

Proverbs

A Study Of Proverbs 12

September 10, 2023

The chapters in Proverbs which we will be studying primarily compare wise and foolish people, who are acting accordingly in common situations, and experiencing the outcomes God's people, or the wise, should expect.

Proverbs 12

1. Whoever loves discipline loves knowledge, But he who hates reproof is stupid.
 - a. **Discipline:** Action or treatment suited to education; correction of faults; development of the intellect by instruction and training leading to improvement in thought, word, and deed.
 - b. **Reproof:** To be clearly, straight-forwardly admonished, reprimanded, rebuked, or blamed – to the face.
 - c. **Stupid:** Insensible (*as if incapable of thinking sensibly, yet capable*); senseless; wanting in understanding; to be in a state of stupor. Webster's Revised Unabridged Dictionary.

2. A good man will obtain favor from the LORD, But He will condemn a man who devises evil.
 - a. **Favor:** to receive kindness, support, help, good will.
 - b. **Condemn:** to find guilty and punish accordingly.

3. A man **will not** be established by wickedness, But the root of the righteous **will not** be moved.
 - a. **Established:** To make stable or firm; to fix immovably or firmly; to set (a thing) in a place and make it stable there; to settle and secure the permanent existence of a thing. Webster's Dictionary.
 - b. **Root:** foundation, eternal existence. (**See vs 7**)

4. An excellent wife is the crown of her husband, But she who shames him is like rottenness in his bones.
 - a. **Crown:** a mark of honorable distinction, splendor, or dignity.
 - b. **Shames:** to bring dishonor, derision, reproach, contempt upon. Webster's Revised Unabridged Dictionary.
 - c. This presents a principle that has universal application in any relationship where the behavior of those under authority has a direct effect on the reputation of those in authority – be it within a family, religion, nation, work place, etc.

- i. Therefore, to bring honor to the one in authority requires honorable behavior by those under authority.
 - ii. In the same way, dishonorable behavior by those under authority brings dishonor on the one in authority.
- 5. The thoughts of the righteous are just, But the counsels of the wicked are deceitful.
 - a. **Thoughts vs counsels:** inward vs outward; we show on the outside what we are on the inside.
 - b. If we are righteous on the inside, we will be righteous/just in our words and deeds (*outside*). If we are wicked in the inside, we will be wicked in our words and deeds.
- 6. The words of the wicked lie in wait for blood, But the mouth of the upright will deliver them. (**See vs 13**)
 - a. The wicked use words to con, ensnare, or lead astray in order to take advantage of others and get what they want.
 - b. The righteous use words to edify, benefit, or support others, and thus their words not only deliver others from their troubles, but also creates a good reputation for themselves that will help deliver them in their time of trouble. (**See vs 13**)
- 7. The wicked are overthrown and are no more, But the house of the righteous will stand. (**See vs 3**)
- 8. A man will be praised according to his insight, But one of perverse mind will be despised.
 - a. **Insight:** power of acute observation and deduction; discernment.
 - b. **Perverse:** turned away from the right; willfully and/or stubbornly doing wrong; wicked; perverted; wayward; contrary. Webster's Dictionary.
- 9. Better (*better off*) is he who is lightly esteemed (*generally regarded as insignificant*) and has a servant Than he who honors himself (*conceited, talks about himself as if he is a high achiever or important*) and lacks bread.
- 10. A righteous man has regard for the life of his animal (*his compassion is boundless*), But even the compassion of the wicked is cruel (*because his compassion toward others is not for their good, but for his own good; he is self-serving, self-seeking even in his moments of compassion*).

11. He who tills his land will have plenty of bread, But he who pursues worthless things lacks sense. (**Proverbs 28:19**)
12. The wicked man desires the booty of evil men (*sees the treasures evil can obtain and wants the same and will do the same without regard for the harm to others he is doing*), But the root of the righteous yields fruit.
 - a. **Booty:** Riches seized by violence or obtained by robbery, especially collective spoil taken in war; plunder. Webster's Dictionary.
 - b. **Root:** foundation – which is righteousness.
 - c. **Fruit:** Rewards – righteousness has its rewards. **Matthew 6:33**
13. An evil man is ensnared by the transgression of his lips, But the righteous will escape from trouble.
 - a. **Ensnared:** trapped, caught, captured.
 - b. **Transgression:** the violation of a law or known principle of right and wrong; doing what we know is wrong or not doing what we know is right.
 - i. **Luke 6:45**, “The good man out of the good treasure of his heart brings forth what is good; and the evil man out of the evil treasure brings forth what is evil; for his mouth speaks from that which fills his heart.”
 - ii. **Matthew 12:34**, “You brood of vipers, how can you, being evil, speak what is good? For the mouth speaks out of that which fills the heart.”
 - c. **Matthew 12:34-37**, “You brood of vipers, how can you, being evil, speak what is good? For the mouth speaks out of that which fills the heart. [35] The good man brings out of his good treasure what is good; and the evil man brings out of his evil treasure what is evil. [36] But I tell you that every careless word that people speak, they shall give an accounting for it in the day of judgment. [37] For by your words you will be justified, and by your words you will be condemned.”
14. A man will be satisfied with good by the fruit of his words, And the deeds of a man's hands will return to him.
 - a. How we speak to those around us affects how they see, think of, and treat us. When we show respect, humility, and kindness with out words, we improve the probability of getting a favorable response.
 - b. **Deeds:** Good results of responsible action and hard work.
15. The way of a fool is right in his own eyes, But a wise man is he who listens to counsel.
 - a. **Proverbs 3:7; Romans 12:16**

16. A fool's anger is known at once, But a prudent man conceals dishonor (*ignores, covers that which is dishonorable, shameful*).
- For example, a fool returns insult for insult, threat for threat, reviling for reviling – revealing his anger, hurt, or being offended.
 - Prudent:** Wise/practical in adapting means to ends; judicious; careful; discreet; sensible; careful forethought. Webster's Dictionary.
 - The prudent man does not respond to insults, threats, reviling, but rather humbly moves on as if nothing were said.
 - Proverbs 26:4**, "Do not answer a fool according to his folly, Or you will also be like him."
 - 1 Peter 2:21–23**, "For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, [22] who committed no sin, nor was any deceit found in His mouth; [23] and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously."
17. He who speaks truth tells what is right, But a false witness, deceit.
- The mouth speaks according to what fills the heart, what makes up our character, who we are.
 - We can trust one who speaks truth to speak truth. We should expect a false witness to lie.
 - Don't trust someone who is untrustworthy. Don't expect honesty/good from a dishonest, evil person.
18. There is one who speaks rashly like the thrusts of a sword, But the tongue of the wise brings healing.
- Rash:** hasty, without due deliberation and caution; in relation to rash words – uttered with too much haste or too little reflection. Webster's Revised Unabridged Dictionary.
 - Thrusts:** to push or drive quickly and forcefully so as to wound wherever it strikes.
19. Truthful lips will be established forever, But a lying tongue is only for a moment.
- See **vs 3**.
 - Once again, truthful lips are the outward manifestation of an honest heart/person, just as a lying tongue is the outward manifestation of a dishonest heart/person. Therefore, we can know what is within a person (*beliefs, values, fears, hopes, character*) by their repetitive behaviors.

- c. It is foolish to think a person is of good character who demonstrates an ungodly character by their repetitive behavior.
20. Deceit is in the heart of those who devise evil, But counselors of peace have joy.
- a. Out of the heart comes good or evil. Our words and deeds are a reflection of what is in our heart. A heart full of godliness/love does not devise evil, for to do so would be to harm others for one's own advantage, and that is the opposite/enemy of love.
 - b. If both groups give advice, their advice will be influenced/tainted by what is in their heart.
 - c. To give advice that benefits the one counseled and to see the benefits come to pass brings joy to the counselor – not because he offered good advice and is therefore a good counselor, but because of the outcome in the life of the one advised.
 - i. **Matthew 5:9**, “Blessed are the peacemakers, for they shall be called sons of God.”
21. No harm (*evil*) befalls the righteous, But the wicked (*evil*) are filled with trouble.
- a. Obviously the perfectly righteous one (Jesus) experienced great harm. Paul, a godly apostle, experienced great harm. Yet the harm they experienced was physical, not spiritual, and it was not self-inflicted or the result of their own evil choices and behavior.
 - i. We may experience the sufferings of sickness, natural disasters, the adverse consequences of other's evil actions, or persecution, but we can trust God to rescue us from both the world's and the devil's efforts to get us to turn against God and deny our Lord and Savior, Jesus Christ. **It is possible** that it is in this sense that this Proverb means “No harm befalls the righteous.”
 - ii. As Jesus said in **Luke 9:24**, “Whoever wishes to save his life will lose it, but whoever loses his life for My sake, he is the one who will save it.”
 - b. Sin brings its own destructive consequences back on the sinner. In this way, sin is self-destructive.
22. Lying lips are an abomination to the LORD, But those who deal faithfully are His delight.

23. A prudent man conceals knowledge, But the heart of fools proclaims folly.
- a. The contrast is between the one who can keep quiet about a matter that need or ought not be made known, and the fool who speaks whatever comes to mind without regard for what needs or ought to be said and needs or ought to remain unsaid.
 - i. **Proverbs 20:19**, “He who goes about as a slanderer reveals secrets, Therefore do not associate with a gossip.”
 - ii. **James 3:5**, “So also the tongue is a small part of the body, and yet it boasts of great things. See how great a forest is set aflame by such a small fire!”
24. The hand of the diligent will rule, But the slack hand will be put to forced labor.
- a. Responsible people are given greater responsibility and leadership positions, whereas the lazy will only be employed for menial jobs.
25. Anxiety (*worry, fear*) in a man's heart weighs it down, But a good word (*encouragement, comfort, support*) makes it glad.
- a. Anxiety is not just an emotional burden, it is a distraction from sensible thinking, problem solving, and spiritually healthy living.
 - b. Encouraging, supporting, comforting each other in the face of hard or threatening times helps the one facing such a time to trust and rest in the Lord through it. **Hebrews 10:23-25**
26. The righteous is a guide to his neighbor (*showing the right/better way through what he says and how he lives*), But the way (*words/deeds/life-style*) of the wicked leads them (*neighbors*) astray.
27. A lazy man does not roast his prey, But the precious possession of a man is diligence.
- a. **Diligence**: devoted to and making a sincere, careful effort at accomplishing/completing a task; to be earnest in one's endeavors.
28. In the way of righteousness is life, And in its pathway there is no death.
- a. **Deuteronomy 30:15-20**