

# Proverbs Lesson 13

## Proverbs Chapter 13

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**Introduction:** Proverbs Chapter 13 shows the contrast between the wisdom of righteousness versus the stupidity of sinful living which continues the pattern in Chapter 12.

### I. Wise Son's Listen to Their Father

*(Pro 13:1) A wise son heareth his father's instruction: but a scorner heareth not rebuke.*

A wise son will take heed to his father's correction. The word translated as **instruction** {rowm *muwcar*} has the sense of a 'lecture of correction.' A rebellious and disrespectful child will usually reject correction.

*(Pro 13:2) A man shall eat good by the fruit of his mouth: but the soul of the transgressors shall eat violence.*

*(Pro 13:3) He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction.*

Wise use of the mouth will bring good consequences. The word translated as **transgressors** (dgb *bagad*) literally refers to those who act treacherously or deceitfully. Implicit is that treacherous or deceitful statements may produce a violent reaction.

People in the world do not take kindly to being doubled-crossed. It tends to breed violence.

Once again in verse 3, the issue of controlling the tongue comes into view. A person who can keep his (or her) mouth shut will avoid trouble. A big mouth leads to trouble. The book of James goes into detail about the dangers of a loose tongue. We must control our speech.

*(Pro 13:4) The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat.*

*(Pro 13:5) A righteous man hateth lying: but a wicked man is loathsome, and*

*cometh to shame.*

Those that are lazy, undisciplined, and irresponsible will long for things; but wind up with little or nothing. A hardworking, disciplined person will prosper. The idea in being made fat was a middle-eastern phrase for prosperity. Undisciplined living leads to emptiness of life. Disciplined living leads to prosperity in every area of life.

Righteousness abhors lying we find in verse 5. They do not coexist together. They are mutually exclusive. What a contrast. Righteousness abhors lying, but wickedness stinks and is embarrassing. That truth remains to this day.

*(Pro 13:6) Righteousness keepeth him that is upright in the way: but wickedness overthroweth the sinner.*

*(Pro 13:7) There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.*

The thought is as simple as it is profound. Righteousness protects those who are upright and have integrity in the way of life. In contrast, godlessness overturns sinners. The thought is how that godlessness and sin make a wreckage of one's life.

There is profound wisdom in living righteously and utter stupidity in living an ungodly life. Note down in verse 11 we are told that wealth gotten by vanity will be diminished. But the man or woman who works to gain wealth will be blessed.

Verse 7 explains the importance of seeking wealth in a righteous way. There are many notable celebrities who appear to have it all yet resort to extreme and depraved activities to satisfy themselves but are never truly satisfied.

There are many who aren't rich in the physical sense but have the love, joy and peace that the scriptures declare.

*(Pro 13:8) The ransom of a man's life are his riches: but the poor heareth not rebuke.*

*(Pro 13:9) The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.*

The thought is how a wealthy man may be held for ransom—his life in exchange for his money. In contrast, poor men are not so afflicted. The greater thought is that wealth is not all it is cracked up to be.

And, men of modest means often do not have the trouble that the wealthy do. The reality is the more you have to more problems you must deal with in life.

The thought in verse 9 may be that in the home of the righteous there is joy and peace and the lights in their house are lit. In contrast, the lamp in the house of a wicked person is soon turned out because of poverty, being thrown out of the house, jail time, or even death.

The greater thought is of peace and tranquility for righteous living and trouble with uncertainty for ungodly living.

*(Pro 13:10) Only by pride cometh contention: but with the well advised is wisdom.*

*(Pro 13:11) Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase.*

At the root of most human conflict is pride or its first cousin, stubbornness. The Bible has nothing good to say about pride. It is a fundamental evil of fallen human nature. It was the root sin of Lucifer. See Isaiah 14:12-14.

*(Isa 14:12) How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!*

*(Isa 14:13) For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:*

*(Isa 14:14) I will ascend above the heights of the clouds; I will be like the most High.*

The word translated as **well advised** (Uey ya'ats) has the sense of 'talking over a matter' or of 'consulting together.' The greater thought is how that pride produces conflict. Yet, being willing to talk over a problem is wise. Wealth obtained from questionable enterprises does not long continue we are told in verse 11.

He who gathers his harvest with honest work will prosper. Or, he who works hard will increase his substance. There is wisdom in solid work and folly in get-rich schemes.

## **II. Hope Deferred Makes the Heart Sick**

*(Pro 13:12) Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.*

*(Pro 13:13) Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.*

When that which has been hoped for seems to fade, it leaves the heart sick or let down. However, when that which has been hoped for comes to pass, it is like a tree of life. That is, it revives one's spirit.

One who despises the word of a king is in for trouble. But he who despises the Word of the King of kings will wind up in the Lake of Fire. One who has respect to a king's commandment will be duly rewarded. Moreover, he who obeys the Word of God will be blessed by God Himself.

The greater truth is that disobedience to God brings judgment whereas obedience to God brings His blessing. The depth of this truth is exceeded only by its simplicity.

*(Pro 13:14) The law of the wise is a fountain of life, to depart from the snares of death.*

*(Pro 13:15) Good understanding giveth favour: but the way of transgressors is hard.*

Though the word translated as **law** (hrwt *towrah*) is the common Hebrew word for the Law of God, the context seems to indicate other than the Law of God. The immediate application seems to be that the instruction or rules of the wise become a fountain of life for those who will follow them. Moreover, they direct one from the snares of death. By extension, the greatest Wise One is God and His Word certainly is a fountain of life.

In verse 15, two divergent thoughts are at hand. Good understanding bestows graciousness.' Kindness and graciousness emanate from having a good understanding of a matter. In contrast, sinners often have a tough time of it. The devil continually blinds the world to the sin that causes all manner of trouble and grief. The ungodly blithely continue on in their iniquity.

*(Pro 13:16) Every prudent man dealeth with knowledge: but a fool layeth open his folly.*

*(Pro 13:17) A wicked messenger falleth into mischief: but a faithful ambassador is health.*

Again a singular contrast is presented. Prudent men take time to deal with knowledge and information. The thought is of contemplation, investigation, and thoughtfulness. In contrast, fools party on in their foolishness. Wise men pause to consider. Fools are often inconsiderate and self centered.

Verse 17 speaks of an ambassador or messenger who dallies along the way for foolishness. How valuable and refreshing is a messenger which can be trusted—one who does not digress along the way for untoward entertainments.

### III. Poverty and Shame Comes to Those Who Refuse Instruction

*(Pro 13:18) Poverty and shame shall be to him that refuseth instruction: but he that regardeth reproof shall be honoured.*

*(Pro 13:19) The desire accomplished is sweet to the soul: but it is abomination to fools to depart from evil.*

He who wrests his shoulder in rebellion against correction and discipline is headed down the road to poverty and disgrace. The thought again is how that fools reject and rebel against being corrected. However, he that pays heed to reproof will find honor and promotion. Fools are not amenable to counsel. Wise men are. See Proverbs 13:1.

*Pro 13:1 A wise son heareth his father's instruction: but a scorner heareth not rebuke.*

Again, two divergent thoughts are at hand in verse 19. When a goal is achieved, it is sweet to one's soul. However, fools revolt at the thought of turning from their sin. Sin so twists their mind that they think their bondage thereto is their liberty.

Many a fool in this age has claimed 'first amendment rights' to continue on in their evil doings.

*(Pro 13:20) He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.*

*(Pro 13:21) Evil pursueth sinners: but to the righteous good shall be repayed.*

To associate with wise men tends to impart wisdom. It tends to rub off. The company we keep does influence us. In contrast, bad company corrupts good character. Those that run with fools will eventually be destroyed by their sin. See I Corinthians 15:33 and Psalm 1:1.

*1Co 15:33 Be not deceived: evil communications corrupt good manners.*

There are consequences to what we do according to verse 21. Trouble and grief invariably follow after sin. It is inevitable. In contrast, good follows after the righteous. We do reap what we sow. Sin brings trouble. Righteousness brings blessing.

*(Pro 13:22) A good man leaveth an inheritance to his children's children: and the wealth of the sinner is laid up for the just.*

*(Pro 13:23) Much food is in the tillage of the poor: but there is that is destroyed for want of judgment.*

Wise and just is the man who leaves an inheritance for his grandchildren. At the very least, he can leave a legacy of a godly example for them. Ironically, the possessions of the ungodly may pass on to the just. God has providential ways to diminish the wicked and prosper the righteous. Witness Israel departing from Egypt.

Verse 23 speaks of a person working like a farmer. God has so created the earth that it has great potential for growing food—even on the land of poor men. However, lack of good judgment often leads to overgrazing or lack of crop rotation which neutralizes good soil.

In Israel to this day, Arab shepherds over-graze their land which leads to wind erosion and expansion of the deserts of that region. The greater principle is that a lack of good judgment can neutralize what otherwise has good potential.

*(Pro 13:24) He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.*

*(Pro 13:25) The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.*

People in the world foolishly claim that they love their children too much to spank them. To the contrary, one who truly loves his child will spank him often during his formative years. The idea of *hate* here, as is often the case in Scripture, is a concept of degrees.

One who fails to spank a wayward son does not truly love him as much as one who goes to the trouble to properly inflict corporal punishment upon his child. Psychologists and authors like Joyce Brothers have their opinions on raising children. I believe the wise parent will look to God to help them make decisions.

The chapter concludes by generally summarizing the truth that righteousness brings solid benefits and sin brings impoverishment. In both cases, that may not be immediately apparent. However, in the long run, both principles prove to be invariably true. Righteousness brings blessings of all sorts. Sin brings poverty of all sorts.

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*Prov 4:18 But the path of the just is as the shining light, that shineth more and*

*more unto the perfect day.*

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**Practice Random Acts of Kindness. Each act spreads, and many will be blessed.**