



# ~ Thought For The Day ~

~gathering from the 4 winds~

"come just as you are"

Refresh, Restore, Rebuild = Healing

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Vol. 43 Issue 821

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## Worship Music

[Yours Forever Kari Jobe and Darlene Zschech](#)

[One Desire-Kari Jobe](#)

[Amazing Grace-Darlene Zschech Kari Jobe and Mandisa -](#)

## Prayer

Lord, I ask You to help me become a doer of the Word and not a hearer only. Forgive me for the times I've heard the Word of God preached in power and even said "Amen" to the message, yet failed to walk out the truth I heard or to make it a part of my life. Starting today, I make the decision to be a doer of the Word of God. Holy Spirit, give me the strength and divine energy I need to take the Word I hear or read and put it into practice in my life. In Jesus' name. Amen.....

Sparkling Gems from the Greek.

## Video's / New Information/ Prayer Requests

Matthew 24:36 (AMP)

36 But of that [exact] day and hour no one knows, not even the angels of heaven, nor the Son, but only the Father.

["The Cross"](#)

Billy Graham

[" The Cure "](#)

Pastor Chuck Smith

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Chapel Flock.....text a prayer..... request telephone number.....

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If you have a prayer request...please e-mail it to us so we can pray for you...or a person.....

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## Proverbs 14:1-35 (AMP)

1 EVERY WISE woman builds her house, but the foolish one tears it down with her own hands. 2 He who walks in uprightness reverently and worshipfully fears the Lord, but he who is contrary and devious in his ways despises Him. 3 In the fool's own mouth is a rod [to shame] his pride, but the wise men's lips preserve them. 4 Where no oxen are, the grain crib is empty, but much increase [of crops] comes by the strength of the ox. 5 A faithful witness will not lie, but a false witness breathes out falsehoods. 6 A scoffer seeks Wisdom in vain [for his very attitude blinds and deafens him to it], but knowledge is easy to him who [being teachable] understands. 7 Go from the presence of a foolish and self-confident man, for you will not find knowledge on his lips. 8 The Wisdom [godly Wisdom, which is comprehensive insight into the ways and purposes of God] of the prudent is to understand his way, but the folly of [self-confident] fools is to deceive. 9 Fools make a mock of sin and sin mocks the fools [who are its victims; a sin offering made by them only mocks them, bringing them disappointment and disfavor], but among the upright there is the favor of God. 10 The heart knows its own bitterness, and no stranger shares its joy. 11 The house of the wicked shall be overthrown, but the tent of the upright shall flourish. 12 There is a way which seems right to a man and appears straight before him, but at the end of it is the way of death. 13 Even in laughter the heart is sorrowful, and the end of mirth is heaviness and grief. 14 The backslider in heart [from God and from fearing God] shall be filled with [the fruit of] his own ways, and a good man shall be satisfied with [the fruit of] his ways [with the holy thoughts and actions which his heart prompts and in which he delights]. 15 The simpleton believes every word he hears, but the prudent man looks and considers well where he is going. 16 A wise man suspects danger and cautiously avoids evil, but the fool bears himself insolently and is [presumptuously] confident. 17 He who foams up quickly and flies into a passion deals foolishly, and a man of wicked plots and plans is hated. 18 The simple acquire folly, but the prudent are crowned with knowledge. 19 The evil men bow before the good, and the wicked [stand suppliantly] at the gates of the [uncompromisingly] righteous. 20 The poor is hated even by his own neighbor, but the rich has many friends. 21 He who despises his neighbor sins [against God, his fellowman, and himself], but happy (blessed and fortunate) is he who is kind and merciful to the poor. 22 Do they not err who devise evil and wander from the way of life? But loving-kindness and mercy, loyalty and faithfulness, shall be to those who devise good. 23 In all labor there is profit, but idle talk leads only to poverty. 24 The crown of the wise is their wealth of Wisdom, but the foolishness of [self-confident] fools is [nothing but] folly. 25 A truthful witness saves lives, but a deceitful witness speaks lies [and endangers lives]. 26 In the reverent and worshipful fear of the Lord there is strong confidence, and His children shall always have a place of refuge. 27 Reverent and worshipful fear of the Lord is a fountain of life, that one may avoid the snares of death. 28 In a multitude of people is the king's glory, but in a lack of people is the prince's ruin. 29 He who is slow to anger has great understanding, but he who is hasty of spirit exposes and exalts his folly. 30 A calm and undisturbed mind and heart are the life and health of the body, but envy, jealousy, and wrath are like rotteness of the bones. 31 He who oppresses the poor reproaches, mocks, and insults his Maker, but he who is kind and merciful to the needy honors Him. 32 The wicked is overthrown through his wrongdoing and calamity, but the [consistently] righteous has hope and confidence even in death. 33 Wisdom rests [silently] in the mind and heart of him who has understanding, but that which is in the inward part of [self-confident] fools is made known. 34 Uprightness and right standing with God (moral and spiritual rectitude in every area and relation) elevate a nation, but sin is a reproach to any people. 35 The king's favor is toward a wise and discreet servant, but his wrath is against him who does shamefully.

## Chapter 14

Continuation of the contrasting of goodness and evil.

Every wise woman (Pro 14:1)

And wise and foolish contrasted always, too.

Every wise woman builds her house (Pro 14:1):

She takes care. She takes pain. She takes effort to really build her house. A wise woman. It, to me, is a very tragic thing that today there is so much pressure upon women to be something other than good wives and keepers of the home. It's almost made a downer to a woman if she's just a good mother and housekeeper. "Oh, you're just a housekeeper? Oh, you know. You don't have a career? Oh, you know."

The other day my wife and daughter signed up for exercise class at the Y.M.C.A. And the woman just kept talking to my daughter and almost ignoring my wife, just, you know, and was just so interested in my daughter. And my wife got upset, she said. She later on said to my daughter, "You know, that woman was extremely rude to me. She was just spending so much time with you, it's just because you're young and I'm old. And I don't appreciate the fact that people just ignore a person when they get older and all and giving you so much time." And Jan sort of said, "Well, Mom, you know," and trying to pass it off. And finally Jan says, "Well, Mom, if you want to know the truth," she said, "On the application where it says occupation I put down writer, you put down housewife. That's why she was paying so much attention, because, you know, career." And the world you know, "Oh, you're a writer. Oh my! You know, blah, blah, blah. Oh, you're a housewife?"

"But a wise woman builds her house." I'll tell you, there's no greater reward in all the world than to see the fruit of a wise woman who has built a house in which there is love and security for the children, who can grow up in that kind of an environment and blossom forward into manhood and womanhood. What a reward and what a blessing! "The wise woman builds her house." but the foolish plucks it down with her hands. He that walks in his uprightness fears the LORD: but he that is perverse in his ways despises him. In the mouth of the foolish is the rod of pride: but the lips of the wise will preserve them. Where you have no ox, the corn crib is clean: but with much increase is by the strength of the ox (Pro 14:1-4).

You know, don't brag because your corn crib is so clean. It could be that you have no oxen.

A faithful witness will not lie: but a false witness will utter lies. A scorner seeks wisdom, and cannot find it: but knowledge is easy to him that understandeth (Pro 14:5-6).

It used to be always after the test in school someone would say, "Well, was it a hard test?" And I'd always respond, "Not if you know the answers." Only hard when you don't know the answers, you know. Then it's tough, because, man, you got to think of something and make up something. That makes a hard test. But if you know the answers, the test isn't hard at all. So, "The knowledge is easy unto him who understands." No problem if you understand it.

Go from the presence of a foolish man, when you perceive that there is no knowledge in his lips (Pro 14:7).

Some guy just spouting off, and you perceive the guy's a nut; just walk away. Don't subject yourself to him.

The wisdom of the prudent is to understand his way: but the folly of fools is deceit. Fools mock at sin: but among the righteous there is favor (Pro 14:8-9).

Oh, how fools love to mock at sin. How much we see today the mocking of sin. "Oh, I suppose I'm a sinner," you know, and people mock at it.

The heart knoweth his own bitterness; and a stranger does not intermeddle with his joy. The house of the wicked shall be overthrown: but the tent of the upright shall flourish. There is a way which seems right unto man, but the end thereof are the ways of death (Pro 14:10-12).

So what is the way that seems right to man but ends in death? Is it narrow and is it straight? Or is it broad? Jesus said, "Strive to enter in at the straight gate. Straight is the gate, and narrow is the way that leads to life, and few there be that find it. But broad is the gate, and broad is the way that leads to destruction, many there are that go in thereat" (Matthew 7:13-14).

"There is a way that seems right unto man." You hear people today say, "Well, all roads lead to God." Not according to Jesus Christ. He said, "I am the way, the truth and the life, and no man comes to the Father but by Me" (John 14:6). All roads may lead to God, but which god? You see, there's only one path that leads to the Father. There's only one way to the Father--that's through Jesus Christ. So, "There is way that seemeth right unto a man, but the end thereof is the way of death."

If you are walking in any other way other than Jesus Christ, you're walking in a path that's going to ultimate in death. Separation from God. There's only one way, Jesus Christ.

Even in laughter the heart is sorrowful; and the end of that mirth is heaviness (Pro 14:13).

That is, for the man who is walking in the path of death.

The backslider in heart shall be filled with his own ways: and a good man shall be satisfied from himself. The simple believes every word: but the prudent man looks well to his going. A wise man fears, and departs from evil: but the fool rages, and is confident. He that is soon angry deals foolishly (Pro 14:14-17):

How many times we have made foolish mistakes in a fit of anger. We've responded, we've reacted in anger. And we've done foolishly. He that is soon angry, quick-tempered, will deal foolishly. You do foolish things with that quick temper.

and a man of wicked devices is hated. The simple inherit folly: but the prudent are crowned with knowledge. The evil bow before the good; and the wicked at the gates of the righteous. The poor is hated even of his own neighbor: but the rich hath many friends. He that despises his neighbor sins: but he that has mercy on the poor, happy is he. Do they not err that devise evil? but mercy and truth shall be to them that devise good. In all labor there is profit: but the talk of the lips tends only towards penury. The crown of the wise is their riches: but the foolishness of fools is folly. A true witness delivers souls: but a deceitful witness speaks lies. In the fear of the LORD is strong confidence: and his children shall have a place of refuge. The fear of the LORD is a fountain of life, to depart from the snares of death. In the multitude of people is the king's honor: but in want of people is the destruction of the prince. He that is slow to wrath is of good understanding: but he that is hasty of spirit exalts folly. A sound heart is the life of the flesh (Pro 14:17-30):

This is an interesting thing. How did Solomon know that?

but envy is the rottenness of the bones (Pro 14:30).

Envy can destroy. Sound heart, it's just life to your flesh.

He that oppresses the poor reproaches his Maker: but he who honors him has mercy on the poor (Pro 14:31).

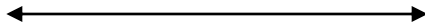
If you really honor God, you'll have mercy on the poor. Now, there is much the Bible says in Proverbs concerning the poor and the attitude that we should have towards the poor. And God's attitude towards the poor. Again, you might look that up through your concordance. The wicked is driven away in his wickedness: but the righteous hath hope even in his death (Pro 14:32).

You bet I do. A living hope by the resurrection of Jesus Christ.

Wisdom rests in the heart of him that has understanding: but that which is in the midst of fools is made known. Righteousness exalts a nation: but sin is a reproach to any people (Pro 14:33-34).

If I had anything to do about that kind of thing, I would have this over the Capitol, over the Supreme Court, over the White House. I would have this all through Washington, D.C., and in every state capital. This motto, "Righteousness exalts a nation: sin is a reproach to any people." The history of the nation of Israel, oh that we could read it and study it and benefit by it, because it was all written for our examples. God put the whole thing there as an example to us that we might learn. And what is the lesson to be learned from the history of the nation of Israel? Whenever they honor the Lord and sought the Lord, God blessed them and prospered them and they were strong and they subdued their enemies and they lived in happiness and prosperity and peace. Whenever they turned from the Lord and turned to the flesh and lived after the flesh, then they were subjugated by their enemies. They came into bondage and they were destroyed. Oh, how important that a nation be established in righteousness. "Righteousness exalts a nation."

The king's favor is toward a wise servant: but his wrath is against him those that cause shame (Pro 14:35).



Proverbs 15:1-33 (AMP)

1 A SOFT answer turns away wrath, but grievous words stir up anger. 2 The tongue of the wise utters knowledge rightly, but the mouth of the [self-confident] fool pours out folly. 3 The eyes of the Lord are in every place, keeping watch upon the evil and the good. 4 A gentle tongue [with its healing power] is a tree of life, but willful contrariness in it breaks down the spirit. 5 A fool despises his father's instruction and correction, but he who regards reproof acquires prudence. 6 In the house of the [uncompromisingly] righteous is great [priceless] treasure, but with the income of the wicked is trouble and vexation. 7 The lips of the wise disperse knowledge [sifting it as chaff from the grain]; not so the minds and hearts of the self-confident and foolish. 8 The sacrifice of the wicked is an abomination, hateful and exceedingly offensive to the Lord, but the prayer of the upright is His delight! 9 The way of the wicked is an abomination, extremely disgusting and shamefully vile to the Lord, but He loves him who pursues righteousness (moral and spiritual rectitude in every area and relation). 10 There is severe discipline for him who forsakes God's way; and he who hates reproof will die [physically, morally, and spiritually]. 11 Sheol (the place of the dead) and Abaddon (the abyss, the final place of the accuser Satan) are both before the Lord—how much more, then, the hearts of the children of men? 12 A scorner has no love for one who rebukes him; neither will he go to the wise [for counsel]. 13 A glad heart makes a cheerful countenance, but by sorrow of heart the spirit is broken. 14 The mind of him who has understanding seeks knowledge and inquires after and craves it, but the mouth of the [self-confident] fool feeds on folly. 15 All the days of the desponding and afflicted are made evil [by anxious thoughts and forebodings], but he who has a glad heart has a continual feast [regardless of circumstances]. 16 Better is little with the reverent, worshipful fear of the Lord than great and rich treasure and trouble with it. 17 Better is a dinner of herbs where love is than a fatted ox and hatred with it. 18 A hot-tempered man stirs up strife, but he who is slow to anger appeases contention. 19 The way of the sluggard is overgrown with thorns [it pricks, lacerates, and entangles him], but the way of the righteous is plain and raised like a highway. 20 A wise son makes a glad father, but a self-confident and foolish man despises his mother and puts her to shame. 21 Folly is pleasure to him who is without heart and sense, but a man of understanding walks uprightly [making straight his course]. 22 Where there is no counsel, purposes are frustrated, but with many counselors they are accomplished. 23 A man has joy in making an apt answer, and a word spoken at the right moment—how good it is! 24 The path of the wise leads upward to life, that he may avoid [the gloom] in the depths of Sheol (Hades, the place of the dead). 25 The Lord tears down the house of the proud, but He makes secure the boundaries of the [consecrated] widow. 26 The thoughts of the wicked are shamefully vile and exceedingly offensive to the Lord, but the words of the pure are pleasing words to Him. 27 He who is greedy for unjust gain troubles his own household, but he who hates bribes will live. 28 The mind of the [uncompromisingly] righteous studies how to answer, but the mouth of the wicked pours out evil things. 29 The Lord is far from the wicked, but He hears the prayer of the [consistently] righteous (the upright, in right standing with Him). 30 The light in the eyes [of him whose heart is joyful] rejoices the hearts of others, and good news nourishes the bones. 31 The ear that listens to the reproof [that leads to or gives] life will remain among the wise. 32 He who refuses and ignores instruction and correction despises himself, but he who heeds reproof gets understanding. 33 The reverent and worshipful fear of the Lord brings instruction in Wisdom, and humility comes before honor.

## Chapter 15

Fifteen. I love this first one here.

A soft answer turns away wrath: but grievous words stir up anger (Pro 15:1).

How oftentimes a person comes just raging and a soft answer turns away wrath. If you rage back at them, then get out the gloves, you know, because you're soon going to be going at it. But a soft answer, how it can just mellow out a situation. Oh God, help us to respond with soft answers rather than with grievous words which only tend to stir up the whole scene.

The tongue of the wise uses knowledge aright: but the mouth of fools just pours out foolishness. The eyes of the LORD are in every place, beholding evil and the good (Pro 15:2-3). Yikes. The Bible says that everything is open and naked before Him with whom we have to do. The eyes of the Lord are everywhere. You cannot hide from God. It is folly to think that you can hide any action from God. I think that we need to have a greater consciousness of, "Thou Lord seest me" (Genesis 16:13). That we do not hide anything from God. The eyes of the Lord are everywhere. You say, "Oh, I thought that God was too holy as to behold evil. Or to look upon evil." God cannot look upon sin. That word look upon is an implication. To look upon it with favor or condoning it, He cannot do that. But He surely sees it. He's not blind. The eyes of the Lord are in every place. He's beholding the evil and the good.

A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit. A fool despises his father's instruction: but he that regards reproof is prudent. In the house of the righteous is much treasure: but in the revenues of the wicked is trouble. The lips of the wise disperse knowledge: but the heart of the foolish does not so. The sacrifice of the wicked is an abomination to the LORD (Pro 15:4-8):

Now we got another that's an abomination to the Lord--the sacrifice of the wicked. God isn't interested in any sacrifices that the wicked might offer to Him. I think that it is a tragedy when the church goes public to collect funds. Solicit funds from the public, from wicked people. Accepts the gifts of wicked people, because it's an abomination to the Lord, the sacrifice of the wicked. God doesn't need it. He doesn't care for it.

but the prayer of the upright is his delight. The way of the wicked is an abomination to the LORD (Pro 15:8-9):

So the sacrifice of the wicked. Now the way of the wicked is an abomination unto the Lord,

but he loves him that follows after righteousness (Pro 15:9).

Oh, how God loves to see you doing the right thing. How God loves to see you make the right decision. How God loves to see you doing righteousness.

Correction is grievous to him who forsakes the way: and he that hates reproof shall die. Now hell and destruction are before the LORD: how much more then the hearts of the children of men? (Pro 15:10-11)

In other words, it goes back to God. "The eyes of the Lord are in every place beholding the evil and the good." "Hell and destruction are before the Lord." He understands it. "How much more the hearts of the children of men?" How God understands us. That's not the wonder. The fact that understanding us as He does He still loves us, that's the wonder.

A scorner loves not one that reproves him: neither will he go to the wise. A merry heart will make a cheerful countenance: but by sorrow of the heart the spirit is broken. The heart of him that has understanding seeks knowledge: but the mouth of fools feeds on foolishness. All the days of the afflicted are evil: and he that is of a merry heart hath a continual feast. Better is little with the fear of the LORD, than great treasure and trouble therewith. Better is a dinner of vegetables with love, than a barbecued ox with hatred. A wrathful man stirs up strife: but he that is slow to anger appeaseth strife. The way of the lazy man is as a hedge of thorns: but the way of the righteous is made plain. A wise son makes a glad father: but a foolish man despises his mother (Pro 15:12-20).

Now again, Solomon equates, "My son, he's a wise boy." Foolish, "Oh, it's his mother's son, you know. "A wise son makes a glad father: but a foolish man despises his mother."

Folly is joy to him that is destitute of wisdom (Pro 15:21):

When foolishness is a person's joy, folly is a person's joy, the guy is just destitute of wisdom.

but a man of understanding walks uprightly. Without counsel purposes are disappointed: but in the multitude of counselors they are established (Pro 15:21-22).

You can establish the purposes. You can figure the way to go.

A man has joy by the answer of his mouth: and a word spoken in due season, how good it is! (Pro 15:23)

Oh, that word. Just, you know, so appropriate. Oh, it's so right. How good it is. The word spoken in due season.

The way of life is above to the wise, that he may depart from hell beneath. The LORD will destroy the house of the proud: but he will establish the border of the widow. The thoughts of the wicked are an abomination to the LORD (Pro 15:24-26):

Now here again, you got to look up all these things that are abomination to God. "The thoughts of the wicked are an abomination to the Lord."

but the words of the pure are pleasant. He that is greedy of gain troubles his own house; but he that hates gifts shall live. The heart of the righteous studies before he answers: but the mouth of the wicked just pours out evil things. The LORD is far from the wicked: but he hears the prayer of the righteous. The light of the eyes rejoices the heart: and a good report makes the bones fat. The ear that hears the reproof of life abides among the wise. He that refuses instruction despises his own soul: but he that hears reproof gets understanding. The fear of the LORD is the instruction of wisdom; and before honor is humility (Pro 15:26-33).

"He that exalteth himself shall be abased; he that humbleth himself shall be exalted" (Matthew 23:12). "Before honor is humility."

Solomon tells us the purpose of a proverb is, "To know wisdom and instruction; to perceive words of understanding; to receive the instruction of wisdom, and justice, and judgment, and fairness; to give subtlety to the simple, and to the young man knowledge and discretion. A wise man will hear, and increase his learning" (Proverbs 1:2-5). So it's good. Listen, hear, and increase your learning and understanding of the ways of the Lord, the path of the just.

Father, we thank You for the instruction and the wisdom and the learning that we can receive. Incline our hearts towards wisdom. Let us seek instruction in Thy way. Let us follow after it. Help us, Lord, to avoid the path of the foolish or of the slothful or of the wicked. That we might walk in the pathway of righteousness and truth, following after Thee, serving Thee, knowing Thee, loving Thee. In Jesus' name we pray. Amen.

Shall we stand.

Your next assignment will be the next five chapters, sixteen through twenty. And three weeks hence, the Lord willing, we will get into the Proverbs from chapter 16-20. So it gives you plenty of opportunity to really study them and to take them to heart and to learn. And I would exhort you as did James, "Be ye doers of the Word, and not hearers only, deceiving yourselves" (James 1:22). It isn't enough to know. It's important that we follow, that we practice, that we put it into practice in our lives. And in those areas where we're having difficulty in putting it into practice, then let us seek the Lord. If one of these really speaks to you, say, "Wow, that cuts." Oh, rejoice. God is dealing with you. Now, don't just pass over and say, "Man, I was really cut last night by that proverb. Oh boy, really got me, you know." And then you forget about it. That's foolishness.

But when the Holy Spirit begins to deal with you and say, "Hey, you're walking in the way of perversity. You're walking in the way of wickedness. You're walking in the way of death." Then listen and turn and say, "Oh God, help me. I don't want to perish with the wicked. I don't want to be destroyed with the unrighteous. I want to be with You, Lord, in Your eternal kingdom. I need Your help. I need Your strength, Lord, that I might live righteously. That I might walk in the path of the wise and the just." And seek God's help and seek God's strength and seek God's guidance. And let God deal with the issues of your life. Don't hate reproof. Don't scorn instruction. But receive it, that it might be to you the fountain of life to bring you into His eternal habitations. God bless you and God keep you, and God watch over you.

We covet your prayers, even as we will be praying for you and remembering you daily. Holding you up before God. That the God of all wisdom might grant unto you wisdom and understanding, that you might walk in His way of truth and righteousness. That you might be built up in your relationship with Jesus Christ until you come into that same image according to His Spirit in the power of His Spirit working in your life as He conforms you into the image of Jesus Christ. And thus, may you grow up into that fullness that God would have you to experience and to know of His grace and of His love and of His truth. In Jesus' name.



#### Proverbs 16:1-33 (AMP)

1 THE PLANS of the mind and orderly thinking belong to man, but from the Lord comes the [wise] answer of the tongue. 2 All the ways of a man are pure in his own eyes, but the Lord weighs the spirits (the thoughts and intents of the heart). 3 Roll your works upon the Lord [commit and trust them wholly to Him; He will cause your thoughts to become agreeable to His will, and] so shall your plans be established and succeed. 4 The Lord has made everything [to accommodate itself and contribute] to its own end and His own purpose—even the wicked [are fitted for their role] for the day of calamity and evil. 5 Everyone proud and arrogant in heart is disgusting, hateful, and exceedingly offensive to the Lord; be assured [I pledge it] they will not go unpunished. 6 By mercy and love, truth and fidelity [to God and man—not by sacrificial offerings], iniquity is purged out of the heart, and by the reverent, worshipful fear of the Lord men depart from and avoid evil. 7 When a man's ways please the Lord, He makes even his enemies to be at peace with him. 8 Better is a little with righteousness (uprightness in every area and relation and right standing with God) than great revenues with injustice. 9 A man's mind plans his way, but the Lord directs his steps and makes them sure. 10 Divinely directed decisions are on the lips of the king; his mouth should not transgress in judgment. 11 A just balance and scales are the Lord's; all the weights of the bag are His work [established on His eternal principles]. 12 It is an abomination [to God and men] for kings to commit wickedness, for a throne is established and made secure by righteousness (moral and spiritual rectitude in every area and relation). 13 Right and just lips are the delight of a king, and he loves him who speaks what is right. 14 The wrath of a king is as messengers of death, but a wise man will pacify it. 15 In the light of the king's countenance is life, and his favor is as a cloud bringing the spring rain. 16 How much better it is to get skillful and godly Wisdom than gold! And to get understanding is to be chosen rather than silver. 17 The highway of the upright turns aside from evil; he who guards his way preserves his life. 18 Pride goes before destruction, and a haughty spirit before a fall. 19 Better it is to be of a humble spirit with the meek and poor than to divide the spoil with the proud. 20 He who deals wisely and heeds [God's] word and counsel shall find good, and whoever leans on, trusts in, and is confident in the Lord—happy, blessed, and fortunate is he. 21 The wise in heart are called prudent, understanding, and knowing, and winsome speech increases learning [in both speaker and listener]. 22 Understanding is a wellspring of life to those who have it, but to give instruction to fools is folly. 23 The mind of the wise instructs his mouth, and adds learning and persuasiveness to his lips. 24 Pleasant words are as a honeycomb, sweet to the mind and healing to the body. 25 There is a way that seems right to a man and appears straight before him, but at the end of it is the way of death. 26 The appetite of the laborer works for him, for [the need of] his mouth urges him on. 27 A worthless man devises and digs up mischief, and in his lips there is as a scorching fire. 28 A perverse man sows strife, and a whisperer separates close friends. 29 The exceedingly grasping, covetous, and violent man entices his neighbor, leading him in a way that is not good. 30 He who shuts his eyes to devise perverse things and who compresses his lips [as if in concealment] brings evil to pass. 31 The hoary head is a crown of beauty and glory if it is found in the way of righteousness (moral and spiritual rectitude in every area and relation). 32 He who is slow to anger is better than the mighty, he who rules his [own] spirit than he who takes a city. 33 The lot is cast into the lap, but the decision is wholly of the Lord [even the events that seem accidental are really ordered by Him].

Shall we turn now to Proverbs 16, the sixteenth chapter and begin our study this evening.

The preparations of the heart in man, and the answer of the tongue, is from the LORD (Pro 16:1).

God works in our lives even when we're not aware of it. If we're a child of God, God is continually working in our lives. It's amazing how many times we say things that we don't realize that at the time we are saying it, but actually it's a word from the Lord. It just comes up. God prepares your heart. The preparations of the heart, they're from God. In Philippians we read, "Work out your own salvation with fear and trembling. For it is God that is working in you both to will and to do" (Philippians 2:12-13). You see, God is planting now His law in the fleshly tablets of our heart, even as He promised to Jeremiah. "The day will come when I will no longer write my law on the tables of stone but in the fleshly tables of their heart." So God plants His Word, God plants His desires right in your heart, so the preparations of the heart are from the Lord. How great it is to be a child of God and to have your life submitted to the Lord so that the Lord is directing from that just inner kind of desires and all that He plants within your own heart.

Second proverb:

All the ways of a man are clean in his own eyes; but the LORD weighs the spirits (Pro 16:2).

Now no matter what a guy does, it's right. "All the ways of a man are clean in his own eyes." You can justify everything you've done. We're so full of excuses. "I did it because..." Even if it's wrong, we got a good reason or at least a good excuse. Of course, Benjamin Franklin said the man who is good with excuses is seldom good for anything else. "The ways of a man are clean in his own eyes, but God weighs the spirits." Now God knows the motives. God knows why I did it, the motive behind it, and that's what's important.

Commit thy works unto the LORD, and thy thoughts shall be established (Pro 16:3).

So many times we're worried that we haven't done enough. And probably correct. However, when we look at our service to God, we so often say, "Oh, but, you know, I should have done such a better job. You know, I..." "Could you have done a better job?" "No. I did the best I could." Well, that's all God expects. God doesn't expect more from you than what you can actually produce. So you've got to commit your works unto the Lord. Do your best and then just commit the rest. And your thoughts will be established.

"Well, you know, Lord, that's the best I can do. Sorry You have to use this kind of instrument to do Your work, Lord, but that's the way it is and that's all I can do." And I don't go home and worry, "Oh, could I have done this? Could I have done that? Oh, I should have done this. I should have done that." You just do your best and then you just place the rest in His hands. Your thoughts are then established. You rest. "Well, Lord, here it is, such as it is the best I can do." And you just commit your work to the Lord and your thoughts then are established. Just resting. Best I could do. "God, you know, use it if you can. It's my best."

This is an interesting and yet a difficult proverb to understand.

The LORD has made all things for himself: yea, even the wicked for the day of evil (Pro 16:4).

Now the word evil, of course, is a reference to the judgment that is coming. There is a scripture in Isaiah that has brought a lot of problems to people, where God has declared that He has created evil. And they say, "Oh, how could God create evil?" The word actually is judgments. God has created the judgments that come upon the evil. So, "The Lord has made all things for Himself." "Thou has created all things, and for thy good pleasure they are and were created" (Revelation 4:11). And God has even created the evil or the wicked. Now God didn't create them wicked, but He created wicked people. Can you catch the difference?

God created people; some of them are wicked. They don't have to be, but they are. God created them. You can't deny the fact that God created them. So in a sense, you can say God created the wicked. He didn't create them wicked, but He created the wicked. They became wicked. God created them. And He has actually created also the judgments that shall come upon those wicked persons.

Every one that is proud in heart is an abomination to the LORD (Pro 16:5):

One of those, another one of those which God has a lot of things that are an abomination to Him. Again, you need to take your concordance and go through the book of Proverbs and go through this word abomination and find out how many things are an abomination unto God. Now, I don't know exactly what an abomination is, but it sounds bad. And I know I don't want to be one.

Now, "The proud in heart are an abomination to the Lord." Oh, that pride. What a destroyer it is. We'll get to that in a minute.

and though hand join in hand, he shall not be unpunished (Pro 16:5).

This "hand in hand" again, the striking of the hand, making a deal, it's usually a... in this case, joining hand in hand for strength, yet you can't escape the punishment.

By mercy and truth iniquity is cleansed (Pro 16:6):

God's mercy and God's truth. You remember John in the opening remarks concerning Jesus Christ said, "For the law came by Moses, but grace and truth by Jesus Christ" (John 1:17). Of course, grace and mercy are sister kind of words. Mercy and truth. Grace and truth. "By mercy and truth iniquity is cleansed."

and by the fear [or the reverence] of the LORD men depart from evil (Pro 16:6).

Now the fear of the Lord is to hate evil. And so here, "By the fear of the Lord men depart from evil." There is a tremendous inconsistency; John points it out in his first epistle. He said, "He that saith he hath fellowship with God and walketh in darkness is lying" (I John 1:6). He isn't telling the truth. You cannot walk in fellowship with God and have a desire and a love for evil. "By the fear of the Lord men depart from evil."

When a man's ways please the LORD, he makes even his enemies to be at peace with him (Pro 16:7).

Thus, really the goal of each of our lives is and should be to be pleasing to God. Not what pleases you. Now usually we use as our standard, is it right or is it wrong? And trying to measure... and this was, of course, the mistake that the religious leaders in Judaism made concerning the law. Now what constitutes bearing a burden on the Sabbath day? What if you had false teeth? If you put your false teeth on on the Sabbath day, that means you're bearing a burden, doesn't it? You're carrying something that isn't natural to you. What about if you have a wooden leg? Sure, that's a burden so you can't put it on on the Sabbath day. And all of these little fine points, you know, they're trying to tune the fine points of right and wrong.

You can throw all of that out the window. The real question is: is it pleasing to God? Is God pleased with it? Because you may sit down and rationalize that a particular action, a particular thing that you want to do, you may rationalize and say, "Well, sure, look, it's all right," and give all of your rationale for why it's right. But it may not be pleasing to God. So really the rightness or the wrongness of a particular action isn't what really matters. What really matters is, does it really please the Lord? My life, I desire that my life be pleasing. Jesus said, "I do always those things that please the Father" (John 8:29). Now, if you use that as your standard, you won't have to worry about right or wrong. You won't have to sit and examine the thing to see if it's really right or really wrong. Hey, does it please God? That's where it's at. "When a man's ways please the Lord, then the Lord makes even his enemies to be at peace with him."

Better is a little with righteousness, than great revenues without right (Pro 16:8).

"A little that a righteous man hath is greater riches than many wicked" (Psalm 37:16). Same concept.

A man's heart deviseth his way: but the LORD directeth his steps (Pro 16:9).

How many times our plans have been changed by the Lord. We've decided we're going to do something, and God throws the monkey wrench in and stops us. I'm always sensitive to interruptions. Maybe God is trying to stop me. You know, the man who is expecting to be disturbed is the man who is never disturbed when disturbances come. If you are open to God and you think, "Well, Lord, any time I'm heading down a path You don't want, You just stop me." Therefore, I am expecting to be disturbed. Therefore, when the disturbance comes, it doesn't disturb me, because my life and my steps are committed to the Lord.

So we devise something in our heart, but God directs our steps. And I want it that way. I don't want to do my own will. I don't want to fulfill my own purposes. I want God to stop me whenever I am getting out of line and doing something that isn't from Him and directed by Him. I want the Lord to interrupt me. I want God to disturb me. I want God to direct my steps.

A divine sentence is in the lips of the king: his mouth transgresseth not in judgment (Pro 16:10).

Now herein, of course, is a beautiful situation. When the king is a godly king, then God will direct his mouth, his lips and place, actually, God's sentences within his lips. And his mouth will not transgress. Will be faithful in judgment.

A just weight and balance are the LORD'S: all the weights of the bag are his work (Pro 16:11).

Now, again, we'll get another proverb that deals with this pretty soon. All of their merchandising was done with the balanced scales. And so they would have little bags of weights. And the crooked merchant would have two bags of weights, divers weights: one that they would sell with, and one that they would buy with. So butchers have had their thumbs on the scales for years. Goes back to the time of Proverbs. Where in the balancing, they would use one set of weights to buy, and they would use another bag of weights to sell. It's an abomination unto the Lord. False balances, an abomination unto God. But the true, honest in business. "A just weight and balance are the Lord's, and all the weights of the bag are His work."

It is an abomination to kings to commit wickedness: for the throne is established by righteousness (Pro 16:12).

So those who are in leadership actually have a greater responsibility before God.

Righteous lips are the delight of kings; and they love him that speaks right. The wrath of the king is as messengers of death: but a wise man will pacify it. In the light of the king's countenance is life; and his favor is as a cloud of the latter rain (Pro 16:13-15).

So here we have four proverbs that are related to each other because they all deal with kings. And inasmuch as none of you are kings, I don't know, maybe you are. You're the King's kids.

Now Solomon declares: How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver! (Pro 16:16)

You remember when he started out, God said to Solomon, "Ask of Me whatever you desire," and Solomon prayed for wisdom. And God said, "In that you have asked for wisdom, you've asked for a good thing. And I will grant unto you wisdom. But I will also grant unto you that which you did not ask: riches and so forth." And so wisdom, understanding, these are more valuable than gold, treasure, silver.



The highway of the upright is to depart from evil: and he that keeps his way preserveth his soul (Pro 16:17).

Then one that is very familiar, but so often misquoted. How many times you've heard people say, "Pride goeth before a fall." That's not a scripture. This is the scripture from which that quotation is taken, but it is misquoted.

Pride goeth before destruction, and a haughty spirit before a fall (Pro 16:18).

So pride goes before destruction. That haughty spirit, going to be brought down. "Humble thyself in the sight of the Lord, He shall lift thee up" (James 4:10). "He that humbleth himself shall be exalted; he that exalteth himself shall be abased" (Matthew 23:12).

Better it is to be of a humble spirit with the lowly, than to divide the spoil with the proud (Pro 16:19).

So a couple of them that deal with pride and humility.

He that handleth a matter wisely shall find good: and whoso trusteth in the LORD, happy is he (Pro 16:20).

How neat it is to just have your trust in the Lord. Happy man. You're not really disturbed by the circumstances of life. My trust is in God. Happy is he.

The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning. Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly (Pro 16:21-22).

So understanding. "With all of thy getting, get understanding" (Proverbs 4:7), David said to Solomon. It's a wellspring of life to him who has it. Oh God, grant to us a better understanding. I think to have understanding is so important, because I think it is the key to compassion. There are many people in many circumstances in which we find it difficult to be compassionate.

In operating summer camps, which I did for years and years, you get those kids that are just behavioral problems. I've had the counselors come in and say, "You better get that kid out of my group or I'm going to kill him. He's horrible. You know, he's just screaming at night and always creating problems. I can't stand that kid. Get him out of there before you have to carry him out. Going to do something rash." And so I'll bring the little kid in and I'll sit him down and, of course, you know, he has to go to Chuck. And he comes in all trembling, and you know here he is. Like I'm going to be a monster. And I'll go over and buy him an ice cream bar and sit him down and start talking, asking him, you know, about his home, about his background. Little kid will start unfolding the story how his dad, he never sees him. Doesn't know where he is. Comes home, his mom's usually drunk. Different men in the house who yell at him and tell him to get out of there, and all this kind of stuff. Man, you get the background stories of some of these little guys and you can't believe it! It's horrible. And then I'll call the counselor back in and I said, "Do you realize that this is what happens when this little kid goes home and this is what the situation is?" "Oh, wow." We have a whole changed attitude towards him. Now you understand why he's fighting everybody. Man, this little kid has to fight for survival. And as you understand now the background, now you can have compassion, and now you can deal with him, and now you can minister to him.

Understanding is such an important thing. Ezekiel said, "I sat where they sat" (Ezekiel 3:15). And you really need to sit in another man's place for a while to really understand that other person. I think one of the keys to relationship is to put yourself in the other person's position. We have so many labor problems. Well, if you could reverse roles, if management could sit where labor is, and if labor could sit where management is, you could remove so many of these labor problems. The management would understand that this guy has to have a decent wage to live. But also this guy would understand that management has to have a profit to survive.

If a wife could sit where her husband sits, and if a husband could sit where his wife sits, how many problems this would solve. When he comes home at night, just all frazzled from the pressures and the hassles that he's had all day, and sits down and just wants to turn on TV, and just tune out for a while, and he's uncommunicative to his wife, well, if she could just understand the pressures, the hassles he's had. On the same token, if he could just be with those kids all day long and be communicating to them, he'd understand the wife's need to communicate on a different level when he gets home. "And I sat where they sat." Understanding, understanding the other person's position is so important, really, to compassion, to love. "It's a wellspring of life to him who has it." Oh God, grant that we might have better understanding.

The heart of the wise teacheth his mouth, and addeth learning to his lips (Pro 16:23).

So the heart is the issue of life.

Pleasant words are as a honeycomb, sweet to the soul, health to the bones (Pro 16:24).

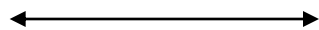
Now, I don't know if the scientists have ever made any relationship between honey and the bones, but it's sweet to the soul, honey, and health to the bones. What are they? Pleasant words. Oh, just cheerful words, pleasant words. How good they are.

There is a way that seemeth right unto man, but the end thereof are the ways of death (Pro 16:25).

I think of so many people today who are deceived by false prophets, who are deceived by false religious systems. They're convinced that they are right. "There is a way that seems right unto man, but the end of it" (Proverbs 14:12). There's another scripture, "Every man's way is right in his own eyes" (Proverbs 21:2). But here, "There is a way that seems right." The way of life, you know. The philosophy of life that a man has chosen. It seems to be right. Eat, drink and merry. Tomorrow we die, you know. And you talk to that guy and he's convinced that his philosophy is correct. "But the end thereof, the way of death."

He that laboreth, laboreth for himself; for the mouth craves it of him (Pro 16:26). It's a thing that your labor goes to feed yourself. An ungodly man digs up evil: and in his lips there is a burning fire (Pro 16:27).

Actually, James says, "Behold, what a great fire such a little matter kindleth! And the tongue is like a fire" (James 3:5-6). The things that it can enflame. A perverse man sows strife: and a whisperer can separate the best of friends. A violent man entices his neighbor, and leads him into the way that is not good. He shuts his eyes to devise perverse things: moving his lips he brings evil to pass. Now the hoary head [which is the gray, the hoary frost, the white hair] is a crown of glory, if it be found in the way of righteousness (Pro 16:28-31). I think that one of the worst things in the world is a dirty old man. You know when people get old and gray-headed, they're supposed to all be sweet and kind and loving. After all, they're getting towards the end, and so you ought to be mellow. And to see a little old gray-hair lady using four-letter words and all that kind of... it just, it's just wrong. It's out of place. My daughter used to work for a medical supply firm and she had to deliver some things to this little old lady in the hospital. And she walked in and saw her and thought, "Oh, what a sweet-looking little old lady." And then this lady you know says, "Who the hell are you? And what are you doing here?" And just started all this filthy language. And it's just somehow incongruent; it's just out of place. "The gray hair is a crown of glory, if it be found in the way of righteousness." But man, if it's not. He that is slow to anger is better than the mighty; and he that ruleth his spirit is better than he that takes a city (Pro 16:32). How important it is. Slow to anger, ruling our own spirits. Important. The lot is cast into the lap (Pro 16:33); Now it's a... the lot is a thing whereby they would oftentimes determine. You know, it's like drawing a straw. They would cast lots into their lap. but the whole disposing thereof is of the LORD (Pro 16:33). Trying to get guidance or direction or to determine, they cast lots. But the real direction, the disposing of the thing comes from God.



Proverbs 17:1-28 (AMP)

1 BETTER IS a dry morsel with quietness than a house full of feasting [on offered sacrifices] with strife. 2 A wise servant shall have rule over a son who causes shame, and shall share in the inheritance among the brothers. 3 The refining pot is for silver and the furnace for gold, but the Lord tries the hearts. 4 An evildoer gives heed to wicked lips; and a liar listens to a mischievous tongue. 5 Whoever mocks the poor reproaches his Maker, and he who is glad at calamity shall not be held innocent or go unpunished. 6 Children's children are the crown of old men, and the glory of children is their fathers. 7 Fine or arrogant speech does not befit [an empty-headed] fool—much less do lying lips befit a prince. 8 A bribe is like a bright, precious stone that dazzles the eyes and affects the mind of him who gives it; [as if by magic] he prospers, whichever way he turns. 9 He who covers and forgives an offense seeks love, but he who repeats or harps on a matter separates even close friends. 10 A reproof enters deeper into a man of understanding than a hundred lashes into a [self-confident] fool. 11 An evil man seeks only rebellion; therefore a stern and pitiless messenger shall be sent against him. 12 Let [the brute ferocity of] a bear robbed of her whelps meet a man rather than a [self-confident] fool in his folly [when he is in a rage]. 13 Whoever rewards evil for good, evil shall not depart from his house. 14 The beginning of strife is as when water first trickles [from a crack in a dam]; therefore stop contention before it becomes worse and quarreling breaks out. 15 He who justifies the wicked and he who condemns the righteous are both an abomination [exceedingly disgusting and hateful] to the Lord. 16 Of what use is money in the hand of a [self-confident] fool to buy skillful and godly Wisdom—when he has no understanding or heart for it? 17 A friend loves at all times, and is born, as is a brother, for adversity. 18 A man void of good sense gives a pledge and becomes security for another in the presence of his neighbor. 19 He who loves strife and is quarrelsome loves transgression and involves himself in guilt; he who raises high his gateway and is boastful and arrogant invites destruction. 20 He who has a wayward and crooked mind finds no good, and he who has a willful and contrary tongue will fall into calamity. 21 He who becomes the parent of a [self-confident] fool does it to his sorrow, and the father of [an empty-headed] fool has no joy [in him]. 22 A happy heart is good medicine and a cheerful mind works healing, but a broken spirit dries up the bones. 23 A wicked man receives a bribe out of the bosom (pocket) to pervert the ways of justice. 24 A man of understanding sets skillful and godly Wisdom before his face, but the eyes of a [self-confident] fool are on the ends of the earth. 25 A self-confident and foolish son is a grief to his father and bitterness to her who bore him. 26 Also, to punish or fine the righteous is not good, nor to smite the noble for their uprightness. 27 He who has knowledge spares his words, and a man of understanding has a cool spirit. 28 Even a fool when he holds his peace is considered wise; when he closes his lips he is esteemed a man of understanding.

Chapter 17; Better is a dry morsel, with quietness, than a house full of sacrifices with strife (Pro 17:1).

Now the house full of sacrifices refer to the sacrifices. It's, if in that economy the of the Judaism, if you decided that tonight you wanted to have roast leg of lamb, to butcher your lamb you'd take it down to the temple and you bring it to the priest. And you'd say, "I want to offer this as a peace offering unto God, a sacrifice." So you'd butcher the lamb and the priest would take the fat and put it on the fire and burn it and the smoke and all, of course, smells real good and that's your portion, God, you know. And I take and the priest gets his portion out, puts his hook in, gets his portion, but then the rest of it I roast tonight, and I gather together my family and friends, we have a big barbecue. So the house full of sacrifices actually refers to a house full of meat, which in those days, and is becoming more so now, a real delicacy. "But a dry morsel in quietness, in peace, is better than a whole house full of sacrifices with strife." A wise servant shall have rule over a son that causeth shame, and shall have a part of the inheritance among the brethren. The refining pot is for silver, the furnace for gold: but the LORD trieth the hearts (Pro 17:2-3).

Now the Bible speaks about God testing our works by fire. God trying our hearts. The testing of our works, really, when it comes down to it, is not so much what we have done, but the motive that was behind what was done. Bible says that all of our works are to be tested to see what sort they are. Tested by fire. And those works that can remain after the testing of fire, you'll be rewarded for. But many of the works that we do are as wood, hay and stubble. They're going to go up in the flame. I really didn't do them with a pure motive. Though the work may be a very commendable thing, "Oh, look what he did!" You know. And a very commendable thing, yet it was done with the motive of bringing glory or honor to myself. I was doing it to be a big show. I was doing it so people would know what a great, neat guy I am, you know. And to bring attention or honor to myself. Well, those kind of works are going to be tried by God, for God tries the hearts and He knows what is in my heart when I am doing something. All of our works tested by fire. Jesus said, "Take heed to yourself that you do not your righteousness before men to be seen of men." Don't let that be the motive. The approval, the praise, the recognition of man.

"For," He said, "I say unto you, you have your reward" (Matthew 6:1-2). So even as the fining pot is for silver and the furnace is to burn out the dross in the gold, so it is the Lord who through the fire will try our hearts, our works, the manner or sort they are. A wicked doer gives heed to false lips; and a liar giveth ear to the naughty tongue. Whoso mocketh the poor reproaches his Maker (Pro 17:4-5): Now God takes up the cause for the poor. So if you're poor, take heart. God takes up your cause. And anyone who mocks the poor is reproaching his Maker. "Has not God chosen the poor of this earth yet rich in faith?" (James 2:5) he that is glad at calamities shall not be unpunished (Pro 17:5). One of the characteristics of this agape love in I Corinthians 13 is that it rejoices not in iniquity. It rejoices not in the calamity. You know, there are some people we just hope something bad happens to them. They deserve it. And when it happens, you say, "All right, I knew it, you know. They had it coming and all." And yet, "He that is glad at calamities shall not go unpunished." So be careful of that. It's the wrong attitude. Children's children [or your grandchildren] are the crown of old men (Pro 17:6); Amen. They are glory. and the glory of children, their fathers. Excellent speech becomes not a fool: much less lying lips a prince (Pro 17:6-7).

Quite a contrast.

A gift is as a precious stone in the eyes of him that has it: wherever he turns it, he prospers (Pro 17:8). In other words, it's just a precious stone wherever you turn it you see the different colors and facets. So is a gift like a precious stone to the man who receives it. He that covers a transgression seeks love (Pro 17:9); Now the Bible says, "Love covers a multitude of sins" (I Peter 4:8). If you cover it, you're seeking love. but he that repeats a matter can separate friends. A reproof enters more into a wise man than a hundred stripes into a fool (Pro 17:9-10).

It's interesting how that in raising children you find the diversities of personalities even of your own children. And you learn that there are some kinds of punishment that work for one child but don't work for another. With some, just a word of reproof and they're devastated. Others you can wail on them and it doesn't touch them.

My little grandson Bradley, we were down in Phoenix and we were having Thanksgiving dinner with the family there. And I think it was during prayer that he had been naughty or... so I said, "Bradley, Grandpa is ashamed of you." Well, the kid, he was like I had beaten him. He wailed and cried. He was... broke tears. Grandpa had never said anything before to him of a cross or angry nature and it just devastated the poor little guy to have grandpa disappointed about him. It just almost destroyed him. "Reproof enters more into a wise man's heart and all than a hundred stripes enters into a fool."

I love this one. A friend loves at all times, and a brother is born for adversity (Pro 17:17). A friend, they love at all times. Brother, he has been born for this time of adversity. A man who is void of understanding strikes hands, and becomes a surety in the presence of his friends (Pro 17:18). Now he really warns about this business of striking hands and being a surety for someone else. Evidently, he got burned many times on this. He that loves transgression that loves strife: and he that exalts his gate seek destruction. He that hath a perverse heart finds no good: and he that has a perverse tongue falls into mischief. He that begets a fool doeth it to his sorrow: and the father of a fool has no joy (Pro 17:19-21). Wouldn't it be tragic to have a child that's a fool? He who begets a fool does it to his own sorrow; the father of a fool has no joy. A merry heart does good like a medicine (Pro 17:22): You know, more and more they are learning what a healthy thing it is to be happy. The merry heart. When you eat laughter, just gets the right juices going that really help you to digest your food well. A merry heart is just as good for you as medicine. The relationship between our attitudes and our physical well-being, how that these glands that are excreting the various chemicals into our systems, the good chemicals that come in joy and in happiness. And the other chemicals that are produced in fear or in anger and bitterness or whatever, those chemicals which destroy you. So without knowing all of the capacities and work of the pituitary and hypothalamus and everything else, Solomon just made an observation that a merry heart is good like a medicine.

but a broken spirit can dry up the bones. A wicked man takes a gift out of the bosom to pervert the ways of judgment. Wisdom is before him that has understanding; but the eyes of the fool roam to the ends of the earth (Pro 17:22-24). The one is before you; the other is always looking out to the ends of the earth.

A foolish son is a grief to his father, and bitterness to her that bare him. Also to punish the just is not good, nor to strike princes for equity. He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit (Pro 17:25-27). "He that hath knowledge spareth his words." How does it go? "There was an old owl who lived in the oak. The more he saw, the less he spoke. The less he spoke, the more he heard. Why can't you be like that old bird?" And of course, in the same line is the proverb there in verse 28.

Even a fool, when he holds his tongue, is counted wise: and he that keeps his lips shut is esteemed a man of understanding (Pro 17:28).

You know, just sit back and say, "Hmm. Well, uh-hmm, you know." Feeling, "Man, he's smart."

Through The Bible c 2000 Series; Chuck Smith; Bible commentaries, 1979-1986)

( Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 838-839)

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