

TEXT — 13:1-9

1. A wise son heareth his father's instruction;
But a scoffer heareth not rebuke.
2. A man shall eat good by the fruit of his mouth;
But the soul of the treacherous shall eat violence.
3. He that guardeth his mouth keepeth his life;
But he that openeth wide his lips shall have destruction.
4. The soul of the sluggard desireth, and hath nothing;
But the soul of the diligent shall be made fat.
5. A righteous man hateth lying;
But a wicked man is loathsome, and cometh to shame.
6. Righteousness guardeth him that is upright in the way;
But wickedness overthroweth the sinner.
7. There is that maketh himself rich, yet hath nothing;
There is that maketh himself poor, yet hath great wealth.
8. The ransom of a man's life is his riches;
But the poor heareth no threatening.
9. The light of the righteous rejoiceth;
But the lamp of the wicked shall be put out.

STUDY QUESTIONS OVER 13:1-9

1. Is the son wise to hear his father or wise because he hears (v. 1)?
2. Why does a scoffer not listen (v. 1)?
3. What is the meaning of "soul" in v. 2?
4. What are some things that guarded speech will not permit to be said (v. 3)?
5. What does "open wide his lips" mean (v. 3)?
6. From what small animal does our word "sluggard" come (v. 4)?
7. What is the small animal known for (v. 4)?
8. Does "fat" in v. 4 stand for something good or something bad?
9. Cite passages in which both God and godly people hate sin (v. 5).
10. What does "loathsome" mean (v.5)?
11. List the contrasts in v. 6.
12. How can a person emphasize riches and yet have none (v. 7)?
13. How can a person be poor and yet have great wealth (v. 7)?

14. What is meant in v. 8 by riches being the ransom of a man's life?
15. What does v. 8 have in mind when it says the poor hear no threatening?
16. What do "light" and "lamp" in v. 9 stand for?

PARAPHRASE OF 13:1-9

1. A wise youth accepts his father's rebuke; a young mocker doesn't.
2. The good man wins his case by careful argument; the evil-minded only wants to fight.
3. Self-control means controlling the tongue! A quick retort can ruin everything.
4. Lazy people want much but get little, while the diligent are prospering.
5. A good man hates lies; wicked men lie constantly and come to shame.
6. A man's goodness helps him all through life, while evil men are being destroyed by their wickedness.
7. Some rich people are poor, and some poor people have great wealth!
8. Being kidnaped and held for ransom never worries the poor man!
9. The good man's life is full of light. The sinner's road is dark and gloomy.

COMMENTS ON 13:1-9

V. 1. Instruction for the wise, rebuke for the unwise. Wisdom is shown in respecting the age, learning, and office of the father; the scoffer respects nobody. He is wise in his own conceit (Rom. 12:16). Samson did not regard the rebuke of his father (Judg. 14:1-4) not did Eli's son regard his (I Sam. 2:22-25). If a son will not respect his father enough to follow his instructions, it will not be surprising if he doesn't receive his rebuke. One who scoffs at his father now will scoff at God and sacred things also.

V. 2 Compare Prov. 12:14. Ever hear of eating your own words? What people do and say will determine what they "eat" as a result. What will you eat?

V. 3. Guarding one's mouth suggests that a person should not say just anything that comes into his/her mind. One who opens his lips wide is one who talks too much and consequently

says some things he shouldn't. If we keep our mouth, we keep ourselves from many troubles (Prov. 21:23). Let us say with David, "I will take heed to my ways, That I sin not with my tongue" (Psa. 39:1).

V. 4. It is easy to pass somebody's nicely kept farmstead or home and wish to be a farmer or have a well kept home. It is easy to hear somebody speak who knows the Scripture and wish to be able to find things in the Bible. But while desiring is the basis of getting, it takes much work and application to make dreams and desires come true, and this becomes the downfall of the lazy (Prov. 10:4). Pulpit Commentary: "He has the wish, but not the will."

V. 5. The righteous hate all sin (Rom. 12:9). The wicked are loathsome in the eyes of others who deplore their conduct, and they come to no good end.

V. 6. Prov. 11:6 is a companion verse. Righteousness keeps one from getting into trouble, but a sinner is overthrown in his wickedness.

V. 7. Some take the Hebrew for "maketh himself" to mean "feign". If that translation is correct, the verse would be speaking of some who were poor but feigned themselves to be rich while others with great wealth would feign themselves poor. The above are both sometimes done. Another meaning commonly taken on the verse: some who would be rich and who do everything they can to become rich end in poverty while others are always giving away and giving away and yet end up rich. The latter view may be referring to the "nothing" that the wicked rich people will have in eternity (Luke 12:20,21) and to the "great wealth" that the righteous will have who have laid up treasures in heaven (Matt. 6:20). Translations and commentaries seem to favor the first position.

V. 8. "Clarke": "In despotic countries a rich man is often accused of some capital crime, and to save his life, though he may be quite innocent, is obliged to give up his riches; but the poor in such countries are put to no trouble."

V. 9. Various passages refer to the lamp or light of the wicked being put out (Job 18:5,6; 21:17; Prov. 24:20). While applied to the individual and his life, the figure was drawn from their household habit: "No house, however poor, is left without a light burning in it all night; the housewife rising betimes to secure its continuance by replenishing the lamp with oil. If a lamp goes out, it is a fatal omen" ("Geike"). The Septuagint

translates: "The light of the righteous is everlasting; but the light of sinners is quenched."

TEST QUESTIONS OVER 13:1-9

1. What about a wise son and his father's instruction (v. 1)?
2. What about a scoffer and rebuke (v. 1)?
3. What does v. 2 say a treacherous man will have to "eat"?
4. What does "guarding one's mouth" imply should be done (v. 3)?
5. Why will the sluggard have nothing (v. 6)?
6. Why will the diligent prosper (v. 4)?
7. What is a righteous man's attitude toward lying (v. 5).
8. Find the triple contrast in v. 6.
9. What two positions have been taken concerning the meaning of v. 7?
10. What did a rich man sometimes have to sacrifice in order to save his life (v. 8)?
11. What was meant by the lamp of the wicked being put out (v. 9)?

TEXT — 13:10-17

10. By pride cometh only contention;
But with the well-advised is wisdom.
11. Wealth gotten by vanity shall be diminished;
But he that gathereth by labor shall have increase.
12. Hope deferred maketh the heart sick;
But when the desire cometh, it is a tree of life.
13. Whoso despiseth the word bringeth destruction on himself;
But he that feareth the commandment shall be rewarded.
14. The law of the wise is a fountain of life,
That one may depart from the snares of death.
15. Good understanding giveth favor;
But the way of the transgressor is hard.
16. Every prudent man worketh with knowledge;
But a fool flaunteth his folly.
17. A wicked messenger falleth into evil;
But a faithful ambassador is health.

STUDY QUESTIONS OVER 13(10-17)

1. Does "wisdom" in the last statement of v. 10 mean the

- avoid of contention in the setting of the verse?
2. And how can "pride" produce contention (v. 10)?
 3. What is "wealth gotten by vanity" (v.11)?
 4. Cite ways that hope can be deferred, making the heart sick (v. 12).
 5. What does "tree of life" mean in v. 12?
 6. Whose "word" in v. 13? Whose "commandment?"
 7. Comment upon "snares of death" (v. 14).
 8. Can you cite ten Bible examples that show the way of the transgressor to be hard (v. 15).
 9. From everyday life show three ways you have seen fools flaunt folly (v. 16).
 10. Who would a "wicked messenger" be in v. 17?

PARAPHRASE OF 13:10-17

10. Pride leads to arguments; be humble, take advice and become wise.
11. Wealth from gambling quickly disappears; wealth from hard work grows.
12. Hope deferred makes the heart sick; but when dreams come true at last, there is life and joy.
13. Despise God's Word and find yourself in trouble. Obey it and succeed.
14. The advice of a wise man refreshes like water from a mountain spring. Those accepting it become aware of the pitfalls on ahead.
15. A man with good sense is appreciated. A treacherous man must walk a rocky road.
16. A wise man thinks ahead; a fool doesn't, and even brags about it!
17. An unreliable messenger can cause a lot of trouble. Reliable communication permits progress.

COMMENTS ON 13:10-17

V. 10. The "King James" puts "only" with pride: "Only by pride cometh contention." Our text puts it with "contention": "By pride cometh only contention." Certainly contentions grow out of pride, one who will not be advised and who will argue back. The reason: a proud person is self-centered. A self-centered person "knows it all", and when anyone tries to advise him, he gets into an argument. On the other hand why is "wisdom" with

the well-advised? Because he knows all that he himself has learned plus that which he can pick up from others. He is not proud, so he can listen and learn.

V. 11. "Pulpit Commentary": "Wealth obtained without labor and exertion, or by illegitimate and dishonest means is soon dissipated, is not blessed by God, and has no stability...Quickly won, quickly gone." Our saying: "Easy come, easy go." But those who have obtained through hard work don't "blow" their money.

V. 12. You look forward with anticipation to some day or event only to learn that it has been postponed, and what a letdown! To be put off, to be disappointed, is hard on the heart. Imagine Jacob's letdown when Rachel was not his after working those seven years for her! But when something does come to which one has long looked forward, it is a "tree of life" (health to the heart).

V. 13. Probably referring to God's Word and commandment, although the same principle is in effect concerning any word of wisdom or just commandment. King Saul did not obey God's commandment to destroy the Amalekites and all their possessions so God took the kingship away from his house (I Sam. 15:17-23). Look at Abraham as one who was rewarded for fearing God's commandment enough to have proceeded to sacrifice his son Isaac until God intervened (Gen. 22:1-18).

V. 14. In Proverbs the second statement of a verse is usually a contrast to the verse's first statement. Occasionally it isn't, as in this verse. Pulpit Commentary: "The rules and teaching of wise men are a source of life to those who follow them so that they depart from the snares of death." Jesus is the wise lawgiver of the New Testament (Acts 3:22), and all who follow His teachings will have life (John 8:12) and will escape the snares of the devil (I Tim. 3:7) that bring death (Rom. 6:23). How can one escape traps that are set for him? By following the wisdom of one who knows where those traps are!

V. 15. We honor the person who knows and uses his understanding aright whether he be parent, leader, or neighbor. On the other hand we see the unbearable outcome of sin in Cain's statement, "My punishment is greater than I can bear" (Gen. 4:13), in King Saul's miserable end (I Sam. 28:15-25; 31:1-4), and in Judas Iscariot's suicide (Matt. 27:3-5).

V. 16. Two altogether different kinds of persons: one man works with knowledge; the other shows off his folly. The fool

does this because wisdom is too high for him (Prov. 24:7). David showed his prudence in the way he dealt with Saul, with his brothers, with Absalom, and with others. "I wisdom have made prudence my dwelling" and as a result "find out knowledge and discretion" (Prov. 8:12).

V. 17. A "wicked messenger" is one who is not true to the one sending him. He will be called to answer for his unfaithfulness. A curse belongs to one who perverts the gospel (Gal. 1:6-9). One who is a faithful representative brings joy to the one dispatching him. God was pleased with Jesus (Matt. 17:5), and Christ will be pleased with us if we faithfully proclaim His Word (Matt. 28:19,20).

TEST QUESTIONS OVER 13:10-17

1. How does pride bring contention (v. 10)?
2. Why is wisdom with the well-advised (v. 10)?
3. Why is wealth gotten by vanity short-lived (v. 11)?
4. Why is wealth gotten by hard work more enduring (v. 11)?
5. What does hope deferred bring (v. 12)?
6. What is the difference in the end of one who fears God's commandments and one who doesn't (v. 13)?
7. Which verse of this section does not contain a contrast?
8. What does the law of the wise permit a person to escape (v. 14)?
9. Illustrate the truth of good understanding bringing favor (v. 15).
10. Illustrate the truth that the way of the transgressor is hard (v. 15).
11. What two different kinds of persons does v. 16 talk about?
12. What does it say about each (v. 16)?
13. What kind of evil will a wicked messenger fall into (v. 17)?
14. What kind of health does a faithful ambassador bring (v. 17)?

TEXT — 13:18-25

18. Poverty and shame shall be to him that refuseth correction;
But he that regardeth reproof shall be honored.

19. The desire accomplished is sweet to the soul;
But it is an abomination to fools to depart from evil.
20. Walk with wise men, and thou shalt be wise;
But the companion of fools shall smart for it.
21. Evil pursueth sinners;
But the righteous shall be recompensed with good.
22. A good man leaveth an inheritance to his children's
children;
And the wealth of the sinner is laid up for the righteous.
23. Much food is in the tillage of the poor;
But there is that is destroyed by reason of injustice.
24. He that spareth his rod hateth his son;
But he that loveth him chasteneth him betimes.
25. The righteous eateth to the satisfying of his soul;
But the belly of the wicked shall want.

STUDY QUESTIONS OVER 13:18-25

1. "Refuseth correction" in the first statement is set over against what words in the second statement (v. 18)?
2. Is there a connection between the thoughts in the first and second statements of v. 19?
3. Name a character in one of Jesus' parables who "smarted" for having been a "companion of fools" (v. 20).
4. What does "evil" mean in v. 21?
5. In what way is the "wealth of the wicked" laid up for the righteous (v. 22).
6. Restate the contrast found in v. 23.
7. In what way does a person "hate" his son if he fails to discipline him properly (v. 24)?
8. What does "betimes" mean (v. 24)?
9. How is "soul" used in v. 25?

PARAPHRASE OF 13:18-25

18. If you refuse criticism you will end in poverty and disgrace; if you accept criticism you are on the road to fame.
19. It is pleasant to see plans develop. That is why fools refuse to give them up even when they are wrong.
20. Be with wise men and become wise. Be with evil men and become evil.
21. Curses chase sinners, while blessings chase the righteous!
22. When a good man dies, he leaves an inheritance to his

- grandchildren; but when a sinner dies, his wealth is stored up for the godly.
23. A poor man's farm may have good soil, but injustice robs him of its riches.
 24. If you refuse to discipline your son, it proves you don't love him; for if you love him you will be prompt to punish him.
 25. The good man eats to live, while the evil man lives to eat.

COMMENTS ON 13:18-25

V. 18. "A wise son heareth his father's instruction" (v. 1) and "shall be honored" (this verse) while "a scoffer heareth not rebuke" (v. 1), and "poverty and shame shall be to him that refuseth correction" (this verse). Reproof is mentioned as a part of everyone's life for no one can be right all the time (Heb. 12:6,9). Sooner or later each of us, somehow or in some way, "pulls a boner" and gets rebuked for it. Are we easily entreated? (Jas. 3:17). Are we exercised by God's chastening? (Heb. 12:11). If so, we will be honored; if not, "poverty and shame" will result.

V. 19. "The desire accomplished" (some worthy goal achieved is brought about because of diligence, v. 4) and is "sweet to the soul" (satisfying). The inventions of Thomas Edison began with an apparent need, followed by a belief that something could be done about it, urged on by a strong desire and determination to see it done, and pursued by his characteristic diligence, and when he ultimately came upon the answer, how gratifying to present its usefulness to his fellowmen! Consider Nehemiah's satisfaction when the wall was completed (Neh. 1:3,5; 2:3-5, 17,18; 6:15). The bigger and the longer a task, the more diligence and patience and desire it takes to accomplish it. If there be a connection between the first and second statements of this verse, it is that while good men dedicate themselves to the accomplishing of their righteous desires, the fool would consider it abominable to give up his sins in order to live that way.

V. 20. A Dutch proverb: "He that lives with cripples learns to limp." A Spanish saying: "He that lies down with dogs shall rise up with fleas." An Oriental saying: "He that takes the raven for his guide shall light upon carrion." The idea of apprenticeship is that we will be the wiser for having worked with those more advanced than we are. Younger men go to places of study and learning for this purpose. But others are contented with being companions of "fool." The outcome: they will "smart"

for it, like the Prodigal Son (Luke 15:13-16). It is too bad that some would rather "smart" than be "wise". One's native wisdom and ideals are reflected in the companions that he chooses.

V. 21. "Evil" or trouble is on the trail of sinners; it follows them wherever they go. It will ultimately catch up with everyone of them (on Judgment Day if not earlier). The righteous, on the other hand, will be recompensed for their good.

V. 22. A good man works hard, accomplishes much and takes care of what he had (see last statement in v. 11). He has something to pass onto succeeding generations. His children must also have been taught the lessons of thrift and economy, or there would be nothing left for them to pass onto his grandchildren. As for the wealth of the wicked man, there is an old saying that goes, "The third generation shall not possess the goods that have been unjustly acquired." Sometimes it ends up in the hands of the righteous. Keep your eyes open in life, and you will get to see an example of this.

V. 23. The last statement is variously translated: "But there is that is consumed without judgment" ("Young's Literal"); "But there is that is destroyed for want of judgment" ("King James"). The thought seems to be that work normally produces a good supply, but as "Clarke" observes: "How much of the poverty of the poor arises from their own want of management! They have little or no economy and no foresight. When they get anything, they speedily spend it, and a feast and a famine make the chief varieties of their life." Migrant workers are often a good example.

V. 24. The first statement puts the outcome for the attitude; that is, in view of what will result from sparing the rod, one is not really loving his child by sparing the rod (some claim they "love" their child too much to discipline him with whippings). It is better to "spare" the child from ruination than from the rod! Consider the wisdom of the saying: "Spare the rod and spoil the child." For "chasteneth him betimes" the "Amplified" says he punishes him early; "American Bible Union" says: "gives him timely chastisement;" "early" ("Pulpit Commentary"); others give "diligently". "Immediately" seems to be the thought. A wise parent will not defer punishing, will not put it off and off and really do nothing about his child's disobedience.

V. 25. The righteous may not be wealthy, but they will have enough (Matt. 6:33; Psa. 37:25). The Prodigal Son (Luke

15:14) exemplifies the latter statement.

TEST QUESTIONS OVER 13:18-25

1. What serious personal reappings may result from refusing correction (v. 18)?
2. What is the promised result of regarding reproof (v. 18)?
3. What about a "desire accomplished" (v. 19)?
4. Why do fools not know this satisfaction (v. 19)?
5. What are the contrasting results of choosing wise men and fools for companions (v. 20)?
6. What finally catches up with sinners (v. 21)?
7. What comes to the righteous (v. 21)?
8. Why does a good man leave an inheritance (v. 22)?
9. What sometimes happens to the wealth of the wicked (v. 22)?
10. What are some other translations given for "destroyed by reason of injustice" (v. 23)?
11. What is the meaning of v. 23?
12. What strong language is used in v. 24 for not properly punishing a child?
13. What is the meaning of "betimes" (v. 24)?
14. What is God's material promise to the righteous (v. 25)?
15. What Bible character fulfilled the statement, "The belly of the wicked shall want" (v. 25)?

NOTICEABLE GROUPINGS IN CHAPTER 13

"Destruction"--

"He that openeth wide his lips shall have destruction" (v.3).

"Wickedness overthroweth the sinner" (v. 6).

"Whoso despiseth the word bringeth destruction on himself" (v. 13).

"There is that is destroyed by reason of injustice" (v. 23).

"Speech"--

"A man shall eat good by the fruit of his mouth" (v. 2).

"He that guardeth his mouth keepeth his life; But he that openeth wide his lips shall have destruction" (v. 3).

"A righteous man hateth lying" (v. 5).

"Parent and child"--

"A wise son heareth his father's instruction; But a scoffer heareth not rebuke" (v. 1).

PONDERING THE PROVERBS

“He that spareth his rod hateth his son; But he that loveth him chasteneth him betimes” (v. 24).

“Righteous”--

“A righteous man hateth lying” (v. 5).

“Righteousness guardeth him that is upright in the way” (v. 6).

“The light of the righteous rejoiceth” (v. 9).

“The righteous shall be recompensed with good” (v. 21).

“A good man leaveth an inheritance to his children’s children” (v. 22).

“Wicked”--

“A wicked man is loathsome, and cometh to shame” (v. 5).

“Wickedness overthroweth the sinner” (v. 6).

“The lamp of the wicked shall be put out” (v. 9).

“A wicked messenger falleth into evil” (v. 17).

“Evil pursueth sinners” (v. 21).

“The wealth of the sinner is laid up for the righteous” (v. 22).

“Wisdom”--

“A wise son heareth his father’s instruction” (v. 1).

“With the well-advised is wisdom” (v. 10).

“The law of the wise is a fountain of life” (v. 14).

“Good understanding giveth favor” (v. 15).

“Every prudent man worketh with knowledge” (v. 16).

“Walk with wise men, and thou shalt be wise” (v. 20).

“Fools”--

“A fool flaunteth his folly” (v. 16).

“It is an abomination to fools to depart from evil” (v. 10).

“The companion of fools shall smart for it” (v. 20).