**Proverbs Chapter 13 (Lesson #14)**

**25** Additional Proverbs from the Pen of Solomon

As we have discussed, the book of Proverbs is broken into **Seven** different sections.

We finished **section I,** chapters 1-9, and we have started our journey in **SECTION II,** this is the largest section of Proverbs and extends from **10:1** all the way to **22:16**. So it is a little longer than Section I.

Scholars tell us that it contains **375 proverbs**. So far, we have looked at **91** of those proverbs. Today we look at an additional **(25 proverbs).**

Like the first **91** proverbs, most of the proverbs we will review today are **contrasting statements**.

Also, as we discussed, at times, the Proverbs can seem thrown together. But nothing could be further from the truth, there is always form and there is always a driving theme or themes.

Here in chapter 13, it seems Solomon’s thoughts break into these topics:

1. An Introduction Abut Hearing Wisdom (13:1)
2. Speech and Work (13:2-6)
3. Wealth and Ethics (13:7-11)
4. Fulfillment Through Wisdom and Frustration Through Folly (13:12-19)
5. The Blessed Future of a Wise Son and the Destructive End of Fools (13:20-25)

Once Again, we are going to spend about a **minute** on each of these proverbs, **just scratching the surface**, for each is a **treasure chest** worthy of our individual **meditation**.

**Introduction About hearing (13:1)**

***Vs 1 - A wise son hears his father’s instruction, but a scoffer does not listen to rebuke.***

The introduction provides us with a sharp contrast between a wise son and a scoffer. It is meant to serve as a warning to the sons.

Solomon reminds his sons and us that a wise son, hears, listens, and responds in a positive fashion to his father’s instructions.

A wise son is one to listens to his earthly father and even more importantly, his heavenly father.

**BUT...** A scoffer, (scorner or mocker) does not listen to an honest rebuke, thus showing that he is foolish.

Remember Solomon’s plea in (Prov 4:1).

Solomon is urging his sons and you and I by way of extension to hear God’s wisdom.

**speech and work (13:2-6)**

***Vs 2 - From the fruit of his mouth a man eats what is good, but the desire of the treacherous is for violence.***

This is a neat picture, hear Solomon draws this picture that what comes out of your mouth is the food for you and others to consume.

Consider that for a moment. What we say, our speech, is the food our hearts and souls are eating, but it is also food we are providing to others.

According to Solomon good words (good fruit from our mouths) bring success, good words bring God’s blessings and favor. Gracious words rebound to our good and the good of others in the community.

**BUT...** The desire for those who act treacherously, those who are transgressors, their desire is for **violence.** Our words are sweet fruits that produce something in ourselves and others, remember (Pro 18:21).

Is the fruit that our **lips produce** **edible** or are we **slowly poisoning** ourselves and those around us?

***Vs 3 - Whoever guards his mouth preserves his life; he who opens wide his lips comes to ruin.***

In verse 2 we were told that the mouth feeds our soul, now Solomon makes the most rational next point.

Guard your mouth, we must watch what comes out of our mouths, as we just quoted in Pro 18:21, the power of life and death is in the tongue. The one who guards his tongue preserves his own life!

One commentator asked the question: “Can you rule your mouth to save your life?”

Remember what James said in (Jam 1:26).

One of the things the Holy Spirit tames in the life of a believer is our tongue.

***Vs 4 - The soul of the sluggard craves and gets nothing, while the soul of the diligent is richly supplied.***

The sluggard (lazy person) craves and gets nothing. While the soul of the diligent is richly supplied.

We have mentioned this a number of times already, but God blesses work, He blesses perseverance, God rewards diligent efforts.

Lazy people want things, but are not willing to put in the hard work to acquire them (Pr 20:4). Again, this Proverb is not dealing with the ills of overworking or an out of balance work life. But instead the blessing associated with hard work.

***Vs 5 - The righteous hates falsehood, but the wicked brings shame and disgrace.***

This proverb is fully appreciated with the comparison is fully comprehended. The righteous person hates lying, because of he has a new nature.

**BUT...** The wicked, in a New Testament context, those who have not placed faith in Jesus Christ, those who are not in a relationship with God through His Son, bring shame and disgrace upon themselves, in the context of the Proverb, because they lie, and lies always find a person out.

**The full proverb:** God rewards the righteous with honor and success, while the wicked will receive shame and disgrace. I do not know about you, but I know which line I want to be in! Not the one where God is dealing out shame and disgrace!

***Vs 6 - Righteousness guards him whose way is blameless, but sin overthrows the wicked.***

Here righteousness is personified as a protector.

If you are blameless, (placed faith in Jesus, ordering your life by His Word), righteousness guards you. This does not mean that bad things do not come our way, it means the One who is absolute righteous guards our path.

On the other hand. Sin overthrows the wicked. We often warn our children, be sure, your sin will find you out, this is a **Proverbial Truth** that we must all walk in.

**Think of the rich man and Lazarus (Luke 16)**. One lived a life of sin and awoke in hell, the other, lived for God and landed in His presence.

**Wealth and ethics (13:7-11)**

**Vs 7 - One pretends to be rich, yet has nothing; another pretends to be poor, yet has great wealth.**

This is a tough proverb. As one writer put it; “this proverb is wonderfully ambiguous and can be understood several different ways.”

Literally in the Hebrew this verse reads: ***There is a man that maketh himself rich, yet he hath nothing: there is a man that maketh himself poor, yet he hath great riches.***

It seems what Solomon is saying is one pretends to be rich yet has nothing, another pretends to be poor but has great riches. His point seems to be that both are unwise and even bad.

To pretend to have when you do not is folly. To pretend nothing when you have great wealth prevents you from being a blessing to the community. Again, this is a tough proverb with a few different interpretations.

***Vs 8 - The ransom of a man’s life is his wealth, but a poor man hears no threat.***

This is yet another **tough proverb** where commentators disagree about what Solomon is teaching.

I think what Solomon is saying is that a guilty person with money, if necessary, will pay the ransom and save himself. The ransom of a man’s life is his wealth assuming that people will give money to preserve their lives.

**BUT...** So there is a contrast that should make sense. But a poor man, with no means to pay, therefore no hope of redemption, hears no threat. When the threat of pay or else comes, he has nothing with which to pay.

Again, this is a very tough proverb.

***Vs 9 - The light of the righteous rejoices, but the lamp of the wicked will be put out.***

Light here is likely being used as a metaphor for family or progeny (I Kin 15:4; II Kin 8:19).

Here then is the point, your family’s future is connected to your conduct. You have the amazing ability to bring great blessings into your family. (Ez 18:1-3).

**BUT...** The lamp of the wicked will be put out.

Men our walk with God matters, for it impacts our family, in that they see our behavior and mimic it and if we are walking contrary to God, we are not bringing into our family the blessings of God.

***Vs 10 - By insolence comes nothing but strife, but with those who take advice is wisdom.***

By pride or arrogance comes nothing but strife. Solomon is telling us that one of the main sources of strife is pride. A high view of self, results in **constant conflicts and quarrels.**

This of course is true, but here Solomon seems to highlighting something more nuanced.

As you take in the whole proverb, Solomon’s point is the pride mentioned here is in response to a moral rebuke, and results in strife.

**BUT...** With those **who take advice** not only is there wisdom, but as the proverb **is implying**, there is also **peace and tranquility.**

Being teachable and not filled with pride results in growing in **חכמה (Chokmah)** and puts an end to strife (Pro 15:8).

***Vs 11 - Wealth gained hastily will dwindle, but whoever gathers little by little will increase it.***

The Hebrew word translated *“gained hastily”* is the Hebrew word that means **vanity** or **vapor**. The metaphor is **getting money out of nothing**, namely money out of the vapor will become nothing.

To see this proverb play out over and over, one only needs to look at the outcome of the winners of these large lotteries. Over and over again we see, that wealth gained hastily (out of the vapor) rarely lasts.

**BUT...** Hard work and wealth gained the “old fashioned way” with savings and investment over time is the model that God blesses.

As believers we should work to provide for our family and to be a blessings to others (Eph 4:28).

 **fulifllment through wisdom and frustration through folly (13:12-19)**

***Vs 12 - Hope deferred makes the heart sick, but a desire fulfilled is a tree of life.***

**Hope** is an amazing thing, it can cause men and women to push through some of the most difficult scenarios imaginable. With hope men and women can endure almost anything.

Yet (hope deferred, hope drawn away) what we might call **hopelessness** is one of the most destructive and painful feelings in the human existence.

Understanding this principle should instruct us on many matters, never remove hope, without hope your children, friends, family will become discouraged and desperate or as Solomon said, a lack of hope makes the **heart sick!**

**BUT...** when what we hope for, what we desire is fulfilled it is like a tree of life, it can **revitalize**, **rejuvenate**, it can **reinvigorate**. Regardless of what is going on, Hope in the Lord!

***Vs 13 - Whoever despises the word brings destruction on himself, but he who reveres the commandment will be rewarded.***

Does this even need a word of explanation? Those who despise the **word** (hold in contempt, show no interest in, ignore, do not obey), those who despise the word will bring upon themselves destruction.

But the one who reveres the commandments, the one who fears (revenant fear) the commandments of Jesus, will be rewarded (Ps 1:1-2; Ec 12:12-13).

**WOW, are there two outcomes that are more different? Destruction or reward?** I would encourage us to saturate our lives with God’s word and live by the commands of King Jesus.

***Vs 14 - The teaching of the wise is a fountain of life, that one may turn away from the snares of death.***

We have seen this theme before in the Proverbs stated a few different ways. The wise and the teaching of the wise if a fountain of life, it is a **fountain of living flowing water** (Pr 6:23).

The teaching of the wise, the reason men we are here, under the wisdom of Solomon, is because it is the teaching of the wise, that turns a person away from the **snares of death.**

Both in this life and in the life to come (Pr 14:27). The picture you should have in your mind is a fountain of living water that is located next to a booby-trapped road.

**The wisdom contained in this book is meant to turn us away from the traps of death!**

***Vs 15 - Good sense wins favor, but the way of the treacherous is their ruin.***

Living life in accord with God’s wisdom, both in submission to Jesus and His word wins favor, it brings supernatural blessings. **Think of Daniel, his good sense won favor with God and man.**

**BUT...** The way of the treacherous is their ultimate ruin.

Following God’s wisdom brings a life favored by God, but the opposite, is a life not favored by God, nor the community, and one that brings ultimate ruin!

***Vs 16 - In everything the prudent acts with knowledge, but a fool flaunts his folly.***

The prudent person acts based on knowledge, based on facts, based on what is true.

**BUT...** The fool only flaunts his folly, leaping to conclusions before the facts are in, operating counter to God’s wisdom, ignoring what is true, fools believe what they want to believe.

The two are juxtaposed throughout the Proverbs (Pr 18:13; Pr 15:28).

Ohhh that you and I would be prudent!

***Vs 17 - A wicked messenger falls into trouble, but a faithful envoy brings healing.***

A wicked messenger easily falls into trouble. They are easily pulled off the path by distractions, and pressures to compromise.

**BUT...** The faithful messenger is the exact opposite. Rather than bringing disaster into your life, they bring healing, see also (Pro 25:13).

***Vs 18 - Poverty and disgrace come to him who ignores instruction, but whoever heeds reproof is honored.***

Here the start of the proverb needs little explanation, poverty and disgrace comes to those who **ignore instruction**. We saw this very theme in verse 13.

For those who are going to do what they want to do, for those who will run against God’s instructions, poverty and disgrace await them. Not only in this life, but more importantly in the life to come!

**BUT...** The one who heeds reproof, the one who responds right to correction will be honored.

Honored by God before men in this life, and **honored in eternity.** This theme is repeated multiple times in the Proverbs (Pro 15:5).

***Vs 19 - A desire fulfilled is sweet to the soul, but to turn away from evil is an abomination to fools.***

To have a strong desire for something and to have that desire fulfilled is sweetness to the soul.

**BUT...** To turn away from evil, to not desire evil is an abomination to fools.

It seems what Solomon is saying is that fulfilled desires are good, as long as those **desires are good**, but to turn away from evil and seek after righteous desires is an abomination to those who lack wisdom, those who are fools! They simply will not master their desires.

**The blessed future of a wise son and the destructive end of fools (13:20-25)**

***Vs 20 - Whoever walks with the wise becomes wise, but the companion of fools will suffer harm.***

Pretty straight forward proverb that begs the question, who are we walking with? Because Solomon tells us, **we are the company we keep!**

To walk with those who are wise, following Christ (God’s wisdom personified) and ordering our lives by God’s word, that is wise and a man who walks with men like that will prove to be wise.

**BUT...** The one whose companions are fools **will suffer harm**, not only in this life but in the life to come!

As much as the wise shape a person, the foolish shape people too. Remember David’s words in Psalm 1:

***Vs 21 - Disaster pursues sinners, but the righteous are rewarded with good.***

Something is **hunting each of us**, something is pursuing us. Trouble chases sinners, until one day it ultimately catches up and brings misery and woe, or as Solomon says here **disaster**.

But there is something that is chasing God’s children as well (those in Christ, who possess his righteousness) they are being chased down with rewards. In this life and in the next. They are the ones who are blessed with all spiritual blessings in Christ.

Be sure, **whichever is pursuing you, will catch you.** Actions have consequences, that reality is woven into God’s creation. Sooner or later consequences catch up with our actions.

***Vs 22 - A good man leaves an inheritance to his children’s children, but the sinner’s wealth is laid up for the righteous.***

By good, we mean someone who has given their life to Christ and is seeking to order their life by the Word of God. Solomon seems to be saying that a righteous man will leave an inheritance for his children’s children. Of course this is important, but I cannot help but wonder if Solomon had something even more important in view. Namely a good man leaves a Godly inheritance to his children’s children.

The ultimate legacy the good man is concerned about leaving is not money or land, but his children and grandchildren knowing the true and living God.

**BUT...** the sinner’s wealth is actually being collected for the righteous.

The **sinner is collecting**, but God is planning a **distribution**.

As you think about this, remember how the wealth of Egypt was transferred to Israel, Saul was envious of David and God gave David Saul’s throne.

***Vs 23 - The fallow ground of the poor would yield much food, but it is swept away through injustice.***

God has so ordained that hard work as we have said multiple times, works. The follow ground (how small it may be) of the poor will yield much food.

For the wise person who labors, the earth although under a curse, will reward that labor.

**BUT...** though injustice it can be **swept away** or stated differently, **without justice it will be swept away!**

***Vs 24 - Whoever spares the rod hates his son, but he who loves him is diligent to discipline him.***

This is a very familiar theme that is repeated multiple times in the Proverbs (Pr 22:15; 29:15).

To avoid disciplining our sons and daughters when their behavior calls for it, is not loving them, in fact Solomon says we do so because we hate them.

Solomon wants us to see that discipline is a necessary part of life, and it shows our love for our children, our love for God, and our desire for them to walk in wisdom.

The one who spares the rod hates his son. **BUT...** The one who loves his son or daughter will be diligent to discipline.

I cannot help but wonder how many human tragedies could have been avoided if parents’ would have disciplined their children while they had the chance (Pr 19:18).

***Vs 25 - The righteous has enough to satisfy his appetite, but the belly of the wicked suffers want.***

Here is wisdom. Will we be content with what God has provided us? Of course we should work hard, desire promotions, work to advance our family economically. Of course, but are we satisfied when God says no, and are we content with God’s provisions?

Paul reminded Timothy of this very point: *“But godliness with contentment is great gain,” (1Ti 6:6 ESV)*

So, the righteous have enough and their appetites are satisfied by God.

**BUT...** the belly of the wicked suffers want. Here is the ultimate lesson for the wicked, the increase in money and the collection of material objects cannot satisfy the longing of the heart. In the end, the wicked suffers want in this life and more importantly in the life to come!

As we close here, be reminded that wisdom offers an amazing future while folly has nothing to offer but ultimate and final destruction. **May we continually choose wisdom!**