it expresses a surprise given what was said before. **Grows... richer** renders a verb form meaning "adds to" or "increases," and the sense is "yet the person generous in giving increases his wealth."

7. Yet increases all the more – The Lord takes on the full responsibility to supply our needs and **ensures** no holes in our pockets (Haggai 1:1-12). This is why David would say that when the Lord is his Shepherd, he lacks absolutely nothing (Psalm 23) and has never seen the righteous begging bread (Psalm 37:25).

8. Withholds what is justly due – Justly due means to exercise our faithful obedience to the Lord according to His Word based on how He has chosen to bless us.

a) Grain (v. 26) in a farming society was a major medium of exchange; hoarding it could drastically affect prices. But a person who sold his grain and did not hoard it was a blessing to others. <sup>[5]</sup>

b) Withholding from God can lead to poverty. If a person does not scatter seeds on the soil how can they expect a harvest?

9. Withholds what is justly due – A person with free will may decide not to obey the scriptures about giving; God gets that, but this only causes repeated financial struggles, whether because of health issues, stressful job experiences, or an unhappy home.

a) We must not willfully decide to keep from God what He requires for us to do.

- b) We must not give grudgingly (2 Corinthians 9:7).
- c) Grain (v. 26) in a farming society was a major medium of exchange; hoarding it could drastically affect prices. But a person who sold his grain and did not hoard it was a blessing to others. [\[6\]](#)
- d) For the Israelites, who were mostly farmers, the land was the greatest of God's gifts and its abundant produce was evidence of his providential care for them (see Deut. 8:7–10; 11:9–15). But so bounteous was God's provision that there was always the temptation to become complacent and take it for granted or to become conceited and put it down to their own cleverness, and with their affluence forget God (see Deut. 8:11–20; 11:16–17). This was the mistake made by the rich fool in Jesus' parable (Luke 12:16–21).
- e) Withholding from God leads to always has financial difficulties (Haggai 1:3-11).

10. The generous man will be prosperous – The person who does not withhold what is justly due and gives in the manner described above is a generous giver. This is the person whom the Lord makes rich, meaning this person never lacks anything. They may have difficult financial experiences, but the Lord supplies their need according to His riches in glory because they sought Him first. (Luke 12:29-34). In their culture, animals remain healthy and fat, and they experienced a good crop harvest, as the Lord sent the rain at the right time, and they were able to sell it profitably so that they could bountifully take care of their families so that their barns overflowed in a sustained manner.

- a) For those who bring his tithes and offerings to the Lord, God promised to pour out more blessings than they have room for (Mal. 3:10; Dt. 28:8,12; 2 Co. 9:8).
- b) Generosity is the path to blessing (1 Timothy 6:19-20) and further prosperity (Ecc. 11:1-2; Ps. 112:9; 2 Co. 9:6-9).
- c) *Prospered is lit. made fat*, metaphor derived from the condition of well-nourished animals or vegetables (Ju. 9:9, Isa. 30:23, Jer. 31:14, Job 36:16, cf. Pr. 13:4, 28:25); the metaphor in *waters, watered* is agricultural. The reference appears to be specifically to kindly, generous conduct toward others; the reward of such conduct is determined by social laws and by the divine approval. [\[7\]](#)
- d) Will be enriched is literally "will be made fat," which is an idiom for "grow rich" or "become prosperous." The sense of this line is that the generous person will be

rewarded with wealth. We may translate, for example, "If you are generous, you will become rich." [\[8\]](#)

11. He who waters will himself be waters - In a dry climate, and our circumstances which are creating more and more dry times, the Lord, for the generous giving, takes full responsibility to refresh our souls, refresh our losses, take care of our families and reconstruct anything that has been thrown down.

a) When finances seem to dry up God finds a way to restore the generous giver physically. He does the same for their spiritual refreshment.

12. He who waters will himself be waters - Notice in the text the Lord said, "will himself be watered." The person who diligently seeks to obey the Lord in the manner described in these passages is the person the Lord focuses these blessings on. The Lord never forgets who they are and what they have done.

a) God never stops physically and spiritually refreshing a generous giver.

---

[\[1\]](#) Spence-Jones, H. D. M. (Hrsg.): *The Pulpit Commentary: Proverbs*. Bellingham, WA : Logos Research Systems, Inc., 2004, S. 57

[\[2\]](#) Buzzell, S. S. (1985). Proverbs. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, p. 912). Wheaton, IL: Victor Books.

[\[3\]](#) Radmacher, E. D., Allen, R. B., & House, H. W. (1999). *Nelson's new illustrated Bible commentary* (Pr 3:7–10). Nashville: T. Nelson Publishers.

[OT OT. Old Testament](#)

[e.g. e.g.. for example](#)

[cf. confer, compare](#)

[v. verse](#)

[\[4\]](#) Walvoord, John F. ; Zuck, Roy B. ; Dallas Theological Seminary: *The Bible Knowledge Commentary : An Exposition of the Scriptures*. Wheaton, IL : Victor Books, 1983-c1985, S. 1:912

[5] Buzzell, S. S. (1985). Proverbs. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, p. 930). Wheaton, IL: Victor Books.

[6] Buzzell, S. S. (1985). Proverbs. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, p. 930). Wheaton, IL: Victor Books.

[7] Toy, Crawford Howell: *A Critical and Exegetical Commentary on the Book of Proverbs*. New York : C. Scribner's Sons, 1899, S. 235

[8] Toy, C. H. (1899). *A critical and exegetical commentary on the book of Proverbs* (pp. 234–235). New York: C. Scribner's Sons.