

The Book of Proverbs

Chapter 13

Who is a Wise Son?

Verse 24 is that well-known verse for parents:

***He who spares the rod hates his son,
but he who loves him is diligent to discipline him.
(Proverbs 13:24 RSV)***

That is the basis for the saying, "This hurts me more than it does you."

Proverbs 13:1

Who is a Wise Son?

**(Pro 13:1 ISV*) ¶ A wise son heeds ^[The Heb. lacks *heeds*] a father's correction,
but a mocker does not listen to rebuke.**

**(Pro 13:1 KJV+) A wise^{H2450} son^{H1121} heareth his father's^{H1} instruction:^{H4148}
but a scorner^{H3887} heareth^{H8085} not^{H3808} rebuke.^{H1606}**

**(Pro 13:1 NASB) A wise son *accepts his father's discipline,*
But a scoffer does not listen to rebuke.**

**(Pro 13:1 NIV) A wise son heeds his father's instruction,
but a mocker does not listen to rebuke.**

A wise son will be corrected by his father's rebuke, but a scorner will not profit by it.

Proverbs 13:2

**(Pro 13:2 ISV*) ¶ From the fruit of his words a man receives benefit, ^[Lit. *man eats good things*]
but the treacherous crave violence.**

**(Pro 13:2 KJV+) A man^{H376} shall eat^{H398} good^{H2896} by the fruit^{H4480 H6529} of his mouth:^{H6310}
but the soul^{H5315} of the transgressors^{H898} shall eat violence.^{H2555}**

**(Pro 13:2 NASB) From the fruit of a man's mouth he enjoys good,
But the desire of the treacherous is violence.**

(Pro 13:2 NIV) From the fruit of his lips a man enjoys good things, but the unfaithful have a craving for violence.

Proverbs 13:2

**(Pro 13:2 NASB) From the fruit of a man's mouth he enjoys good,
But the desire of the treacherous is violence.**

The mouth of a righteous man produces blessing and life, but the mouth of sinners produces cursing and destruction (***Prov 13:2-3; 1 Peter 3:10-11; James 3***).

The control of the tongue is commanded by God (***James 1:26; 3***).

We have two eyes and two ears,

We should see and hear more than we speak with the one tongue fenced with teeth.

Proverbs 13:3

(Pro 13:3 ISV*) ¶ Anyone who guards his words protects his life;

anyone who talks too much [Lit. who opens wide his lips] is ruined.

(Pro 13:3 KJV+) He that keepeth^{H5341} his mouth^{H6310} keepeth^{H8104} his life:^{H5315}

but he that openeth wide^{H6589} his lips^{H8193} shall have destruction.^{H4288}

(Pro 13:3 NASB) The one who guards his mouth preserves his life;

The one who opens wide his lips comes to ruin.

(Pro 13:3 NIV) He who guards his lips guards his life, but he who speaks rashly will come to ruin.

The sluggard's desires are not satisfied, but those of the righteous are.

Proverbs 13:4

(Pro 13:4 ISV*) ¶ The lazy person craves, yet receives nothing,

but the desires of the diligent are satisfied.

(Pro 13:4 KJV+) The soul^{H5315} of the sluggard^{H6102} desireth,^{H183} and *hath* nothing:^{H369}

but the soul^{H5315} of the diligent^{H2742} shall be made fat.^{H1878}

(Pro 13:4 NASB) The soul of the sluggard craves and gets nothing,

But the soul of the diligent is made fat.

(Pro 13:4 NIV) The sluggard craves and gets nothing, but the desires of the diligent are fully satisfied.

The sluggard's desires are not satisfied, but those of the righteous are.

Proverbs 13:5

(Pro 13:5 ISV*) ¶ A righteous person hates deceit, but the wicked person is shameful and disgraceful.

(Pro 13:5 KJV+) A righteous^{H6662} man hateth^{H8130} lying:^{H1697 H8267}

but a wicked^{H7563} man is loathsome,^{H887} and cometh to shame.^{H2659}

(Pro 13:5 NASB) A righteous man hates falsehood, But a wicked man acts disgustingly and shamefully.

(Pro 13:5 NIV) The righteous hate what is false, but the wicked bring shame and disgrace.

Five examples of hating lying:

1. Joseph (**Gen 46:31-34**)
2. Samuel (**1 Sam 3:18**)
3. Micaiah (**1 Kings 22:13-14; Prov 14:5**)
4. Jeremiah (**Jer 26:1-15**)

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4. Jeremiah (**Jer 26:1-15**)
5. John the Baptist (**Matt 14:4**)

Five examples of the wicked coming to shame:

1. Jehoram (**2 Chron 21:18-19**)
2. Gehazi (**2 Kings 5:27**)
3. Jezebel (**2 Kings 9:35**)
4. Manasseh (**2 Kings 21:7-13**)
5. Herod (**Acts 12:21-23**)

Proverbs 13:6

**(Pro 13:6 ISV*) ¶ Righteousness protects the blameless,
but wickedness brings down** [So MT DSS 4QProv; LXX reads *but sins ruin the wicked*] **the sinner.**

(Pro 13:6 KJV+) Righteousness^{H6666} **keepeth**^{H5341} **him that**
is upright^{H8537} **in the way;**^{H1870}
but wickedness^{H7564} **overthroweth**^{H5557} **the sinner.**^{H2403}

**(Pro 13:6 NASB) Righteousness guards the one whose
way is blameless,
But wickedness subverts the sinner.**

**(Pro 13:6 NIV) Righteousness guards the man of integrity,
but wickedness overthrows the sinner.**

Righteousness protects the upright, but sin destroys the
sinner.

Proverbs 13:7

**(Pro 13:7 ISV*) ¶ One person pretends to be wealthy,
but has nothing;
another pretends to be poor, yet is rich.**

(Pro 13:7 KJV+) There is^{H3426} **that maketh himself**
rich,^{H6238} **yet** *hath* **nothing;**^{H369 H3605}
there is that maketh himself poor,^{H7326} **yet** *hath*
great^{H7227} **riches.**^{H1952}

**(Pro 13:7 NASB) There is one who pretends to be rich,
but has nothing;**

Another pretends to be poor, but has great wealth.

**(Pro 13:7 NIV) One man pretends to be rich, yet has
nothing;
another pretends to be poor, yet has great wealth.**

Proverbs 13:7

**(Pro 13:7 NASB) There is one who pretends to be rich,
but has nothing;
Another pretends to be poor, but has great wealth.**

This proverb could have two meanings:

1. The rich poor man who hoards all riches for himself, not giving to others so he can receive true riches; and the poor rich man who gives his all for others and is rich toward God (**Luke 6:38; 12:21; 2 Cor 9:6**).
2. A poor man who pretends to be rich, and a rich man who pretends to be poor.

Proverbs 13:8

(Pro 13:8 ISV*) ¶ The life of a wealthy man may be held for ransom,
but whoever is poor receives no threats.

(Pro 13:8 KJV+) The ransom^{H3724} of a man's^{H376} life^{H5315} are his riches:^{H6239}
but the poor^{H7326} heareth^{H8085} not^{H3808} rebuke.^{H1606}

(Pro 13:8 NASB) The ransom of a man's life is his wealth,
But the poor hears no rebuke.

(Pro 13:8 NIV) A man's riches may ransom his life,
but a poor man hears no threat.

A rich man may be able to ransom his life by giving riches, but no amount of threatening will not force a poor man to pay anything.

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Proverbs 13:9

(Pro 13:9 ISV*) ¶ The light of the righteous shines,
but the lamp of the wicked is extinguished.

(Pro 13:9 KJV+) The light^{H216} of the righteous^{H6662} rejoiceth:^{H8055}
but the lamp^{H5216} of the wicked^{H7563} shall be put out.^{H1846}

(Pro 13:9 NASB) The light of the righteous rejoices,
But the lamp of the wicked goes out.

(Pro 13:9 NIV) The light of the righteous shines brightly,
but the lamp of the wicked is snuffed out.

The 8th prophecy in Proverbs (*Prov 13:9*, unfulfilled). Next,
Prov 13:13.

All the wicked will be turned out into hell

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Proverbs 13:10

(Pro 13:10 ISV*) ¶ Arrogance only brings quarreling,
but those receiving advice are wise.

(Pro 13:10 KJV+) Only^{H7535} by pride^{H2087} cometh^{H5414} contention:^{H4683}
but with^{H854} the well advised^{H3289} is wisdom.^{H2451}

(Pro 13:10 NASB) Through insolence comes nothing but strife,
But wisdom is with those who receive counsel.

(Pro 13:10 NIV) Pride only breeds quarrels,
but wisdom is found in those who take advice.

By pride comes contention and strife between men and nations, but those who hear counsel will act wisely and suppress it.

Four examples of pride causing contention:

1. Korah (*Num 16*)
2. Men of Ephraim (*Judg 12:1-6*)
3. Rehoboam (*1 Kings 12*)
4. The apostles (*Luke 22:24*)

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Proverbs 13:11

(Pro 13:11 ISV*) ¶ Wealth gained dishonestly dwindles away,

but whoever works diligently increases his prosperity.
[The Heb. lacks *his prosperity*]

(Pro 13:11 KJV+) Wealth^{H1952} gotten by vanity^{H4480} H1892 shall be diminished:^{H4591}
but he that gathereth^{H6908} by^{H5921} labour^{H3027} shall increase.^{H7235}

(Pro 13:11 NASB) Wealth *obtained* by fraud dwindles,
But the one who gathers by labor increases *it*.

(Pro 13:11 NIV) Dishonest money dwindles away,
but he who gathers money little by little makes it grow.

Ill-gotten wealth shall not be permanent, but that received by honest labor will continue to be blessed.

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Proverbs 13:12

(Pro 13:12 ISV*) ¶ Delayed hope makes the heart ill,
but fulfilled longing is a tree of life.

(Pro 13:12 KJV+) Hope^{H8431} deferred^{H4900} maketh the
heart^{H3820} sick:^{H2470}
but *when* the desire^{H8378} cometh,^{H935} *it is* a tree^{H6086} of
life.^{H2416}

(Pro 13:12 NASB) Hope deferred makes the heart sick,
But desire fulfilled is a tree of life.

(Pro 13:12 NIV) Hope deferred makes the heart sick,
but a longing fulfilled is a tree of life.

Proverbs 13:12

(Pro 13:12 NASB) Hope deferred makes the heart sick,
But desire fulfilled is a tree of life.

Hope, when delayed in its realization, sickens the heart, but
when it is realized it comforts and invigorates body and
soul.

Three examples of heartsickness:

1. Abraham (**Gen 15:2-3**)
2. David (**Ps 42:1-3**)
3. The disciples (**Luke 24:17,21**)

Proverbs 13:13

(Pro 13:13 ISV*) ¶ Anyone who despises a word of advice
will pay for it,
but whoever heeds a command will be rewarded.

(Pro 13:13 KJV+) Whoso despiseth^{H936} the word^{H1697} shall
be destroyed:^{H2254}
but he^{H1931} that feareth^{H3373} the commandment^{H4687}
shall be rewarded.^{H7999}

(Pro 13:13 NASB) The one who despises the word will be
in debt to it,
But the one who fears the commandment will be
rewarded.

The 9th prophecy in Proverbs (**Prov 13:13**, being fulfilled).
Next, **Prov 14:11**.

Proverbs 13:13

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(Pro 13:13 NASB) The one who despises the word will be
in debt to it,
But the one who fears the commandment will be
rewarded.

(Pro 13:13 NIV) He who scorns instruction will pay for it,
but he who respects a command is rewarded.

Proverbs 13:13

(Pro 13:13 NASB) The one who despises the word will be in debt to it,
But the one who fears the commandment will be rewarded.

The 9th prophecy in Proverbs (**Prov 13:13**, being fulfilled). Next,
Prov 14:11.

Four examples of destruction:

1. World (**Gen 6; 1 Peter 3:20**)
2. Israel (**Deut 28:15-68**)
3. Jehoiakim (**Jer 26:20-24**)
4. Amaziah (**2 Chron 25:16-27**)

Four examples of being rewarded:

1. Pharaoh's servants (**Ex 9:20-25**)
2. Amaziah (**2 Chron 25:6-11**)
3. Ebed-melech (**Jer 39:15-18**)
4. Josiah (**2 Chron 34:27-30**)

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Proverbs 13:14

(Pro 13:14 ISV*) ¶ What the wise have to teach is a fountain of life
and causes someone to avoid the snares of death.

(Pro 13:14 KJV+) The law^{H8451} of the wise^{H2450} is a fountain^{H4726} of life,^{H2416}
to depart^{H5493} from the snares^{H4480 H4170} of death.^{H4194}

(Pro 13:14 NASB) The teaching of the wise is a fountain of life,
To turn aside from the snares of death.

(Pro 13:14 NIV) The teaching of the wise is a fountain of life,
turning a man from the snares of death.

The law is a fountain of life to the wise, for by obedience he escapes the penalty of breaking it.

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Proverbs 13:15

(Pro 13:15 ISV*) ¶ Good understanding produces grace,
but the lifestyle of the treacherous never changes. [^{So} MT; LXX Syr read *grace, and to know the Law is the sign of a sound mind, but the path of scorners ends in destruction*]

(Pro 13:15 KJV+) Good^{H2896} understanding^{H7922} giveth^{H5414} favour:^{H2580}
but the way^{H1870} of transgressors^{H898} is hard.^{H386}

(Pro 13:15 NASB) Good understanding produces favor,
But the way of the treacherous is hard.

(Pro 13:15 NIV) Good understanding wins favor,
but the way of the unfaithful is hard.

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Proverbs 13:15

(Pro 13:15 NASB) Good understanding produces favor,
But the way of the treacherous is hard.

Seven examples of obtaining favor:

1. Abraham (**Gen 23:10-11**)
2. Joseph (**Gen 39:2**)
3. Joshua (**Josh 6:27**)
4. David (**1 Sam 18:14**)
5. Abigail (**1 Sam 25:3,18-34**)
6. Daniel (**Dan 1:8-9; 6:3**)
7. Samuel (**1 Sam 2:26**)

[hard] Hebrew: ***eytan** (OT:386), strong, rough. Sinners suffer more pain and hardships in damning their souls than the righteous do following the path of salvation.

The way of the transgressor is hard, desolate, and fruitless.

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Proverbs 13:16

(Pro 13:16 ISV*) Every sensible person acts from knowledge, but a fool demonstrates folly.

(Pro 13:16 KJV+) Every^{H3605} prudent^{H6175} man dealth^{H6213} with knowledge:^{H1847} but a fool^{H3684} layeth open^{H6566} his folly.^{H200}

(Pro 13:16 NASB) Every prudent man acts with knowledge, But a fool displays folly.

(Pro 13:16 NIV) Every prudent man acts out of knowledge, but a fool exposes his folly.

The wise man does all things with understanding, but a fool opens himself to folly.

Three examples of opening self to folly:

1. Balaam (**Num 22:29-30**)
2. Ahasuerus (**Est 3:10-15**)
3. Herod (**Matt 14:7; Mark 6:23**)

Proverbs 13:17

(Pro 13:17 ISV*) ¶ An evil messenger stumbles into trouble, but a faithful envoy brings healing.

(Pro 13:17 KJV+) A wicked^{H7563} messenger^{H4397} falleth^{H5307} into mischief:^{H7451} but a faithful^{H529} ambassador^{H6735} is health.^{H4832}

(Pro 13:17 NASB) A wicked messenger falls into adversity, But a faithful envoy brings healing.

(Pro 13:17 NIV) A wicked messenger falls into trouble, but a trustworthy envoy brings healing.

A wicked messenger fails to carry out his duty, but a righteous one brings honor and safety to his king.

Proverbs 13:18

(Pro 13:18 ISV*) ¶ Poverty and shame are for those who ignore correction, but whoever listens to instruction gains honor.

(Pro 13:18 KJV+) Poverty^{H7389} and shame^{H7036} shall be to him that refuseth^{H6544} instruction:^{H4148} but he that regardeth^{H8104} reproof^{H8433} shall be honoured.^{H3513}

(Pro 13:18 NASB) Poverty and shame will come to him who neglects discipline, But he who regards reproof will be honored.

(Pro 13:18 NIV) He who ignores discipline comes to poverty and shame, but whoever heeds correction is honored.

Poverty and shame come to him that rejects correction, but honor to him that profits by his mistakes.

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Proverbs 13:19

(Pro 13:19 ISV*) ¶ Fulfilled longing is sweet to the soul, but avoiding evil is detestable to the fool.

(Pro 13:19 KJV+) The desire^{H8378} accomplished^{H1961} is sweet^{H6149} to the soul:^{H5315} but it is abomination^{H8441} to fools^{H3684} to depart^{H5493} from evil.^{H4480 H7451}

(Pro 13:19 NASB) Desire realized is sweet to the soul, But it is an abomination to fools to turn away from evil.

(Pro 13:19 NIV) A longing fulfilled is sweet to the soul, but fools detest turning from evil.

A completed desire for good is sweet to the soul, but evil desires never satisfy.

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Proverbs 13:20

(Pro 13:20 ISV*) ¶ Whoever keeps company with the wise becomes wise,
but the companion of fools suffers harm.

(Pro 13:20 KJV+) He that walketh^{H1980} with^{H854} wise^{H2450} men shall be wise:^{H2449}
but a companion^{H7462} of fools^{H3684} shall be destroyed.^{H7321}

(Pro 13:20 NASB) He who walks with wise men will be wise,

But the companion of fools will suffer harm.

(Pro 13:20 NIV) He who walks with the wise grows wise,
but a companion of fools suffers harm.

One who walks with a wise man will imitate him in wisdom, but one who follows a fool will become base and vile.

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Proverbs 13:21

(Pro 13:21 ISV*) ¶ Disaster pursues the sinful,
but good will reward the righteous.

(Pro 13:21 KJV+) Evil^{H7451} pursuit^{H7291} sinners:^{H2400}
but to the righteous^{H6662} good^{H2896} shall be repayed.^{H7999}

(Pro 13:21 NASB) Adversity pursues sinners,
But the righteous will be rewarded with prosperity.

(Pro 13:21 NIV) Misfortune pursues the sinner,
but prosperity is the reward of the righteous.

Sinners will reap the evil of their doings, and the righteous their good.

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Proverbs 13:22

(Pro 13:22 ISV*) ¶ A good person leaves an inheritance to his grandchildren,
but the wealth of the wicked is reserved for the righteous.

(Pro 13:22 KJV+) A good^{H2896} man leaveth an inheritance^{H5157} to his children's^{H1121} children:^{H1121}
and the wealth^{H2428} of the sinner^{H2398} is laid up^{H6845} for the just.^{H6662}

(Pro 13:22 NASB) A good man leaves an inheritance to his children's children,
And the wealth of the sinner is stored up for the righteous.

(Pro 13:22 NIV) A good man leaves an inheritance for his children's children,
but a sinner's wealth is stored up for the righteous.

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Proverbs 13:22

(Pro 13:22 NASB) A good man leaves an inheritance to his children's children,
And the wealth of the sinner is stored up for the righteous.

A good man leaves an inheritance of prayers, a godly life, a good name, a wonderful example, and many cherished memories, and in some cases, houses, lands, and wealth for his children.

In contrast, the wealth of the sinner is laid up for the just.

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Proverbs 13:23

(Pro 13:23 ISV*) ¶ The field of the poor may produce much food,
but it can be swept away through injustice.

(Pro 13:23 KJV+) Much^{H7230} food^{H400} *is in* the tillage^{H5215} of the
poor:^{H7326}
but there is^{H3426} *that is* destroyed^{H5595} for want^{H3808} of
judgment.^{H4941}

(Pro 13:23 NASB) Abundant food *is in* the fallow ground of the
poor,
But it is swept away by injustice.

(Pro 13:23 NIV) A poor man's field may produce abundant food,
but injustice sweeps it away.

The poor may sow enough to have plenty of food, but lack of
management often keeps them in poverty.

They have very little foresight.

When they get something they quickly spend it or have a big
feast and then go without for a long time.

Proverbs 13:24

(Pro 13:24 NASB) He who withholds his rod hates his son,
But he who loves him disciplines him diligently.

He who withholds chastening from his son hates him, but he
who corrects and trains his child has his future at heart.

Four examples of failure to correct sons:

1. Jacob (*Gen 37*)
2. Eli (*1 Sam 3:13; 4:11*)
3. David (*2 Sam 13:39; 14:25*)
4. Samuel (*1 Sam 8:1-9*)

Proverbs 13:24

(Pro 13:24 ISV*) ¶ Whoever does not discipline [Lit. *Whoever
spares the rod*] his son hates him,
but whoever loves him is diligent to correct him.

(Pro 13:24 KJV+) He that spareth^{H2820} his rod^{H7626}
hateth^{H8130} his son:^{H1121}
but he that loveth^{H157} him chasteneth^{H4148} him
betimes.^{H7836}

(Pro 13:24 NASB) He who withholds his rod hates his
son,
But he who loves him disciplines him diligently.

(Pro 13:24 NIV) He who spares the rod hates his son,
but he who loves him is careful to discipline him.

Proverbs 13:25

(Pro 13:25 ISV*) ¶ A righteous person eats to his heart's
content,
but the stomach of the wicked remains hungry.

(Pro 13:25 KJV+) The righteous^{H6662} eateth^{H398} to the
satisfying^{H7648} of his soul:^{H5315}
but the belly^{H990} of the wicked^{H7563} shall want.^{H2637}

(Pro 13:25 NASB) The righteous has enough to satisfy
his appetite,
But the stomach of the wicked is in need.

(Pro 13:25 NIV) The righteous eat to their hearts' content,
but the stomach of the wicked goes hungry.

The righteous are content with moderate desires and
pleased with their lot in life, but the wicked are never
satisfied.