



~ Thought For The Day ~

~gathering from the 4 winds~

"come just as you are"

Refresh, Restore, Rebuild = Healing

www.chapel-flock.com



Vol. 43 Issue 823

Jan. 09, 2014

Worship Music

"Break Bread"-
Josh Garrels

SISU-Josh Garrels

Words Remain-
Josh Garrels

Radio Stations

KWVE ...Calvary Chapel

KLOVE

Bible Study Sites

Chuck Smith
Through The Bible

Bob Coy/Teachings

Mike MacIntosh

Jon Courson

Biblos.com

Billy Graham

Charles Stanley

David Wilkerson

Greg Laurie

Virtue for Women-
Cathe Laurie

Prayer

Lord, You have blessed me with the most wonderful friends—and today I want to thank You for putting such great people in my life. Long-term, real friends are such a treasure, so I want to start this day by thanking You for these gifts of precious relationships. Help me never lose sight of how much I need these people. Help me also to never fail to show them how much I love and appreciate them. Lord help me to remember also, that even though you have called me to my calling that it does not mean that You have called my friends to the same task, as You have given each of us a area in spiritual gifts, and Lord I need help in remembering that. For we are one body with many parts and what my spiritual gift is will not be their spiritual gift. We all excel through Your grace. I ask my prayer 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

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

(316) 247-3623

Or----

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

chapel-flock@sbcglobal.net

Proverbs 22:1-29 (AMP)

1 A GOOD name is rather to be chosen than great riches, and loving favor rather than silver and gold. 2 The rich and poor meet together; the Lord is the Maker of them all. 3 A prudent man sees the evil and hides himself, but the simple pass on and are punished [with suffering]. 4 The reward of humility and the reverent and worshipful fear of the Lord is riches and honor and life. 5 Thorns and snares are in the way of the obstinate and willful; he who guards himself will be far from them. 6 Train up a child in the way he should go [and in keeping with his individual gift or bent], and when he is old he will not depart from it. 7 The rich rule over the poor, and the borrower is servant to the lender. 8 He who sows iniquity will reap calamity and futility, and the rod of his wrath [with which he smites others] will fail. 9 He who has a bountiful eye shall be blessed, for he gives of his bread to the poor. 10 Drive out the scoffer, and contention will go out; yes, strife and abuse will cease. 11 He who loves purity and the pure in heart and who is gracious in speech—because of the grace of his lips will he have the king for his friend. 12 The eyes of the Lord keep guard over knowledge and him who has it, but He overthrows the words of the treacherous. 13 The sluggard says, There is a lion outside! I shall be slain in the streets! 14 The mouth of a loose woman is a deep pit [for ensnaring wild animals]; he with whom the Lord is indignant and who is abhorrent to Him will fall into it. 15 Foolishness is bound up in the heart of a child, but the rod of discipline will drive it far from him. 16 He who oppresses the poor to get gain for himself and he who gives to the rich—both will surely come to want. 17 Listen (consent and submit) to the words of the wise, and apply your mind to my knowledge; 18 For it will be pleasant if you keep them in your mind [believing them]; your lips will be accustomed to [confessing] them. 19 So that your trust (belief, reliance, support, and confidence) may be in the Lord, I have made known these things to you today, even to you. 20 Have I not written to you [long ago] excellent things in counsels and knowledge, 21 To make you know the certainty of the words of truth, that you may give a true answer to those who sent you? 22 Rob not the poor [being tempted by their helplessness], neither oppress the afflicted at the gate [where the city court is held], 23 For the Lord will plead their cause and deprive of life those who deprive [the poor or afflicted]. 24 Make no friendships with a man given to anger, and with a wrathful man do not associate, 25 Lest you learn his ways and get yourself into a snare. 26 Be not one of those who strike hands and pledge themselves, or of those who become security for another's debts. 27 If you have nothing with which to pay, why should he take your bed from under you? 28 Remove not the ancient landmark which your fathers have set up. 29 Do you see a man diligent and skillful in his business? He will stand before kings; he will not stand before obscure men.

Chapter 22

A good name is rather to be chosen than great riches, and loving favor rather than silver and gold (Pro 22:1).

The good name, so important, so valuable. Good reputation, so important. "Rather to be chosen than great riches. Loving favor rather than silver and gold."

The rich and the poor meet together (Pro 22:2):

Where? In the eyes of the Lord.

for the LORD is the maker of them all (Pro 22:2).

You know, God can't be impressed with your bank account. We all meet together when we stand before God. The rich and the poor, we're all alike. We meet together. There's a common ground. Whenever we stand before the Lord, we're meeting on common grounds. Except, as I understand the scripture, the poor man has maybe a few advantages. "How hard it is for a rich man to enter into the kingdom of heaven" (Mark 10:24). That is, how hard it is for those who trust in riches. The danger of riches is always that tendency and temptation to trust in your riches. I've learned that I can buy my way out of problems with my money. I learn that I can use money to influence people or to control people. And I'm used to, then, the manipulation of people because of my financial prowess. Poor person doesn't have any of those problems. When you stand before the Lord, the rich and the poor meet together.

The prudent man foreseeth the evil, and hides himself: but the simple pass on, and are punished (Pro 22:3).

The prudent man. Now we see the evil that is going to result from a life of sin, and we hide our self in the provisions that God has made through Jesus Christ. We hide from that day of judgment. But the simple, they're going to pass right on into it and will be punished.

By humility and the fear of the LORD [or reverence of the Lord] are riches, honor, and life (Pro 22:4).

Now, "He that follows after righteousness and mercy finds life, righteousness and honor." Here, "By humility and the reverence of the Lord are riches, honor and life."

Thorns and snares are in the way of the perverse: and he who keeps his soul shall be far from them. Train up a child in the way he should go: and when he is old, he will not depart from it (Pro 22:5-6).

This particular passage of scripture has been the center of great controversy. There are many people who, with an aching heart, looking at their children who are rebelling from the things of the Lord, and their hearts filled with wonderment as to how the child could turn so far from God. But yet, God has declared, "Train up a child." Of course, it does involve that responsibility of training the child. The Hebrew word is one that we translate *kanakais*, it's a systematic form of training.

But what did you train your child to be? What was your primary purpose for your child? What was your goal for your children? What did you want for them above everything else? You say, "Well, I wanted them to be successful. I wanted them to be happy. I wanted them to have a successful career. I wanted them to have a good education." Well, they are purely pagan goals and ideals for your children. They're totally un-Christian. The primary goal that we should have for each of our children is that they walk with the Lord. That they learn to know God and serve God and walk with Him.

And that is not undervaluing education. I think that it's great. I think a person should avail himself the opportunity of every educational advantage he can receive. But that should never be our goal. Our goal should be that our children will walk with the Lord. And I'd rather have them walking with the Lord and be an ignoramus and work in some very menial work than I would to have them have their Ph.D.'s and be agnostic or atheistic or blasphemous against God.

Not all of our children graduated from college. I have to confess a disappointment that they did not take full advantage of all of the natural God-given intellectual capacities that they had in going to college. And yet, we've learned to commit this completely into the hands of the Lord. The fact that they went to college or graduated from college or not doesn't really make any difference to me. I'm thankful they're walking with Him. That's what's important. It could be that in college their minds could have been twisted. It could have been that their values could have been destroyed. The true values. I would much rather that they be walking with the Lord than to have their Ph.D.'s.

"Train up a child." What is the goal that you have? That's important. If you're training a child to be successful, he may be successful. But he also may be a successful infidel. "Train up your child in the way he should go, when he's old, he will not depart from it."

The rich rules over the poor, and the borrower is servant to the lender. He that soweth iniquity shall reap vanity: and the rod of his anger shall fail. He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor (Pro 22:7-9).

God's mark upon generosity. "He that has a bountiful eye shall be blessed when he will give to the poor."

Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease (Pro 22:10).

It's amazing what one scorner can do in bringing strife and contention. So, cast out the scorner. Here at Calvary Chapel, actually, we have requested many scorners not to come back. That's usually Romaine's job, and he does it quite effectively. But it's valuable. You know, it's a healthy body that can purge its system of the poisons. And when a body is no longer strong enough to purge itself of its poisons, that body is going to die.

In the New Testament it says to get rid of the leaven for, "a little leaven will leaven the whole lump" (Galatians 5:9). So cast out that leaven. Same thing here. Cast out the scorner and you can get rid of so many problems. The contentions and all will cease.

He that loves pureness of heart, for the grace of lips the king shall be his friend. The eyes of the LORD preserve knowledge, and he overthroweth the words of the transgressor. The slothful man says, There is a lion outside, I'll be slain in the streets (Pro 22:11-13).

Any excuse to keep from going to work. And, again, as Benjamin Franklin said, "The man who is good at making excuses is seldom good for anything else."

The mouth of a strange woman is a deep pit: and he that is abhorred of the LORD shall fall in it (Pro 22:14).

Verse 15. Again, as far as the correction of our children.

Foolishness is bound in the heart of a child; but the rod of correction shall drive it from him (Pro 22:15).

Solomon, no doubt, observed his father David's mistake. David was an extremely poor disciplinarian. And as a result of his being a poor disciplinarian, his sons rebelled against him. It is spoken of one of David's sons that he never once punished him or did anything to antagonize him. He just left him alone. And that son grew up to hate David and rebelled against David. Of course, Absalom also rebelled against his father. David was just a poor disciplinarian.

So many times we have the false concept. "Well, I don't want, you know, I don't want to break this bond between my child and I. I won't punish him. I'll just let him go." And that laxity, lack of discipline. "The foolishness is bound in the heart of a child, but the rod of instruction will drive it far from him." A child left to himself will bring reproach to his parents.

He that oppresses the poor to increase his riches, and he who gives to the rich, shall surely come to want (Pro 22:16).

Now at this point, the whole thing of the Proverbs begin to change a bit. We've had proverbs for a long period that more or less are isolated singly and stand alone. Sometimes you have a couplet, two of them together. But now the whole procedure of the Proverbs change, and we now have longer proverbs. That is, they take two, three, four verses in the proverbs that we now follow. You'll notice this definite change, and rather than just little four-liners, they now expand on a particular thought. Bow down thine ear, and hear the words of the wise, and apply your heart unto my knowledge. For it is a pleasant thing if you keep them within thee; they shall withal be fitted in thy lips. That thy trust may be in the LORD, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, That I may make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee? (Pro 22:17-21) So that whole paragraph now is the one idea of just hearken to the instruction that I'm going to give to you. Keep it. And basically the instruction is to teach you to trust in the Lord.

The next two verses form one thought.

Rob not the poor, because he is poor: neither oppress the afflicted in the gate: For the LORD will plead their cause, and spoil the soul of those that spoiled them (Pro 22:22-23).

Again, God taking up the cause of the poor person. Twenty-four and twenty-five make up one thought.

Make no friendship with an angry man; and with a furious man thou shalt not go: lest you learn his ways, and get a snare in your soul (Pro 22:24-25).

Twenty-six and twenty-seven are together.

Be not thou one of them that strikes hands, or of them that are surety for debts. For if you have nothing to pay, why should they take away your bed from under thee? (Pro 22:26-27)

How many people who have you known signed as a surety have been stung. So it's a warning against signing as a surety for someone else. Co-signing on this loan for me, friend, be careful.

Remove not the ancient landmark, which thy fathers have set (Pro 22:28).

Now this, of course, came as a law in the book of Deuteronomy where they were prohibited from removing the landmarks. The landmarks have been established by God. Property ownership and the limits of that property ownership. "Remove not the landmark." I think of it in a spiritual sense. The landmark is the guidelines, and in a spiritual sense, unfortunately, we are living in the day when many men have sought to remove the spiritual type of landmarks or the foundational truths of the Word of God. And what confusion has ensued when men start playing around with the foundational truths of Christianity. Questioning the authority of the Word of God. Questioning the deity of Jesus Christ. And men starting to remove these landmarks. Confusion results.

You see a man that is diligent in his business? he shall stand before kings; he shall not stand before mean men (Pro 22:29).

Or in the Hebrew, obscure men.



Proverbs 23:1-35 (AMP)

1 WHEN YOU sit down to eat with a ruler, consider who and what are before you; 2 For you will put a knife to your throat if you are a man given to desire. 3 Be not desirous of his dainties, for it is deceitful food [offered with questionable motives]. 4 Weary not yourself to be rich; cease from your own [human] wisdom. 5 Will you set your eyes upon wealth, when [suddenly] it is gone? For riches certainly make themselves wings, like an eagle that flies toward the heavens. 6 Eat not the bread of him who has a hard, grudging, and envious eye, neither desire his dainty foods; 7 For as he thinks in his heart, so is he. As one who reckons, he says to you, eat and drink, yet his heart is not with you [but is grudging the cost]. 8 The morsel which you have eaten you will vomit up, and your complimentary words will be wasted. 9 Speak not in the ears of a [self-confident] fool, for he will despise the [godly] Wisdom of your words. 10 Remove not the ancient landmark and enter not into the fields of the fatherless, 11 For their Redeemer is mighty; He will plead their cause against you. 12 Apply your mind to instruction and correction and your ears to words of knowledge. 13 Withhold not discipline from the child; for if you strike and punish him with the [reedlike] rod, he will not die. 14 You shall whip him with the rod and deliver his life from Sheol (Hades, the place of the dead). 15 My son, if your heart is wise, my heart will be glad, even mine; 16 Yes, my heart will rejoice when your lips speak right things. 17 Let not your heart envy sinners, but continue in the reverent and worshipful fear of the Lord all the day long. 18 For surely there is a latter end [a future and a reward], and your hope and expectation shall not be cut off. 19 Hear, my son, and be wise, and direct your mind in the way [of the Lord]. 20 Do not associate with winebibbers; be not among them nor among gluttonous eaters of meat, 21 For the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags. 22 Harken to your father, who begot you, and despise not your mother when she is old. 23 Buy the truth and sell it not; not only that, but also get discernment and judgment, instruction and understanding. 24 The father of the [uncompromisingly] righteous (the upright, in right standing with God) shall greatly rejoice, and he who becomes the father of a wise child shall have joy in him. 25 Let your father and your mother be glad, and let her who bore you rejoice. 26 My son, give me your heart and let your eyes observe and delight in my ways, 27 For a harlot is a deep ditch, and a loose woman is a narrow pit. 28 She also lies in wait as a robber or as one waits for prey, and she increases the treacherous among men. 29 Who has woe? Who has sorrow? Who has strife? Who has complaining? Who has wounds without cause? Who has redness and dimness of eyes? 30 Those who tarry long at the wine, those who go to seek and try mixed wine. 31 Do not look at wine when it is red, when it sparkles in the wineglass, when it goes down smoothly. 32 At the last it bites like a serpent and stings like an adder. 33 [Under the influence of wine] your eyes will behold strange things [and loose women] and your mind will utter things turned the wrong way [untrue, incorrect, and petulant]. 34 Yes, you will be [as unsteady] as he who lies down in the midst of the sea, and [as open to disaster] as he who lies upon the top of a mast. 35 You will say, They struck me, but I was not hurt! They beat me [as with a hammer], but I did not feel it! When shall I awake? I will crave and seek more wine again [and escape reality].

Chapter 23

Now the next three verses are coupled together.

When you sit to eat with a ruler, consider diligently what is before thee: And put a knife to your throat, if you be a man given to appetite. Be not desirous of his dainties: for they are deceitful meat (Pro 23:1-3).

So you don't go in and start scarfing up the hors d'oeuvres, you know. All of these dainty little fancy things, you know, and you go in and just start woofing them down. And never any way you're going to fill up on hors d'oeuvres. So when you sit with the ruler, just consider diligently what's put before you. And if you're given to appetite, better to just take your knife, put it to your throat. Don't be desirous of those little dainties. Keep your hands off. They're deceitful.

Labor not to be rich: cease from your own wisdom (Pro 23:4).

The Bible says, "If riches increase..." Now it says, "Labor not." Don't let that be a goal of life. But, "If riches increase, set not your heart upon them" (Psalm 62:10). God may see fit to increase riches. Just don't let your heart get set on them.

Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven (Pro 23:5).

The next three verses are coupled together.

Eat not the bread of him that hath an evil eye (Pro 23:6),

Now, this isn't referring to the old superstition that there are some people that have an evil eye, that they can look on you with that evil eye and put a hex on you. It's almost humorous to watch the preliminaries of some of these boxing matches where they have these guys over in the corner, you know, to put the evil eye on the other boxer, and you see them trying to put this evil eye and hex, and you see the boxer deliberately avoiding, won't look and see that evil eye. But this is not at all a reference to some kind of a power that a person has to put a hex on you with an evil eye.

Actually, it is just referring to a person whose mind is evil, to an evil person. "Eat not the bread of him who is evil."

neither desire his dainty meats: For as he thinks in his heart, so is he (Pro 23:6-7):

If he is thinking this evil in his heart, then he's an evil person.

Eat and drink, he says to you; but his heart is not with you. The morsel which you have eaten you will vomit up, and lose thy sweet words. Speak not in the ears of a fool: for he will despise the wisdom of your words (Pro 23:7-9).

And again, we had in the last chapter.

Remove not the old landmark; and enter not into the fields of the fatherless: For their Redeemer is mighty; and he shall plead their cause with thee (Pro 23:10-11).

In other words, God will take up the cause of the widow or of the orphan, of the poor. If you're a widow, if you're an orphan, you're poor, you got a fantastic ally. God will take up your cause.

Apply thine heart unto instruction, thine ears to the words of knowledge. And withhold not correction from the child: for if you beat him with the rod, he shall not die (Pro 23:12-13).

You'll get arrested.

Thou shalt beat him with the rod, and shalt deliver his soul from hell (Pro 23:14).

Now, as we mentioned this morning, "Train up a child in the way he should go." In the Hebrew literally is, "Train up a child according to his way." That is, recognize that there is a vast difference in the character, in the personalities of children. And there are some children where spanking is excellent discipline. There are other kids you can beat all day and it's not going to do any good. So learning that children have different temperaments, you're training then is according to their temperament. "Train up a child according to his way." And there's no sense of wailing on a kid that doesn't do any good. Find another form of discipline. You can find an effective form of discipline. Maybe the deprivation of certain privileges or desires that the child has is an excellent form of discipline for particular children. But I don't advocate child beating, and neither do I believe that the scriptures advocate that. But for some kids, a good wailing once in a while isn't a bad idea. As I said, several years ago I knew much more about raising children than I do now. In our first pastorate, small little church, sort of a one-room church, and for Sunday school we just had curtains to divide off the auditorium into the classrooms. It wasn't an ideal situation at all. In fact, it was a very difficult situation, especially because the lady who was teaching the high school class had a little girl that she never disciplined. And a child left to itself will bring reproach to its parents. And because this little girl was never disciplined, she would just start screaming, and because we were all in the same room only divided by curtains, it would disrupt the whole Sunday school. And, of course, I was very young and very new to pastoring, and I didn't have any children so I had all the answers for raising children and everything else.

So the second Sunday that we were in this church and the same procedure started again as this mother started to teach the class, her little girl started screaming and yelling. I went up to her and graciously offered to take her little girl for a walk. I would never do it now. But I spanked that little gal when I got her outside. Got her about a block away and then I applied some psychology where I thought it would do the most good. It worked. I don't advocate it, but it worked. I'll tell you, from then on whenever that little girl would start to scream, I'd look at her and she'd go.

Several years ago, I was directing a summer camp in Arizona and this nice looking young lady about eighteen years old came up to me and said, "Do you know who I am?" And I looked at her and I said, "Well, no, I don't." She said, and she gave me her name, and I said, "Oh, no." She grew up to be a very lovely young lady. I don't know that my spanking had anything to do with that, but I'd like to think that it did.

These next few are coupled together.

My son, if your heart is wise, my heart shall rejoice. Yes, my reins shall rejoice, when your lips speak right things (Pro 23:15-16).

Now the reins are really the kidneys. And they felt that the deepest emotions of a person are not really felt in your heart, Valentine's Day notwithstanding, but the deepest emotions of a person are felt down in the stomach region. When you really feel an emotion extremely deep, you feel it in the region of the stomach. That's why in the New Testament you have "bowels of compassion" (I John 3:17). As the deepest area of feeling is way down and we say, "I had a gut-level feeling, you know." And we're trying to describe a feeling that is more than just an emotional moment. But where I feel something very deeply. So here is the father talking to his son. "My heart will rejoice. Yea, even deeper than that. If you're a wise son and you speak wise things and right things, down in the deepest area I rejoice."

Let not your heart envy sinners: but reverence the LORD all day long. For surely there is an end; and your expectation shall not be cut off. Hear thou, my son, and be wise, and guide your heart in the way (Pro 23:17-19).

Again, there is an end. Look down the road. Consider the end result. There is an end to all things. That is, of this life, and then I'm going to stand before God. So consider that.

Be not among winebibbers; among riotous eaters of meat: For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags. Harken unto your father that begat thee, and despise not your mother when she is old. Buy the truth, and sell it not; also wisdom, and instruction, and understanding. The father of the righteous shall greatly rejoice: and he that begets a wise child shall have the joy of him. Thy father and thy mother shall be glad, and she that bore thee shall rejoice. My son, give me your heart, let your eyes observe my ways. For a whore is a deep ditch; and a strange woman is a narrow pit. She also lies in wait as for a prey, and increases the transgressors among men (Pro 23:20-28).

Now this next portion is all together to the end of the chapter and it's just extremely interesting.

Who has woe? who has sorrow? who has contentions? who has babblings? who has wounds without cause? who has redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, or when it moveth itself aright (Pro 23:29-31).

Or when it moves by itself. Some believe that this is talking of the fermentation process. And after the fermentation has taken place, then you should avoid it. In other words, they did have non-fermented types of wines. And once the wine moves of itself in the cup, the fermentation process, then leave it alone.

For at the last it bites like a serpent, and stings like an adder. [As the result] Your eyes will behold strange women (Pro 23:32-33),

You will lose your inhibitions.

your heart shall utter perverse things (Pro 23:33).

Things that you would not normally say. Things that you would not normally do. But now that you're under the influence, your inhibitions have been loosed, you're going to do all kinds of weird and stupid things.

Yea, thou shalt be as he that lies down in the middle of the sea (Pro 23:34),

Doing just really dumb things. or as one who lies on the top of a mast. They have stricken me, you will say, and I was not sick; they have beaten me, but I didn't feel it (Pro 23:34-35):

You'll wake up with all the bruises and cuts and you don't know how you've got them. when shall I awake? (Pro 23:35)

And then what happens? I'll go right back and seek it yet again (Pro 23:35).

The tragic effects of alcoholism described quite graphically here in Proverbs.

Proverbs 24:1-34 (AMP)

1 **BE NOT** envious of evil men, nor desire to be with them; 2 For their minds plot oppression and devise violence, and their lips talk of causing trouble and vexation. 3 Through skillful and godly Wisdom is a house (a life, a home, a family) built, and by understanding it is established [on a sound and good foundation], 4 And by knowledge shall its chambers [of every area] be filled with all precious and pleasant riches. 5 A wise man is strong and is better than a strong man, and a man of knowledge increases and strengthens his power; 6 For by wise counsel you can wage your war, and in an abundance of counselors there is victory and safety. 7 Wisdom is too high for a fool; he opens not his mouth in the gate [where the city's rulers sit in judgment]. 8 He who plans to do evil will be called a mischief-maker. 9 The plans of the foolish and the thought of foolishness are sin, and the scoffer is an abomination to men. 10 If you faint in the day of adversity, your strength is small. 11 Deliver those who are drawn away to death, and those who totter to the slaughter, hold them back [from their doom]. 12 If you [profess ignorance and] say, Behold, we did not know this, does not He Who weighs and ponders the heart perceive and consider it? And He Who guards your life, does not He know it? And shall not He render to [you and] every man according to his works? 13 My son, eat honey, because it is good, and the drippings of the honeycomb are sweet to your taste. 14 So shall you know skillful and godly Wisdom to be thus to your life; if you find it, then shall there be a future and a reward, and your hope and expectation shall not be cut off. 15 Lie not in wait as a wicked man against the dwelling of the [uncompromisingly] righteous (the upright, in right standing with God); destroy not his resting-place; 16 For a righteous man falls seven times and rises again, but the wicked are overthrown by calamity. 17 Rejoice not when your enemy falls, and let not your heart be glad when he stumbles or is overthrown, 18 Lest the Lord see it and it be evil in His eyes and displease Him, and He turn away His wrath from him [to expend it upon you, the worse offender]. 19 Fret not because of evildoers, neither be envious of the wicked, 20 For there shall be no reward for the evil man; the lamp of the wicked shall be put out. 21 My son, [reverently] fear the Lord and the king, and do not associate with those who are given to change [of allegiance, and are revolutionary], 22 For their calamity shall rise suddenly, and who knows the punishment and ruin which both [the Lord and the king] will bring upon [the rebellious]? 23 These also are sayings of the wise: To discriminate and show partiality, having respect of persons in judging, is not good. 24 He who says to the wicked, You are righteous and innocent—peoples will curse him, nations will defy and abhor him. 25 But to those [upright judges] who rebuke the wicked, it will go well with them and they will find delight, and a good blessing will be upon them. 26 He kisses the lips [and wins the hearts of men] who give a right answer. 27 [Put first things first.] Prepare your work outside and get it ready for yourself in the field; and afterward build your house and establish a home. 28 Be not a witness against your neighbor without cause, and deceive not with your lips. 29 Say not, I will do to him as he has done to me; I will pay the man back for his deed. 30 I went by the field of the lazy man, and by the vineyard of the man void of understanding; 31 And, behold, it was all grown over with thorns, and nettles were covering its face, and its stone wall was broken down. 32 Then I beheld and considered it well; I looked and received instruction. 33 Yet a little sleep, a little slumber, a little folding of the hands to sleep— 34 So shall your poverty come as a robber, and your want as an armed man.

Chapter 24

Again, he continues in twenty-four in putting them together in couplets or in phrases.

Be not envious against evil men, neither desire to be with them. For their heart studies destruction, and their lips talk of mischief (Pro 24:1-2).

The next one.

Through wisdom is a house built; and by understanding it is established: and by knowledge shall the chambers be filled with all pleasant riches (Pro 24:3-4).

Wisdom and knowledge, the value of them.

A wise man is strong; yea, a man of knowledge increases strength. For by wise counsel thou shalt make thy war: and in the multitude of counselors there is safety. Wisdom is too high for a fool: he openeth not his mouth in the gate (Pro 24:5-7).

The gate was always the place of judgment.

He that devises to do evil shall be called a mischievous person. The thought of foolishness is sin: and the scorner is an abomination to men (Pro 24:8-9).

Now we have some more that are... no, not yet.

If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; If you say, Behold, we knew it not (Pro 24:11-12);

In other words, if you fail to help someone when you have the capacity to do it, if you do it not, if you say, "Behold, I didn't know."

doth not he that pondereth the heart considereth it? and he that keeps the soul, does he not know it? and shall not he render every man according to his works? (Pro 24:12-13)

You know, you can't beg off your responsibility because God knows your heart. God knows what's in your mind. And you may try to excuse your actions. "Oh, I didn't know." But yet God is going to ponder your heart. God knows what's in your mind. And God will render to every man according to his works.

My son, eat honey, because it's good; and the honeycomb, which is sweet to your taste: and so shall the knowledge of wisdom be unto your soul: when you have found it, then there shall be a reward, and the expectation shall not be cut off (Pro 24:13-14).

How sweet is a nugget of truth. How sweet it is to get understanding from the Lord on a particular thing. It's just as sweet as honey into your mouth, there is a sweetness in your soul when you gain knowledge and wisdom.

Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting place: For a just man falleth seven times, but he will rise up again: but the wicked will fall into mischief (Pro 24:15-16).

We may fall, but thank God we rise again. I've often said there isn't any great evil in falling unless you just lie there. Everybody stumbles. Everybody falls. None of us are perfect, and God knows that we're not perfect. He knows our frame, that we're but dust. We usually expect more out of ourselves than God expects. And we're usually harder on ourselves than God is. We get so disappointed when we have fallen. We get so disappointed when we have failed. It doesn't disappoint God at all. He knew all the time we were going to stumble. It was just I was expecting more out of myself than God is. And God doesn't judge or condemn when you stumble. It's only when you lie there. God understands. He has great patience with us. Even as you have great patience in teaching your child to walk.

You expect your child to stumble. You expect your child to fall. Oh, of course, you will do your best to keep your child from falling. But there are those times when the child is learning to walk and he falls. Now a wise parent won't get all excited and scream and run over and say, "Oh, are you all right?" He just says, "Well, get up now. Try again." If you show all fear and excitement, then the child will get excited and start to cry and get discouraged. But you say, "Well, that was great! You did real well. You took five steps before you stumbled. That's good." And you encourage the child to go again.

Now God is teaching us to walk and we stumble. And we get all discouraged. "I tried so hard. Failed again." And God is saying, "Hey, that was a good try. Let's go at it again. Now here's where you made your mistake. You got your eyes off of Me. You got them on the way, that's when you began to sink." And the Lord picks us up, dusts us off, and sets us up again. He's so patient with us. He's so understanding with us. And if the righteous falls seven times, he's going to rise again.

Now here's a hard one:

Rejoice not when your enemy falls, and let not your heart be glad when he stumbles: Lest the LORD see it, and it displease him, and he turns away his wrath from him (Pro 24:17-18).

Now that's not too good a motivation not to rejoice. If you rejoice, God may take it off. So don't rejoice and let God just continue to whip him.

Fret not thyself because of evil men (Pro 24:19),

You remember Psalm 37, it seems like this is probably something that Solomon picked up from his father David. "Fret not thyself," David said, "for evildoers, for they shall be cut off" (Psalm 37:1-2). Now, "Fret not thyself because of evil men."

neither be thou envious at the wicked; For there shall be no reward to the evil man; the candle of the wicked shall be put out (Pro 24:19-20).

Don't be envious of them. They're going to be cut off.

My son, fear thou the LORD and the king: and meddle not with them that are given to change: For their calamity shall rise suddenly; and who knows the ruin of them both? These things also belong to the wise. It is not good to have respect of persons in judgment. He that saith to the wicked, Thou art righteous; him shall the people curse, nations shall abhor him: But to them that rebuke him shall be delight, and a good blessing shall come upon them. Every man shall kiss his lips that gives a right answer. Prepare thy work without, and make it fit for thyself in the field; and afterwards build your house. Now be not a witness against your neighbor without cause; and deceive not with thy lips. Say not, I will do so to him as he has done to me: I will render to the man according to his work (Pro 24:21-29).

Don't say that. That's so often. "I'm going to do to him what he did to me. Boy, as we grew up as kids. Always. I just did to him what he did to me, you know." God said don't say that. "Vengeance is Mine, saith the Lord, I will repay" (Romans 12:19).

Now from thirty on we have ode to the slothful man.

I went to the field of a slothful, and by the vineyard of the man who is void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall was broken down (Pro 24:30-31).

Now you that have been over into the land, you can picture this. All of those stone walls that are around the vineyards and all, and they are set usually in such neat order. But the slothful man, the stone wall is broken down.

Then I saw, and considered it well: I looked upon it, and I received instruction. A little sleep, a little slumber, a little folding of the hands to sleep: And so shall thy poverty come as one that traveleth; and thy want as an armed man (Pro 24:32-34).

A lesson from the slothful.

Proverbs 25:1-28 (AMP)

1 THESE ARE also the proverbs of Solomon, which the men of Hezekiah king of Judah copied: 2 It is the glory of God to conceal a thing, but the glory of kings is to search out a thing. 3 As the heavens for height and the earth for depth, so the hearts and minds of kings are unsearchable. 4 Take away the dross from the silver, and there shall come forth [the material for] a vessel for the silversmith [to work up]. 5 Take away the wicked from before the king, and his throne will be established in righteousness (moral and spiritual rectitude in every area and relation). 6 Be not forward (self-assertive and boastfully ambitious) in the presence of the king, and stand not in the place of great men; 7 For better it is that it should be said to you, Come up here, than that you should be put lower in the presence of the prince, whose eyes have seen you. 8 Rush not forth soon to quarrel [before magistrates or elsewhere], lest you know not what to do in the end when your neighbor has put you to shame. 9 Argue your cause with your neighbor himself; discover not and disclose not another's secret, 10 Lest he who hears you revile you and bring shame upon you and your ill repute have no end. 11 A word fitly spoken and in due season is like apples of gold in settings of silver. 12 Like an earring or nose ring of gold or an ornament of fine gold is a wise reprover to an ear that listens and obeys. 13 Like the cold of snow [brought from the mountains] in the time of harvest, so is a faithful messenger to those who send him; for he refreshes the life of his masters. 14 Whoever falsely boasts of gifts [he does not give] is like clouds and wind without rain. 15 By long forbearance and calmness of spirit a judge or ruler is persuaded, and soft speech breaks down the most bonelike resistance. 16 Have you found [pleasure sweet like] honey? Eat only as much as is sufficient for you, lest, being filled with it, you vomit it. 17 Let your foot seldom be in your neighbor's house, lest he become tired of you and hate you. 18 A man who bears false witness against his neighbor is like a heavy sledgehammer and a sword and a sharp arrow. 19 Confidence in an unfaithful man in time of trouble is like a broken tooth or a foot out of joint. 20 He who sings songs to a heavy heart is like him who lays off a garment in cold weather and like vinegar upon soda. 21 If your enemy is hungry, give him bread to eat; and if he is thirsty, give him water to drink; 22 For in doing so, you will heap coals of fire upon his head, and the Lord will reward you. 23 The north wind brings forth rain; so does a backbiting tongue bring forth an angry countenance. 24 It is better to dwell in the corner of the housetop than to share a house with a disagreeing, quarrelsome, and scolding woman. 25 Like cold water to a thirsty soul, so is good news from a far [home] country. 26 Like a muddied fountain and a polluted spring is a righteous man who yields, falls down, and compromises his integrity before the wicked. 27 It is not good to eat much honey; so for men to seek glory, their own glory, causes suffering and is not glory. 28 He who has no rule over his own spirit is like a city that is broken down and without walls.

Chapter 25

Now in chapter 25. These proverbs were gathered by Hezekiah when he became king, and they were added to the books of proverbs by Hezekiah's scribes. During the period of Hezekiah's reign, it was a period of national revival. Prior to Hezekiah, the kingdom had reached a low point. As Hezekiah began to reign, there was a real spiritual revival, and it was a national movement among the people. And as is true in all spiritual revivals, there is an interest, a concern and a returning to the Word of God. Where you see people really interested in the Word of God, you know that there is a revival that is happening, because a revival always brings a renewed interest in the Word of God. And so Hezekiah's scribes began to search for the Word of God, search for the scriptures. And they found these proverbs and they added them to the book of Proverbs. So 25:1 explains it all.

These are also proverbs of Solomon, which the men of Hezekiah king of Judah copied (Pro 25:1).

So they found these and they copied them and added them to the book of Proverbs, proverbs of Solomon.

It is the glory of God to conceal a thing: but the honor of kings is to search out a matter (Pro 25:2).

How much God has concealed of His own wisdom and understanding and power and might. The secrets of the universe concealed by God. Yet the honor of the king is to search out a matter.

The heaven for height, the earth for depth, and the heart of the king is unsearchable (Pro 25:3).

Four and five stand together.

Take away the dross from the silver, and there shall come forth a vessel for the finer. Take away the wicked from before the king, and his throne shall be established in righteousness (Pro 25:4-5).

So the removal of the dross. Now we know that the day is coming when God is going to test our works by fire and the dross to be purged as we stand before the King. And He will establish then His kingdom in righteousness. All of the dross will be taken away.

Put not forth thyself in the presence of a king, and stand not in the place of great men: For better it is that it be said unto thee, Come up hither; than you should be put in the lower in the presence of the prince whom thine eyes have seen (Pro 25:6-7).

Now this was referred to tonight by Hal, and Jesus said, "When you're bidden to come to a feast, don't go and take the most honorable table and the honorable chair. Sit in a lesser place. It's much, much better to have the host come and say to you, 'Oh, come up and sit up here,' rather than to be sitting in the place of prominence and the host come up and say, 'Hey, buddy, you're in the wrong place. Get down there, you know.'" So Jesus really is more or less taking from Solomon. "Better it be said unto thee, 'Come up hither,' than you should be put in the lower place in the presence of the prince."

Don't be in a hurry, don't go out quickly to strive, lest you know not what to do in the end thereof, when your neighbor has put thee to shame. Debate thy cause with thy neighbor himself; and discover not a secret to another: Lest he that heareth it put thee to shame, and your infamy turn not away (Pro 25:8-10).

Verse 11. Very picturesque.

A word that is fitly spoken is like apples of gold in pictures of silver (Pro 25:11).

Now I don't know if that's Golden Delicious apples in a silver picture, but that would look awful good, you know. But a word fitly spoken. Some people have the gift of saying the right thing at the right time. You know, you can have a very explosive kind of a situation. Everybody is tense. And somebody with this gift just comes along and says the right thing and it just diffuses the whole thing. And you think, "Oh, you know." You're just expecting the whole thing to go and this word that is fitly spoken. How glorious it is. God grant to us this gift of saying the right thing at the right time.

Now, I don't know why it is that so many times, though we know the right thing to say, it's hard to say it. Now what kind of a perversity is that when I know to say the right thing and yet I have difficulty saying it? Now even with my own wife, I oftentimes have difficulty in saying to her what I know I should say. And I don't know why I have this difficulty. It's some kind of a block of the inability to say the right thing at the right time. There are so many times when we could change the whole atmosphere if we would just say the right thing. "A word fitly spoken." How glorious it is. And yet many times even when we know that word, we don't say it. Now that's no virtue. In fact, that's probably evil to let something simmer when you, by a word fitly spoken, could stop it. Dumb perversity of our own hearts, I don't know. But God loves me and I like that. But I get so angry with myself sometimes because I know what I should do but I don't.

An earring of gold, and an ornament of fine gold, so is a wise reprovor to an obedient ear. As the cold of snow in the time of harvest, so is the faithful messenger to them that send him: for he refreshes the soul of his masters. Whoso boasteth himself of a false gift is like clouds and wind without rain. And by long forbearing is a prince persuaded, and a soft tongue breaketh the bone. Have you found honey? eat as much as is sufficient for thee, lest you be filled, and vomit it (Pro 25:12-16).

Here's an interesting one.

Withdraw thy foot from thy neighbor's house; lest he be weary of thee, and so hate thee (Pro 25:17).

You know, you just sit there and sit there and sit there, and they've got things that they want to do and you're not moving. "Withdraw thy foot from thy neighbor's house."

A man that bears false witness against his neighbor is a maul, a sword, and a sharp arrow. Confidence in an unfaithful man in the time of trouble is like a broken tooth, or a foot out of joint. He that takes away a garment in cold weather, and as vinegar upon nitre, so is he that sings songs to a heavy heart (Pro 25:18-20).

You ever put vinegar in... what is it we used to pour vinegar in? Baking soda, right. You know it. "Vinegar upon nitre, so is he that sings songs to a person with a heavy heart."

If your enemy is hungry, give him bread to eat (Pro 25:21);

Paul quotes this in Romans, chapter 12, or not chapter 12. Yes, 12:15. "If your enemy is hungry, give him bread to eat" (Romans 12:20).

and if he is thirsty, give him water to drink: For thou shalt heap coals of fire upon his head, and the LORD shall reward thee (Pro 25:21-22).

Now what does that mean? I am certain that the heaping of the coals of fire is not a bad thing. There's probably something that has to do with their customs that would give you a better understanding of what it means to heap coals of fire upon their head. But it doesn't mean to really crown them with hell, you know. Some have suggested that it will cause them to burn with shame. In other words, if your enemy is hungry and you feed him, if he is thirsty and you give him a drink, you cause him to burn with shame. The Lord will reward you. My motive for doing it shouldn't be that I really heap coals of fire upon his head, you see. My motive in doing it should be really kind and generous.

The north wind drives away the rain: so does an angry countenance a backbiting tongue (Pro 25:23).

Someone is backbiting, just give them a dirty look. It'll stop them. Angry countenance a backbiting tongue, drives it away.

It is better to dwell in the corner of the housetop, than with a brawling woman in a wide house (Pro 25:24).

Now we already dealt with that one, but these men who were scribes copied it. They evidently got a kick out of that one.

As cold waters to a thirsty soul, so is good news from a far country. A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring. It is not good to eat much honey: so for men to search their own glory is not glory (Pro 25:25-27).

And then the last one.

He that has no rule over his own spirit is like a city that is broken down, without walls (Pro 25:28).

A man that has no rule over his own spirit. A man who is always losing his temper. He's like a defenseless city, a city that is broken down, without walls. Oh God, help us to rule over our own spirits.

Proverbs 26:1-28 (AMP)

1 LIKE SNOW in summer and like rain in harvest, so honor is not fitting for a [self-confident] fool. 2 Like the sparrow in her wandering, like the swallow in her flying, so the causeless curse does not alight. 3 A whip for the horse, a bridle for the donkey, and a [straight, slender] rod for the backs of [self-confident] fools. 4 Answer not a [self-confident] fool according to his folly, lest you also be like him. 5 Answer a [self-confident] fool according to his folly, lest he be wise in his own eyes and conceit. 6 He who sends a message by the hand of a fool cuts off the feet [of satisfactory delivery] and drinks the damage. 7 Like the legs of a lame man which hang loose, so is a parable in the mouth of a fool. 8 Like he who binds a stone in a sling, so is he who gives honor to a [self-confident] fool. 9 Like a thorn that goes [without being felt] into the hand of a drunken man, so is a proverb in the mouth of a [self-confident] fool. 10 [But] like an archer who wounds all, so is he who hires a fool or chance passers-by. 11 As a dog returns to his vomit, so a fool returns to his folly. 12 Do you see a man wise in his own eyes and conceit? There is more hope for a [self-confident] fool than for him. 13 The sluggard says, There is a lion in the way! A lion is in the streets! 14 As the door turns on its hinges, so does the lazy man [move not from his place] upon his bed. 15 The slothful and self-indulgent buries his hand in his bosom; it distresses and wearies him to bring it again to his mouth. 16 The sluggard is wiser in his own eyes and conceit than seven men who can render a reason and answer discreetly. 17 He who, passing by, stops to meddle with strife that is none of his business is like one who takes a dog by the ears. 18 Like a madman who casts firebrands, arrows, and death, 19 So is the man who deceives his neighbor and then says, Was I not joking? 20 For lack of wood the fire goes out, and where there is no whisperer, contention ceases. 21 As coals are to hot embers and as wood to fire, so is a quarrelsome man to inflame strife. 22 The words of a whisperer or slanderer are like dainty morsels or words of sport [to some, but to others are like deadly wounds]; and they go down into the innermost parts of the body [or of the victim's nature]. 23 Burning lips [uttering insincere words of love] and a wicked heart are like an earthen vessel covered with the scum thrown off from molten silver [making it appear to be solid silver]. 24 He who hates pretends with his lips, but stores up deceit within himself. 25 When he speaks kindly, do not trust him, for seven abominations are in his heart. 26 Though his hatred covers itself with guile, his wickedness shall be shown openly before the assembly. 27 Whoever digs a pit [for another man's feet] shall fall into it himself, and he who rolls a stone [up a height to do mischief], it will return upon him. 28 A lying tongue hates those it wounds and crushes, and a flattering mouth works ruin.

Shall we turn now to Proverbs 26 to begin our study this evening.

The first twelve verses of Proverbs 26 we trust doesn't apply to any of you tonight, because it's sort of addressed towards fools.

As snow in summer, and as rain in harvest, so honor is not seemly for a fool (Pro 26:1). The thing about snow in summer and rain in harvest is that they are just out of place. So honor is out of place for a fool. So it's just something that is out of place.

As the bird by wandering, and as the swallow by flying, so the curse causeless shall not come (Pro 26:2). The swallow's flight seems to be quite erratic. The word translated bird is the word for sparrow, and the idea is that if a person tries to curse you without a cause, don't worry about it. It's not going to be fulfilled or come to pass anyhow. A lot of people are worried because someone's threatened to put a curse on them or this kind of thing. You don't have to worry about that. A curse causeless will not come. Now that doesn't say anything about if you deserve one. But a curse causeless shall not come.

A whip for the horse, a bridle for the ass, and a rod for the fool's back (Pro 26:3). So he didn't have much regard for the fool.

The next two seem to be inconsistent. Answer not a fool according to his folly, lest thou also be like unto him (Pro 26:4). In other words, don't really engage in an argument with a fool. It's a waste of time. There are some people you just should never argue with. So don't answer the fool according to his folly. They make some fool remark and if you make some fool remark back, you're answering the fool according to his folly and he begins to classify you in his category. The next one, as I say, it seems to be saying the opposite thing, but in reality it doesn't. Answer a fool according to his folly, lest he be wise in his own conceit (Pro 26:5). In other words, if you answer a fool, answer him according to the folly that he has declared, putting down the statement that he has made. Lest he thinks, "Oh, I'm very wise," and he's wise in his own conceit. So if you answer the fool, answer him according to the folly that he has declared. In other words, correcting the folly that he has declared, lest he think himself wise.

He that sends a message by the hand of a fool cuts off the feet, and drinks damage (Pro 26:6). In other words, you're just... what value is it?

The legs of the lame are not equal: so is a parable in the mouth of fools. As he that bindeth a stone in a sling, so is he that gives honor to the fool (Pro 26:7-8). Now, it would be stupid to bind the stone in a sling. You know, you put your stone in there and then if you wrap it all up and tie the stone in there. You could swing that thing forever and the stone's not going to let go. So it would be a very ridiculous thing to do is to bind the stone in your sling. But it is also ridiculous to give honor to a fool.

As a thorn goeth up into the hand of a drunkard, so is the parable in the mouth of fools (Pro 26:9). Now it is thought that this, "As a thorn goeth up in the hand of the drunkard" doesn't mean that a drunkard is pierced by a thorn and doesn't realize it, but a drunkard with a thorn or something in his hand could be a very dangerous person, because he's not really responsible for his actions. He's got a thorn in his hand. It makes him a dangerous person. So that a parable in the mouth of a fool can be a very dangerous thing.

The great God that formed all things both rewardeth the fool, and rewardeth transgressors (Pro 26:10). In other words, they will get their just dues in time.

As a dog returns to his vomit, so a fool returns to his folly (Pro 26:11). Peter seems to make reference to this particular verse in II Peter 2:22.

Seest thou a man wise in his own conceit? (Pro 26:12) Now we said all these things about fools. But there's only one who's worse off than a fool: a man who is wise in his own conceit. "See thou a man who is wise in his own conceit?"

there is more hope for a fool than of him (Pro 26:12). So you think that maybe these first eleven verses were sort of the buildup for verse 12. In other words, by the time you get to verse 11 and all of the things for which a fool is of no value and all, then you get to the verse 12 and there's one thing worse and that's a man wise in his own conceit.

Now he turns from the fool to the slothful man. And as you have noticed through the Proverbs, we've had a lot to say about fools, a lot to say about the slothful, the lazy person. The slothful man saith, There is a lion in the way; a lion is in the streets (Pro 26:13). We had one similar to that in our considerations last week. In other words, any excuse to keep from going to work. "Oh, there's a lion out there. He might eat me if I try to go to work today."

I think that the next one is a very picturesque, very picturesque. As the door turns upon his hinges, so doth the slothful upon his bed (Pro 26:14). Rolling over and taking a few more. And this is the height of laziness. I mean, you can't get any...when you get this bad, you're soon gone. The slothful hides his hand in his bosom; it grieves him to bring it again to his mouth (Pro 26:15). Man, you're so lazy you can't even get your hand to your mouth anymore; you've about had it. Your laziness has about done you in.

The sixteenth verse:

The sluggard is wiser in his own conceit than seven men who can give you a reason (Pro 26:16). In other words, how blind is a person wise in his own conceit. He thinks himself actually wiser than seven men who can render a reason.

Verse 17:

He that passeth by, and meddleth with strife that he has no business in, is like one who will take a dog by the ears (Pro 26:17). I mean, you're going to get into trouble. As a mad man who casteth firebrands, arrows, and death, so is the man that deceives his neighbor, and says, Hey, aren't I a sport? (Pro 26:18-19) As a madman who just shoots fire darts, arrows, and death, he's like a man deceives his neighbor and then says, "Hey, what a sport." Where no wood is, the fire goes out: so where there is no talebearer, the strife ceases (Pro 26:20). Proverbs has a lot to say against bearing tales. As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife (Pro 26:21). Now, if you want to light coals, one of the best ways to light coals is to set it beside the burning coals. Coals are sort of hard to ignite unless you set them by burning coals. If you add wood to a fire that is going, it is easily kindled. And this is the idea. "As coals to burning coals, wood to fire; so is a contentious man." He just adds to the strife. He kindles the strife. The words of a talebearer are as wounds, they go down into the innermost parts of the belly. Burning lips and a wicked heart are like a potsherd covered with silver dross (Pro 26:22-23).

Now the silver dross was a leaden substance that they would put over their claypots to give them a glaze, a shininess. And it looks better than it really is. It looks like it's really valuable, but it's nothing but a claypot that is covered with this lead oxide or lead silver dross. It's a leaden kind of a material. So burning lips, a wicked heart. He that hateth dissembleth with his lips, and lays up deceit within him; When he speaks fair, believe him not: for there are seven abominations in his heart. Whose hatred is covered by deceit, his wickedness shall be showed before the whole congregation (Pro 26:24-26). So the dissembler. The hater who with his lips dissembles. Lays up deceit.

Whoso digs a pit shall fall therein: and he that rolls a stone, it will return upon him (Pro 26:27). Your sins will come back to you. Be sure your sins will find you out.

A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin (Pro 26:28).

How many people have been ruined by the flattering mouth.

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

(Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 991-997)

Chapel Flock PO Box 161102 Wichita, KS 67216 (316) 243-1438

(If you wish to be removed from the mailing list e-mail at: chapel-flock@sbcglobal.net)