

Words, Wealth, Desire, Destiny

Proverbs 13:1-25

Puritan Reformed Church - Pastor David Reece

Lord's Day July 24th, AD 2022

OUTLINE OF PROVERBS:

1) Child / Youth - Collection I¹

1:1-7 - Introduction

Purpose: 1:2-3 - 2 To hear wisdom [Hokmah] and instruction [musar], To see the words of understanding, 3 To grab the instruction [musar] of success [haskel], Justice [truth], judgment [choice], and equity [order/beauty];

Thesis: 1:7 - 7 “The fear of the Lord is the beginning of knowledge, But fools despise wisdom and instruction.”

A - 1:8-19 - The Father's Invitation vs. The Gang's Invitation

B - 1:20-33 - Wisdom Rebukes the simple

C - 2:1-22 - The Father Warns against evil men and the unchaste woman

D - 3:1-4:27 - The Father Commands that teaching be heeded

D' - 5:1-6:35 - The Father warns against the unchaste woman

C' - 7:1-27 - The Father Warns against the Woman Folly

B' - 8:1-36 - Wisdom's invitation to the simple

A' - 9:1-18 - Wisdom's Invitation vs. Folly's Invitation to the simple

2) Young Man / Adult - Collection II - 10:1-22:16 - The 375 Proverbs of Solomon

3) Young Man / Adult - Collection III - 22:17-24:22 - The Thirty Sayings of the Wise

4) Young Man / Adult - Collection IV - 24:23-34 - Further Sayings of the Wise

5) Father / Leader - Collection V - 25:1-29:27 - More Proverbs of Solomon from Hezekiah's Men

6) Father / Leader - Collection VI - 30:1-33 - The Sayings of Agur Son of Jakeh

7) Father / Leader - Collection VII - 31:1-31:31 - The Sayings of Lemuel

¹ Collection I outline Modified from Bruce Waltke NICOT: Proverbs - page 12

TEXT - PROVERBS 13:1-25

V. 1 - Introduction

**13 A wise son heeds his father's instruction,
But a scoffer does not listen to rebuke.**

- 1) The scoffer (Heb. - les) does not listen to the command to stop, to put off wickedness.
- 2) A wise (Hakam) son accepts the method of training (Musar - discipline, training) imposed by a father
 - a) Children, young men, young women - Your affections are being trained as a young one. You have the opportunity to be trained with far less pain now than you will when you are older.
 - b) Wives - do you seek to be trained in the word by your husbands? Do you seek to learn how they want to lead the house and what vision they have for the household?
 - c) Men - as a pastor I seek to train you men to govern yourselves and lead your houses and be fit for office as well. Are you seeking to apply the training I am encouraging you in? Do you seek out to know what would be helpful in your studies? Do you read books and listen to sermons and watch documentaries or series that I suggest to you?
 - i) If you only listen to my weekly sermons you will learn very slowly.
 - ii) If you think me wise, then let me show you where you can get wisdom and follow the training I counsel.

V. 2-6 - Words & Righteousness

**2 A man shall eat well by the fruit of his mouth,
But the soul of the unfaithful feeds on violence.**

**3 He who guards his mouth preserves his life,
But he who opens wide his lips shall have destruction.**

- 3) Good speech - positive and negative effects of speech, guarding the lips vs. loose lips
- 4) **2 A man shall eat well by the fruit of his mouth** - Speech has the power to cause much good - words are a force put out into the world. Giving good words at the right time is able to dramatically improve things. Speaking wisely creates value and blessings and removes curse - it causes friendships to form and reduces strife. It causes well-planned and executed labor and reduces toil. Teaching and correcting (prophetic), partnership formation and preservation (priestly), and management of projects and people (kingly) are all done through words. A man

who works to teach, unify, and organize wisely will bring about much good in the world. He will cause much production of good. He will enjoy the fruit of his mouth, and the fruit will be plentiful and good - he will eat well.

- 5) **But the soul of the unfaithful feeds on violence.** - The unfaithful mind - the unbelieving and unreliable mind - eats the fruit of violence - he takes his prey by words that ensnare, pirate, pillage, kill, destroy. He increases strife and toil. He spreads falsehood, breaks up unions without cause, and prevents the progress of plans and projects.
- 6) **3 He who guards his mouth preserves his life,** - Guarding the mouth avoids saying things that are destructive - violence - careful choice of what to say and what to not say is a guardian of the lips - think of a guard at a gate or a door. He does not just stop entrance he also grants entrance.
- 7) **But he who opens wide his lips shall have destruction.** - Unguarded lips let just anything pass through. He who speaks all his mind will both cause and receive destruction.

4 The soul of a lazy man desires, and has nothing;

But the soul of the diligent shall be made rich.

- 8) Industry - diligence and laziness
- 9) **The soul of a lazy man desires, and has nothing;** - laziness comes from a despising of work - a rejection of the lawful means of fulfilling desire. As a result, the lazy man has desires but does not do what is lawful to fulfill the desires. Foolishness rejects the means of obtaining what is good. Do you view work as good? Do you see how work itself is good for you and brings good rewards? Do you see how work is enjoyable? Do you see how it encourages righteousness, discourages sin, builds relationships that are worthwhile and discourages friendship with wastrels, increases wisdom, and beats out foolishness?
- 10) **But the soul of the diligent shall be made rich.** - Diligence is an understanding of the goodness of fruitful work. It does not love work for the sake of work. It loves work as a means to glorify God. Diligence builds wealth. Diligence finds decisive points - points that are takable with the current resources and that are valuable in adding strength - multiplying force - to move on to the next intermediate objective on the way to the ultimate objective of filling the earth with the knowledge of God as the waters cover the sea.

**5 A righteous man hates lying,
But a wicked man is loathsome and comes to shame.**

**6 Righteousness guards him whose way is blameless,
But wickedness overthrows the sinner.**

11) Evil speech

12) Do you hate lying? Love for the truth should breed a hatred of lies.

13) Blamelessness - seeking to avoid sin and seek to resolve outstanding charges.

14) Hate brings shame because hatred brings foolish harms back on self followed - vicious cycle.

15) The righteous - Hates lying, is diligent, guards his mouth, speaks useful truths

a) and as a result, he is guarded by righteousness, is made rich, preserves life, eats well.

16) The wicked - is loathsome (hateful), lazy, loose-lipped, and unfaithful

a) and as a result, is overthrown by his own evil, shamed, poor, destroyed, destroying, violent, and taking in violence

17) Think back through these verses (2-6) - the amazing power of speech and thus of wisdom is displayed in the power of words to gather, unify, organize, and bring about accomplishment. Righteous leaders have an amazing effect, and the wicked can destroy much good.

V. 7-11 - Wealth, Wisdom, & The Good

**7 There is one who makes himself rich, yet has nothing;
And one who makes himself poor, yet has great riches.**

**8 The ransom of a man's life is his riches,
But the poor does not hear rebuke.**

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

**10 By pride comes nothing but strife,
But with the well-advised is wisdom.**

**11 Wealth gained by dishonesty will be diminished,
But he who gathers by labor will increase.**

18) V. 7 - Money without wisdom is poverty. No money with wisdom is a great possession.

a) Alternate interpretations:

i) Condemns those who pretend to be rich "Scottsdale Millionaires" who foolishly use up their strength to appear to be rich rather than

work and living modestly to build wealth.

- ii) Condemns both People who think themselves rich but do not know their poverty, and the people who are too blind to work with what they have.
- iii) Censures the leaching extraction from others to provide for self, and commends the rich poverty of service exemplified by Jesus and Paul who very effectively move from decisive point to decisive point like spiritual special forces.

19) V. 8-11 form an A-B-A'-B' structure

20) V. 8 - A - **8 The ransom of a man's life is his riches, But the poor does not hear rebuke.** V. 10 - A' - **10 By pride comes nothing but strife, But with the well-advised is wisdom.**

- a) Wealth is used to redeem the man from harm/death when it brings rebuke and counsel that is heeded
 - b) The poor man is not attended to as much by others and does not have as much at risk and is not pushed to work as much (wealth creates need for work to avoid loss and is only useful when used to leverage other people's work rather than hoarded).
 - c) Pride can leave a man in poverty or prevent him from heeding counsel and rebuke. Pride brings strife - it causes fights and thus toil.
 - d) Wealthy people who do not put their wealth to work become proud, petty, quarrelsome, and grasping. Without work to do, a man becomes ridiculous.
- 21) V. 9 - B - **9 The light of the righteous rejoices, But the lamp of the wicked will be put out.** V. 11 - B' - **11 Wealth gained by dishonesty will be diminished, But he who gathers by labor will increase.**

- a) The mind of the righteous rejoices and increases through the process of labor
- b) The mind of the wicked is empty, void, spiritually dead, full of meaningless or vain thoughts that deny reason and diminishes its own possessions through lying first and foremost to self.
- c) This implies that diligence - a precious possession - comes through wisdom and the application of reason.

V. 12-19 - Satisfaction and Frustration

12 Hope deferred makes the heart sick,

But when the desire comes, it is a tree of life.

13 He who despises the word will be destroyed,

But he who fears the commandment will be rewarded.

14 The law of the wise is a fountain of life,

To turn one away from the snares of death.

15 Good understanding [gives] gains favor,

But the way of the unfaithful is hard.

16 Every prudent man acts with knowledge,

But a fool lays open his folly.

17 A wicked messenger falls into trouble,

But a faithful ambassador brings health.

**18 Poverty and shame will come to him who [Lit. ignores] disdains correction
[instruction, training - musar],**

But he who regards a rebuke will be honored.

19 A desire accomplished is sweet to the soul,

But it is an abomination to fools to depart from evil.

22) V. 12 - Hope deferred & desire obtained - sick vs. life

23) V. 13 - Despise vs fear of the word of God - destruction vs. reward

24) V. 14 - The law of the wise - brings life and stops death - mentally and physically

25) V. 15 - Good Understanding vs. unfaithfulness - favor vs. hardship

26) V. 16 - Prudence results in prudent action. Folly shows itself in foolish action.

27) V. 17 - Evil messengers harm themselves. Righteous (faithful) messengers seek to act like ambassadors and bring blessing to themselves and the other parties and thus reduce toil and strife and encourage health and life in body and soul.

28) V. 18 - the rejection of Musar (instruction) brings shame and poverty, but the rebuke - the order to put off - when heeded will bring honor.

29) V. 19 - loops back to V. 12 - even though it is sweet to accomplish goals and be satisfied with a fulfilled desire, the fool will not depart from a false view of the good and will not seek the true good which is guaranteed and unalienable and will bring everlasting sweetness to the soul. The fool sees the rejection of his false gods - his false good as abominable and is lying to himself about how to obtain satisfaction.

V. 20-25 - Everlasting Destination

**20 He who walks with wise men will be wise,
But the companion of fools will be destroyed.**

**21 Evil pursues sinners,
But to the righteous, good shall be repaid.**

**22 A good man leaves an inheritance to his children's children,
But the wealth of the sinner is stored up for the righteous.**

**23 Much food is in the [uncultivated] fallow ground of the poor,
And for lack of justice there is waste [Lit. what is swept away].**

**24 He who spares his rod hates his son,
But he who loves him disciplines him [early] promptly.**

**25 The righteous eats to the satisfying of his soul,
But the stomach of the wicked shall be in want.**

30) V. 20 - Bad company corrupts good morals

31) V. 21 - You reap what you sow

32) V. 22 - stable wealth across generations for the wise, but involuntary servitude for the fool (Gates and Bezos serve us and will not stably keep their wealth for Satan)

33) V. 23 - corruption prevents productivity

34) V. 24 - loving your children means you will use the rod on the back, but hating them means you will be slow to discipline or never will.

35) V. 25 - look back at verses 19, 12, and 2.