

Proverbs 10:1-32

“The proverbs of Solomon. A wise son maketh a glad father: but a foolish son *is* the heaviness of his mother. 2 Treasures of wickedness profit nothing: but righteousness delivereth from death. 3 The LORD will not suffer the soul of the righteous to famish: but he casteth away to substance of the wicked. 4 He becometh poor that dealeth *with* a slack hand: but the hand of the diligent maketh rich. 5 He that gathereth in summer *is* a wise son: *but* he that sleepeth in harvest *is* a son that causeth shame. 6 Blessings *are* upon the head of the just: but violence covereth the mouth of the wicked. 7 The memory of the just *is* blessed: but the name of the wicked shall rot. 8 The wise in heart will receive commandments: but a prating fool shall fall. 9 He that walketh uprightly walketh surely: but he that perverteth his ways shall be known. 10 He that winketh with the eye causeth sorrow: but a prating fool shall fall. 11 The mouth of a righteous *man is* a well of life: but violence covereth the mouth of the wicked. 12 Hatred stirreth up strifes: but love covereth all sins. 13 In the lips of him that hath understanding wisdom is found: but a rod *is* for the back of him that is void of understanding. 14 Wise *men* lay up knowledge: but the mouth of the foolish *is* near destruction. 15 The rich man’s wealth *is* his strong city: the destruction of the poor is their poverty. 16 The labour of the righteous *tendeth* to life: the fruit of the wicked to sin. 17 He *is in* the way of life that keepeth instruction: but he that refuseth reproof erreth. 18 He that hideth hatred *with* lying lips, and he that uttereth a slander, *is* a fool. 19 In the multitude of words there wanteth not sin: but he that refraineth his lips *is* wise. 20 The tongue of the just *is as* choice silver: the heart of the wicked *is* little worth. 21 The lips of the righteous feed many: but fools die for want of wisdom. 22 The blessing of the LORD maketh rich, and he addeth no sorrow with it. 23 *It is* sport to a fool to do mischief: but a man of understanding hath wisdom. 24 The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted. 25 As the whirlwind passeth, so *is* the wicked no *more:* but the righteous *is* an everlasting foundation. 26 As vinegar to the teeth, and as smoke to the eyes, so *is* the sluggard to them that send him. 27 The fear of the LORD prolongeth days: but the years of the wicked shall be shortened. 28 The hope of the righteous *shall be* gladness: but the expectation of the wicked shall perish. 29 The way of the LORD *is* strength to the upright: but destruction *shall be* to the workers of iniquity. 30 The

righteous shall never be removed: but the wicked shall not inhabit the earth. 31 The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out. 32 The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh frowardness.”

Introduction

“The Holy Spirit kind of switches gears here, as we come to chapter 10. You’ll notice as we’ve gone through some of the earlier chapters, there have been long portions, sermons, on immorality, the foreign woman, the adulterous woman, on laziness, on work, and now starting in chapter 10 there’s a shift of gears, and now we will come to what is a collection of sayings, most of them are all one-liners. There’s 375 of them from chapter 10 to chapter 22:16. Most of them are contrastive. As we head into this chapter you’re going to see each sentence says, if you look in **verse 1, “A wise son maketh a glad father: but a foolish son”** and it sets up a contrast. Ah, several of them are what we’d call constructive, it tells you something and then says **“and,”** so it’s not contrasting it’s adding. And there are some that are comparative, it’s not really a contrast, it may say **“for,”** it just gives you the idea of *‘Here’s a further thought in the same direction.’* We’ll maybe point those out as we head through. But now look, just a lot of short one-liners, sayings. So, this is easy for most of us, most of us can still remember one line. And as we head into chapter 10 we head right into good verses evil, choices that need to be made, particularly in regards to the tongue, but it in different subjects. And look, if you’re anything like me, if I get up in the morning and read through one of these chapters, and I read four or five verses that kind of stick to my memory about my mouth, I tend to remember them during the day when I want to fire off both barrels, something will happen and I’ll remember the proverb, and think *‘OK, if I’m a fool, I’m gonna do this right now, and if I have any wisdom I’m gonna keep my trap shut, you know.’* And again, I’m convinced when I get to heaven [or into the Kingdom of heaven], I’ll be more kind of, I’ll feel bad more about things that I did say than things I didn’t say, you know, as I finish this pilgrimage, more regretful about stuff I should not have said than what I did say. There won’t be many times I’ll be thinking *‘Boy, I should have said this,’* because I ruin all those opportunities, I jump in with both feet most of the time. I get paid to talk, you know, so it’s hard. So, let’s begin here.

No One Is Wise Or Foolish To Themselves, It Effects Others

“The proverbs of Solomon. A wise son maketh a glad father:” contrast, **“but a foolish son is the heaviness of his mother.”** (verse 1) And by the way, if a foolish son is the heaviness of the mother, it becomes the heaviness of the father whether he likes it or not. Because once mom is heavy dad is going to be heavy, he has no choice. No one is wise or foolish to themselves, it always effects others, our wisdom or our foolishness effects others, particularly family, it can be very difficult, very hurtful. So, **“A wise son”** and I know this, **“maketh a glad father: but a foolish son is the heaviness of his mother.”**

Righteousness Is The Best Security System Available

Treasures of wickedness profit nothing:” the idea is, they’re short-lived, **“but righteousness delivereth from death.”** (verse 2) That’s pretty remarkable. It says the treasures of wickedness, and we live in a world where money is more important than blood. [read L. Fletcher Prouty’s *“JFK: The CIA, Vietnam, and the Plot to Assassinate John F. Kennedy”*] And it says here, in the final analysis, that is short-lived. It may seem like something, but it’s gone before you know it. Because true riches are eternal, **“righteousness delivereth from death.”** Take note of that, because the next verse says **“The LORD will not suffer the soul of the righteous to famish:”** to fade away, he’s not going to allow that, **“but”** actively, **“he casteth away the substance of the wicked.”** (verse 3) So, as we look at this, it’s saying to us in one sense, ***righteousness is the best security system available.*** You’ve got a security system for your home, you’ve got a security system for your car, you can have an alarm there, so somebody doesn’t get in your windows, doesn’t get in your doors, I think in the world we live in, that’s prudence, nothing wrong with that. But it’s saying here, it says **“The treasures of wickedness profit nothing: but righteousness delivereth from death.”** (verse 2) **“The LORD will not suffer the soul of the righteous to famish:”** so no matter how much security you get, if you’re living in sin or you’re an evil person, bells and whistles aren’t going to do you any good.

Wisdom Recognizes Seasons, He That Gathers In Summer Is Wise

It says in **verse 4**, **“He becometh poor that dealeth with a slack hand:”** contrast, **“but the hand of the diligent maketh rich.”** The ideas is, hard work pays off. **“He becometh poor that**

dealeth with a slack, lazy hand.” doesn't work, apply himself. **“but the hand of the diligent maketh rich.”** Faith isn't lazy, wisdom isn't lazy, it's just saying that hard work pays off. **“He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame.” (verse 5)** So you back up, it says the diligent person, no doubt is the one who gathers then in the summer, is a wise son, verse 1, who makes his family glad because he does this. But the it says **“he that sleepeth”** the lazy person, has a slack hand **“in harvest is a son that causeth shame.”** We've followed that idea resonating through here. Listen, this is what it's saying, one thing about wisdom is, wisdom recognizes seasons. If we're wise and we seek the LORD, and we're in his Word, sometimes we just know, *'You know, right now in my life, this is a season when God wants me to do this, he wants me to labour diligently here in regards to this particular thing, ah, he wants me to give myself to this, it's not gonna be easy, it's not pleasant, I'd rather lay in bed, I'd rather sleep during harvest, but wisdom is not lazy, wisdom is diligent, I'm going to give myself to this,'* and it says, basically, it tells us **'Wisdom recognizes seasons, he that gathers in summer is wise.'**

“The Memory Of The Just Is Blessed: But The Name Of The Wicked Shall Rot”

Verse 6 says **Blessings are upon the head of the just: but violence covereth the mouth of the wicked.”** **'covereth, overwhelms the mouth of the wicked.'** We're going to have thirteen times in this chapter now, “the mouth” spoken of. So this applies to all of us, the mouth, you know, we have two ears and we have one mouth. So there's a parable on each one of our heads, a proverb, we should obviously be listening twice as much as you talk. We would look funny with one ear, one big ear here, and a mouth on each side of our heads, but...the LORD says here, **“Blessings are upon the head of the just: but violence covereth”** or **'overwhelms'** **“the mouth of the wicked. The memory of the just is blessed: but the name of the wicked shall rot.” (verses 6-7)** I kind of like that, “shall rot.” You know, I've been doing baby dedications here in Philly now for over thirty years, and I have not dedicated Jezebel, yet, I have not dedicated an Ahab, yet. It says the memory of the just, I've dedicated all kinds of Samuel's and Matthew's, Esther's, you know, **“The memory of the just is blessed: but the name of the wicked shall rot.” (verse 7)**

The Wise Are Good Listeners, Able To Listen

“The wise in heart will receive commandments: but a prating fool shall fall.” (verse 8) “prating” is someone whose always talking, chattering, the idea is they’re never quiet. You talk to a person and you try to tell them something, and you know before your sentence is done they’ve already got their answer, their two barrels loaded, and they’re ready to fire, and you haven’t even finished what you’re saying yet. The idea here is, someone whose wise in heart, they receive, they’re able to listen, it’s coming this way, they’re able to receive instruction, commandments. It says **“but a prating fool” ‘a chattering fool, whose mouth goes faster than somebody with two mouths and one ear, ah, they’re going to fall, they’re going to fail.’**

Nobody Gets Away With Anything

“He that walketh uprightly walketh surely: but” the contrast, **“he that perverteth his ways shall be known.” (verse 9)** it’s only a matter of time, nobody gets away with anything, **“he that perverteth his ways shall be known”** you can bank on it. Now, **verse 10, “He that winketh with his eye causeth sorrow: but a prating fool shall fall.”** “He that winketh with his eye” this is not a prohibition on winking, this is not a warning about winkers. To tell you the truth, you read all the scholars, this is something culturally that was understood clearly over 3,000 years ago, and there’s a number of places in the Psalms that warns about someone who winks. Now that’s different today, girls it doesn’t mean you let any of the guys in the church give you the business, don’t look at them if they’re doing that to you. But that’s not the same thing. The idea is, they think it was probably somebody giving a signal to someone, a con, it was a con-man setting up a con operation of something. You know, you have aunts and uncles, grandmas and grandpas that wink at you, that’s ok, they’re not condemned here. We’re for winkers, the right kind of winkers. **“He that winketh with his eye causeth sorrow: but a prating fool shall fall.”** One causing sorrow, the other’s going down.

‘The Mouth Of The Righteous Is A Well Of Life To Those That Hear’

“The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked.” (verse 11) The Hebrew says **“the mouth of the wicked conceals violence.”** The idea is, that the mouth of the righteous should be a well of life. If you’re around people that love the Lord, they’re spiritually sound, what

comes out of their mouth should be encouragement, you sit with someone like that, and you say ‘*You know, I was so blessed this morning just listening.*’ My pastor, I would get a chance to sit with Chuck Smith, or with Don, or some of those people in my life, you just kind of spend time with them, and you’re the beneficiary. They sow into your life what comes out of their mouth, it’s such a blessing, **‘the mouth of the righteous, it’s a well of life,’ “but the mouth of the wicked conceals violence.”** They have another motive they’re not letting they’re letting on what they’re up to, is the idea, the contrast.

Hatred Stirrs Up Strife, Contention, Discord

“Hatred stirreth up strifes: but love covereth all sins.” (verse 12) It’s **“contentions”** in the Hebrew. Hatred it just stirs up slander, contention, it divides, **“but”** the contrast, **“love covereth all sins.”** In the New Testament here, **“Love covereth a multitude of sins.”** So, hatred, bitterness, what comes out of the mouth causes contention and slander, it divides, it’s divisive. **‘The LORD says these six things do I hate, seven are an abomination, and the seventh is he who sows discord among brethren.’** So it says here the mouth can do that, it stirs up contentions. On the other side of the coin, **‘love though, covers all sins.’** Because here’s the thing, as we grow, as you get older, and you can see back further than you can see ahead, when you’re sixteen you got all these years ahead of you, and you got sixteen years behind you, but when you’re 64 you’re whole life’s behind you, you have several moons ahead of you, you still got some tread left on the tire, but the history is longer behind you than in front of you, and you think more seriously about eternity, and you think more seriously about forgiveness and grace, and you realize, *‘You know what? Anybody I forgive in this life, it’ll never compare to how much God has forgiven me.’* Anybody I love, even though they’ve hurt me, and I’m not good at it, I’m a selfish human being, but I’m still learning, God’s forming me into the image of his Son, I’m learning to turn the other cheek, to go the extra mile in these things. But I really have learned, in my own relationship with Christ, that I have never forgiven anybody as much as he’s forgiven me. So, you know, the fool, their mouth, it stirs strife, contention, but love covers all sins.

‘The Wise Lay Up Knowledge’

“In the lips of him that hath understanding wisdom is found: but a rod is for the back of him that is void of understanding.”

(verse 13) they used to beat ‘em with a stick, and that makes you smarter. Ah, **“Wise men lay up knowledge: but the mouth of the foolish is near destruction.”** (verse 14) they store it up. In other words, there’s going to be a time where there’s an application, someone whose wise [a man or a woman], they hear things, they store them up, that’s a great thing about reading the book of Proverbs, you store away something in the morning, and in the afternoon when you’re caught in a situation, you have stored up the verse you need so you don’t get caught in it. **“Wise men lay up knowledge: but the mouth of the foolish is near destruction.”** (verse 14) it’s just ready to fire, all the time.

“The Labour Of The Righteous Tendeth To Life”

“The rich man’s wealth is his strong city: the destruction of the poor is their poverty.” (verse 15) This is a saying, and it’s a generality, he had talked about those who worked hard, those who labour during the harvest, **‘A rich man’s wealth is his security,’** **“the destruction of the poor is their poverty.”** There is justice and injustice in our culture in many different ways. [To quote Tom Branson in Downton Abbey, with his Irish brogue and all, *‘That’s why I’m a Socialist.’* Or at least I tend to lean in that direction.] Ah, **“The labour of the righteous tendeth to life: the fruit of the wicked to sin.”** (verse 16) because they’re working in the right direction, they’re reaping what they’ve sown. **“the fruit of the wicked tends to sin.”** self-explanatory.

Hearing And The Tongue

“He is in the way of life that keepeth instruction: but he that refuseth reproof erreth.” (verse 17) So, he is in the way of life that keeps instruction, the idea is, somebody can instruct him, he listens, he takes and he [or she] hears. **“He is in the way of life that keepeth instruction: but he that refuseth reproof erreth.”** is in error, that’s the direction he’s going in. **“He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.”** (verse 18) so this is complete, it gives us an “and” instead of a “but” here. **“He that hideth hatred with lying lips, and he that uttereth slander, is a fool.”** so both of them, if you hide hatred, you say *‘Hey buddy, great to see you,’* and you’re thinking *‘I HATE YOUR GUTS.’* It’s saying that person who does that is a fool. **“he that hideth hatred with lying lips, AND”** it’s constructive, **“he that uttereth slander, is a fool.”** (verse 18) **“In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.”** (verse 19) Now this is a King James’

way of saying ***'If you talk too much, there's no lack of sin, there's no lack of trouble.'*** So, he [or she] who is always talking is always in trouble. [Look at all the Proverbs about the gossip, the tale-bearer.] Ah, fools talk too much, it's saying. ***'In the multitude of words, there's no lack of sin, there wanteth not sin,' "BUT he that refraineth his lips is wise."*** Better to be quiet and have someone think you're wise, than to open your mouth remove all doubt. ***"The tongue of the just is as choice silver: the heart of the wicked is little worth."*** (verse 20) ***"The tongue of the just is as choice silver"*** it enriches, the tongue of the just being around a good man, a good woman, a mentor, someone who can talk with you, it says, that the things they have to say are like choice silver, they enrich. But the heart of the wicked, there's little worth there, no benefit. ***"The lips of the righteous feed many: but fools die for want of wisdom."*** (verse 21) they encourage. The first time in the Book of Proverbs that we have "righteousness" literally "righteous verses fools," but ***"The lips of the righteous feed many: but fools die for want of wisdom."*** [This takes us right back to verse 17] We're told this in, and all of these it's so easy to find the counterparts in the New Testament, it says ***"Let not corrupt communication proceed out of your mouth," Ephesians, "but that which is good, to the use of edifying, that it may minister grace unto the hearers."*** You know, he says here, ***"The lips of the righteous feed many."*** That's what should be proceeding, ***"but fools die for want of wisdom."***

When God Gives Riches There's No Sorrow Added To It

"The blessing of the LORD, it maketh rich, and he addeth no sorrow with it." (verse 22) with his blessing, true wealth, the blessing of the LORD is enriching. And when the blessing of the LORD is upon our lives, there's no sorrow that's added with it. You know, it's funny, you watch, and I do sometimes, a State somewhere has a 34 Million Dollar Lottery, or 120 Million Dollars in the Lottery, everybody's buying tickets, and there's so much money, and you see some guy and his family just came in and they claim all this money. And then the sad thing is, you hear two or three years later, one of them is in prison, they're broke. But when the LORD adds, and you're thinking *'If I buy one of those lottery tickets without the LORD adding...'* I'm not telling you that, you just need to think about it, be careful whose adding. But ***'the blessing of the LORD, it makes rich, and it doesn't add any sorrow with it, true wealth.'***

'It's Fun For A Fool To Do Mischief, But The Desire Of The Righteous Shall Be Granted'

"It is as sport to a fool to do mischief: but a man of understanding hath wisdom." (verse 23) It's like a game, to a fool, to do mischief, but a man of understanding hath wisdom. Anybody can relate to that? It is as a sport to a fool to do mischief when we were kids? Teenagers? We would do stuff, put stuff on people's front doors, apply stuff to people's doorknobs, shoot stuff out, the police come, you'd all run, we were all laughing, we were fools, we were idiots. It says it is as sport to a fool to do mischief, but a man of understanding hath wisdom, I'm all for that now. **"The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted." (verse 24)** What is the fear of the wicked? No doubt it's judgment, one of the things they hate about you and I, they hate about righteousness, they hate about truth, because it says that you're going to reap what you sow, it says that you can't sin against God with impunity, it doesn't happen. It says **"The fear of the wicked shall come upon him: but the desire of the righteous shall be granted." (verse 24)** **"As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation." (verse 25)** "but the wicked is no more," that's a sobering idea. "But the righteous is an everlasting foundation." Matthew tells us if you, if a wise man builds his house upon a rock, which is Christ, the wind blows, he says ***'When the wind blows, the storm comes, it stands, but the fool builds his house upon the sand, he's gone, the whirlwind passes, the storm, the world passeth, so the wicked is no more.'*** [He could be taking in the wider context of after World War III, the great tribulation, as well, most definitely applies.] **"but the righteous is an everlasting foundation." (verse 25b)**

The Human Sluggard, Snail

I like this one, this should be easier for you to remember, a lot of these sound very similar. This one stands out, **"As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him." (verse 26)** it's comparative. That's a good one, isn't it? Some of you like health people, think you need to drink vinegar to do something for your system, like put lots of honey in your vinegar, but I don't think vinegar is real good for your teeth. **"As vinegar to the teeth, and as smoke to the eyes,"** the idea is, it's irritating, annoying, **"so is the sluggard to them that send him."** you have a lazy person that works for you, you never get

anything done, you send him out to deliver something, important papers, and a month later you don't know where they're at, it's just annoying, **“so as vinegar to the teeth, and as smoke to the eyes, so is the sluggard” the snail “to them that send him.” (verse 26)**

The Wicked Verses The Righteous, Upright

“The fear of the LORD prolongeth days: but the years of the wicked shall be shortened.” (verse 27) I like this. The fear of the LORD, it basically, you're living upright, you're living righteous, it's health, it tends towards longevity. Life is easier to live when it's lived wisely, the whole Book's telling us. That doesn't mean good people are not martyred sometimes, or killed. But these are very true generalities that the fear of the LORD, it tends to prolong life, that just happens. Some of us, we eat wheat germ and all that stuff, it's important to have fiber, the fear of the LORD, that's a good health program for prolonging days. And **‘the years of the wicked, they shall be shortened.’ “The hope of the righteous shall be gladness: but the expectation of the wicked shall perish.” (verse 28)** There's the hope of the righteous, you see that, you enjoy that, the expectation of the wicked, it never manifests, it never comes, it perishes. **“The way of the LORD is strength to the upright: but destruction shall be to the workers of iniquity.” (verse 29)** **“The way of the LORD is strength to the upright”** literally **“a stronghold”** **“The way of the LORD is a stronghold to the upright”** to walk in the LORD's way, to listen to the Scripture, to be under conviction of the Holy Spirit, to live the way we're supposed to live as God's children, it says **‘that is a stronghold to the upright.’** **“but destruction shall be to the workers of iniquity. (verse 29b)** Verse 30, **“The righteous shall never be removed: but the wicked shall not inherit the earth.”** It's beautiful, the Hebrew says this, **“The righteous unto eternity, he will not totter.”** I kind of like that, **“The righteous unto eternity, he will not totter”** he's not going to stumble, he's not going to fall. So, **“The righteous shall never be removed: but the wicked shall not inherit the earth.” (verse 30)** and we know that. We know that as the Millennium comes, there's the judgment of the LORD, and during the Millennium those who refuse to come up the Feast [of Tabernacles], it says there's judgment that comes on them [see Zechariah 14:16-19, and also see <http://www.unityinchrist.com/kingdomofgod/mkg1.htm>]. It says when the new heavens and the new earth comes, it comes after the White Throne Judgment, and the wicked...they do not

inherit the Kingdom of God, the new heavens, and the new earth. So the wicked shall not inhabit the earth, **“the righteous, unto eternity, they will not totter”** they will not stumble. But the wicked are not going to inherit the earth.

‘The Lips Of The Righteous Know What’s Acceptable’

“The mouth of the just bringeth forth wisdom: but the froward [perverse] tongue shall be cut out.” (verse 31) King James says “cut out,” it’s “cut off,” either way, that’s not a good experience for anybody. **“The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh frowardness [perverseness, arrogance].” (verse 32)** So, the lips of the righteous, know what’s acceptable. Again, if you read this, imagine reading this chapter on the morning of the 10th, which is a few days ahead of us, you read this in the morning, Ben Carson told me for years now he’s been reading every morning, he reads the chapter in Proverbs of that particular day, and then every night he reads it before he goes to bed. So whatever day of the month it is, Ben Carson reads that chapter of Proverbs twice, he reads it in the morning when he gets up, and he reads it at night before he goes to bed. Ah, a wise man for sure.”

Proverbs 11:1-31

“A false balance is abomination to the LORD: but a just weight is his delight. 2 When pride cometh, then cometh shame: but with the lowly is wisdom. 3 The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them. 4 Riches profit not in the day of wrath: but uprightness delivereth from death. 5 The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness. 6 The righteousness of the upright shall deliver them: but transgressors shall be taken in *their own* naughtiness. 7 When a wicked man dieth, *his* expectation shall perish: and the hope of unjust *men* perisheth. 8 The righteous is delivered out of trouble, and the wicked cometh in his stead. 9 An hypocrite with his mouth destroyeth his neighbour: but through knowledge shall the just be delivered. 10 When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, *there is* shouting. 11 By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked. 12 He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace. 13 A talebearer revealeth secrets: but he that is of a

faithful spirit concealeth the matter. 14 Where no counsel is, the people fall: but in the multitude of counsellors *there is safety.* 15 He that is surety for a stranger shall smart *for it:* and he that hateth suretishship is sure. 16 A gracious woman retaineth honour: and strong *men* retain riches. 17 The merciful man doeth good to his own soul: but *he that is* cruel troubleth his own flesh. 18 The wicked worketh a deceitful work: but to him that soweth righteousness *shall be* a sure reward. 19 As righteousness *tendeth* to life: so he that pursueth evil *pursueth it* to his own death. 20 They that are of a froward heart *are* abomination to the LORD: but *such as are* upright in *their way are* his delight. 21 *Though* hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered. 22 As a jewel of gold in a swine's snout, so is a fair woman which is without discretion. 23 The desire of the righteous is only good: but the expectation of the wicked is wrath. 24 There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. 25 The liberal soul shall be made fat: and he that watereth shall be watered also himself. 26 He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it. 27 He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him. 28 He that trusteth in his riches shall fall: but the righteous shall flourish as a branch. 29 He that troubleth his own house shall inherit the wind: and the fool *shall be* servant to the wise of heart. 30 The fruit of the righteous is a tree of life; and he that winneth souls is wise. 31 Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.”

God's Bureau Of Weights And Measures

“Chapter 11, **“A false balance is abomination to the LORD: but a just weight is his delight.” (verse 1)** Ah, scales or how they did things in that day. It wasn't coinage the way we understand coinage, silver was weighed out and gold was weighed out when you purchased something. If it was a pound, a particular weight, you would have a weight that was equal to that. But people would cheat. If you were buying something from someone, and you were buying a pound of it, you had a pound weight that was heavier than a pound, so you would put that on your scale, and whatever you were buying from him equaled that, so you were actually getting more than a pound. [It's even done today, when certain stores and meat markets add water to their meat, inject water into

the meat or chicken, turkey or whatever. Amazingly enough, since they are the People of the Law, some Jewish meat markets are noted for this practice. A good friend of mine was a Jewish meat market owner, and he was as honest as the day is long, but he would tell me of others in his profession that weren't so honest.] Ah, if you were selling something to someone, you had light weights, and you would put that on, and it would balance out, you'd actually be getting less than a pound. So, the Hebrew says **"Scales of deceit," 'they're an abomination to the LORD.'** Because everything we're reading about him here is truth, righteousness, uprightness, he can't stand someone whose crooked in business, doing bad business practices, being deceitful. And that's a good exhortation for any Christian businessman, it says **"a just weight is his delight."** It should work that way, Christians shouldn't be able to hide behind verses and do things. We have the Christian Yellow Pages, so often we'll have people come to us and say *'You know, I hired somebody from the Christian Yellow Pages, and they ripped me off, my house is leaking, and this is going on.'* And we almost say, *"Come ask us first, because we know which ones don't go, we know the one's that are good.'* It's a bad testimony. It's the way people are, the United States still has the United States Bureau of Standards and Weights and Measures. And they stop inadvertently at gas stations where things are weighed, where everything's measured by gallons, because people still do this today. So, I wouldn't say it's at the top of our problems each day when we wake up, but it goes on.

The Righteous Verses the Proud, The Wicked

"When pride cometh, then cometh shame: but with the lowly is wisdom." (verse 2) Literally **"with the humble is wisdom."** When pride cometh, then cometh shame, it's not going anywhere good. But with the humble is wisdom. **"The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them." (verse 3)** That's a wonderful idea, his wisdom, his integrity will guide them. **"but the perverseness of transgressors shall destroy them."** We have a proverb, *'Honesty is the best policy.'* It's what it's saying, the integrity of the upright, they love the right balances, weights and measures and so forth, the integrity of the upright shall guide them, the perverseness of transgressors shall destroy them. **"Riches profit not in the day of wrath: but righteousness delivereth from death." (verse 4)** So, in the final analysis, you're laying in a hospice somewhere on your deathbed, you can't buy your way out of that. You can't take it with you, you can send it

ahead, you can invest in missions. Better to be the poorest man in heaven [the kingdom of heaven] than the richest man in hell is what it's saying here. Right? Agree with that? Better to be the poorest man in heaven than the richest man in hell. **"Riches profit not in the day of wrath: but righteousness delivereth from death."** (verse 4) **"The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness."** (verse 5) "the perfect," now King James, the idea is "the blameless" shall direct his way. And in the Old Testament the blameless was the person who understood the sacrificial system, the person who kept his heart before the LORD, the person who said '*LORD. I'm offering this lamb because I'm a sinner,*' again, you came with a lamb as a sacrifice, and that in itself was an admission that an innocent substitute had to die in your place, when you came to the priest he never examined you, he examined the lamb, it was a foregone conclusion you had spots and blemishes or you wouldn't be dragging that lamb there. The lamb was the thing that was examined, not the worshipper, the worshipper had problems, the worshipper came the way God prescribed it, he was considered then blameless. Not sinless. So **"the righteousness of the blameless shall direct his way"** this is a person who keeps his heart right before the LORD, a person who wants to walk with the LORD, **"but the wicked shall fall by his own wickedness."** (verse 5b) It says **"The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness."** (verse 6) From what? you're not supposed to know. You're righteous, you don't have to worry about it. **"The righteousness of the upright shall deliver them"** I had somebody tell me once that they had fallen into sin, they were in a mess, and their gripe was, that the people around them were like Job's counsellors, they really understood how Job felt. And I said *"Well the problem is, your sins are self-inflicted, Job's weren't, and the Bible forbids me from knowing how you feel."* The only way I could know how you feel is if I did what you did, and I ain't gonna do that, I'm not allowed to know how you feel. So it says here **"The righteousness of the upright shall deliver them"** and you don't have to worry about from what. Just know you're delivered if you're doing what's right, **"but transgressors shall be taken in their own naughtiness."** King James, in their own sin. **"When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth."** (verse 7) that's it, it's the end, everything he hoped for. But the hope, it's constructive, the hope of unjust men, they perish. **"The righteous is delivered out of trouble, and the wicked cometh in his stead."** (verse 8) The righteous is delivered out of trouble, the wicked will come in his place, look, you look at television, you watch the news, you look at

politics, you look at injustice around the world, you read the Book of Proverbs, and you realize, in the end, it's all going to be right. In the end, nothing is going to be wrong. In the end nobody is going to stand in heaven [in the Kingdom of heaven, which will end up on earth, Revelation 21] and say *'They got away with it.'* Nobody is going to get away with anything. **"The righteous is delivered out of trouble, and the wicked cometh in his stead."** (verse 8) **"An hypocrite with his mouth destroyeth his neighbour: but through knowledge shall the just be delivered."** (verse 9) the idea is, the godless, the hypocrite, somebody who tears his neighbour. **"but through knowledge shall the just be delivered."** (verse 9b) It's contrasting. A great proverb to memorize, *'A hypocrite with his mouth tears his neighbour down, destroys him, but through knowledge shall the just be delivered.'*

'The City Is Blessed By The Upright'

"When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, there is shouting." (verse 10) When it goeth well with the righteous, the city rejoices for that. And when the wicked perish, there's rejoicing too. I know, *'The witch is dead, the wicked witch is dead,'* you know, there's the old song [sung in the movie *The Wizard of Oz*], the people sing when the wicked perish, there's shouting. [Think about the rejoicing and shouting which occurred when it was learned Adolf Hitler was dead, just for one example.] **"By the blessing of the upright the city is exalted:"** we don't see much of that anymore, **"but it is overthrown by the mouth of the wicked."** (verse 11) through deception and lies. You know, it's telling us, the laws of our land should reward the upright and should punish the wicked. The laws of the land should uphold what is right, and should punish what is wrong. It says here **"By the blessing of the upright the city is exalted:"** good people in civil government, good people in authority, there should be a lifting up, there should be a blessing, but it is overthrown by the mouth of the wicked.

Wrong Use Of The Tongue, Being A Talebearer, Gossip

"He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace." (verse 12) *'He that is void of wisdom despiseth or belittles'*, yours may say **"slanders"** *'someone whose void of understanding, of wisdom belittles his neighbour,'* **"but a man of understanding"** in contrast **"holds his peace."** Look, sometimes there's crazy things

going on around you, you want to fire off, you want to say something, it's just wisdom to say nothing, because once you're in there, once you're in the battle, once you open your mouth, once you're in the contest, you've gone too far, you've put on the gloves, you got in the ring. Do not put on the gloves, do not get in the ring. Just say *'Lord, let me be a spectator and not a participant. I'm watching, this situation is so crazy, Lord, just let me walk around it and look at it with amazement, do not let me put the gloves on, do not let me get in the ring. I want to be a spectator and not a participant.'* Because once you're a participant, you're taking it personally, you've got in where wisdom didn't go with you, and you're there without wisdom. So, **"He that is void of wisdom despiseth or belittles or slanders his neighbour: but a man of understanding holdeth his peace."** **"A talebearer" a slanderer "revealeth secrets: but he that is of a faithful spirit concealeth the matter." (verse 13)** Now there isn't anything wrong with being a good story-teller, if you got grandkids, you should be a good story-teller. They should like to sit around and listen to you make up stuff. I make up such crazy stuff with my grandkids that they always have to be on their toes. As soon as I start to tell them something, they're wondering *'What is he doing now?'* And that's making them wiser, they're learning to be discerning. **"A talebearer"** this is in the negative sense, **"revealeth secrets:"** talking about other people [i.e. this is describing a gossip, which the Bible condemns], **"but he that is of a faithful spirit concealeth the matter." (verse 13)** I mean, there are things that all of us here, that should be between us and the Lord, that just doesn't need to go any further. Satan is the accuser of the Brethren, he always uses this. It tells us in **James 3, 'The tongue is set on fire of hell, the tongue.'** Hell's entrance into our existence, Satan's influence in our world is this way. Abortion is promoted that way, hatred is promoted that way, bigotry is promoted that way, violence is promoted that way. The tongue is set on fire of hell is what James tells us. **"A talebearer revealeth secrets: he that is of a faithful spirit concealeth the matter."**

"In The Multitude Of Counsellors There Is Safety"

Verse 14 is interesting, it says, **"Where no counsel is, the people fall: but in the multitude of counsellors there is safety."** So, I think that's great for us, you know, we meet with the staff every Monday, I have a lot of guys who are around me, I depend heavily on what they see and what they think, their wisdom, I ask, it's very important to me. It should be important to your life to have those

people in your life, that you can trust, people you can go to, you can ask. **“Where no counsel is, the people fall: but in the multitude of counsellors there is safety.” (verse 14)** Now the interesting thing about this verse is, in Israel, at the headquarters of the Mosad this verse is what’s on the wall, it is their motto. They translate it this way, **“Without stratagems a people fall, and deliverance is in a wise counsel.”** Without stratagems a people fall, and deliverance is in a wise counsel, it’s written in Hebrew in the Mosad headquarters, Proverbs chapter 11, verse 14. So, for us, personalized, **“Where no counsel is, the people fall: but in the multitude of counsellors there is safety.”**

Don’t Be A Co-Signer For Someone You Don’t Know

“He that is surety for a stranger shall smart for it: and he that hateth suretiship is sure.” (verse 15) Surety, co-signing, giving a loan, stretching yourself out where you shouldn’t. Now “stranger” here is a “foreigner.” Jews [Israelites, all 12 tribes] were allowed to lend to each other, there were ways to govern that. **‘But he that is surety for a foreigner shall smart for it,’** like our whole country. I love the way this is written, **“but he that hateth suretiship is sure.”** Say that 5 times fast. You should memorize that one, even if you don’t know what it means, just memorize that.

Grace, Honour Verses Strength

“A gracious woman retaineth honour: and strong men retain riches.” (verse 16) And the King James says **“and strong men retain riches.”** It doesn’t give you the complete idea, where it says **“strong men”** there, the Hebrew says **“tyrants or ruthless men,”** and what it says here is **‘a gracious woman retaineth honour, whereas tyrants and ruthless men, they can retain riches,’** but it’s pitting grace here against strength, and honour against riches. A gracious woman, it doesn’t have to be a man, a warrior, a gracious woman retaineth honour, a woman who is gracious is honourable. **‘A gracious woman retaineth honour, and tyrants, ruthless men, they retain riches,’** but in a different way, they don’t retain honour, it’s pitting grace here against strength, interesting.

The Merciful, Righteous Verses The Wicked

“The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.” (verse 17) his own body. So, the

merciful man doeth good to his own soul, to help somebody, take them a meal, help them out changing a tire, to call them and ask 'How you doing?' to write a card. Sometimes when life is broken down you have no idea what that means, just for a card to come, for a meal to be dropped off, for someone to make a phonecall and say 'How you doing?' In giving, there's a blessing. So the idea here is, **"The merciful man doeth good to his own soul,"** he ends his day at peace, feels good inside. **"but he that is cruel troubleth his own flesh."** You know, for years we've heard all kinds of things about cardiovascular disease, how bad cholesterol is, now they're saying the older you get the more cholesterol you need, that's why I keep stocked up on it [laughter]. They're saying now, it's not even salt, sugar, but the idea is, stress, they've come to the conclusion that stress causes hardening of the arteries, arteriosclerosis is exacerbated in people that are angry and under stress all the time. It actually produces chemistry in the body that hardens the arteries, when a person's heart is hardened emotionally, spiritually, mentally, it laps over and become hardened physically. Isn't that interesting? And we live in a stressful world. I don't know if I go through a single day without some measure of stress, and if I just keel over it is because I didn't handle it well. But I think the Lord would teach us as his sons and daughters to live in this world, without killing ourselves, he says **'Let not your heart be troubled, don't let it be afraid. In my Father's house are many mansions, believe in God, believe also in me.'** He says **'My peace I give unto you, not as the world gives peace, it's a different kind of peace that I give you.'** He has some remarkable things to say to us. Solomon through the Holy Spirit writes the merciful man does good to his own life, but he that is cruel, he troubles his own flesh. Because we're cookin' inside. **"The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward."** (verse 18) there's sowing and there's reaping, the Bible tells us that, it's one place where it's plainly put before us. **"As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death."** (verse 19) so righteousness tends one way, so, **"he that pursueth evil pursueth it to his own death."** (verse 19b) **"They that are of a froward" perverse, arrogant "heart are abomination to the LORD: but such as are upright in their way are his delight."** (verse 20) But look what it says, **"but such as are upright in their way are his delight."** I have written here in the column next to that, *'Father, may I bring you joy.'* You know, *'Father in heaven, may I bring you delight.'* It says **'They that are arrogant, perverse in their heart, are an abomination to the LORD.'** **"but such as are upright in their way are his delight."** it's only through the blood of Christ. It's

only through being right that way, **'such as are upright in their way are his delight.'** Imagine being a delight to Jehovah, little old maggot-me, bringing delight to the LORD. **"Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered."** (verse 21) that's great to remember when you watch the news. You can put this one over your television, and it will relieve a lot of your stress, that's hardening your arteries from the other verse. **"Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous"** your children, your grandchildren **"shall be delivered."** (verse 21) Man, that's a promise, I'm telling you. **"Though hand join in hand,"** don't join those hands, don't join with them. ok? Your offspring, your heritage, your children, on the other hand, **"the seed of the righteous shall be delivered."** They watch you, more is caught than taught. Right? You teach your kids how to eat, table manners, but they all eat like you, more is caught than taught. **'Though hand join hand,'** don't do that. I hear people say *'But they're right, Pastor Joe, they said this and they're right.'* What do you mean, listen to what they say the rest of the time, you're telling me they said one right thing, they're insane, look at their policy. Listen, a broken clock is right twice a day. [laughter] It doesn't do anybody any good. Right? **"Though hand join hand, the wicked shall,"** that's a proverb, isn't it, a broken clock is right twice a day. But you wouldn't want one of those, that should be the second half of the verse. **"Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered."** (verse 21)

A Gold Nose-Ring In A Pig's Nose, What A Waste

Got to love this one, and this one is memorable. **"As a jewel of gold in a swine's snout, so is a fair woman which is without discretion."** (verse 22) I think it's funnier that the rest of you, **"As a jewel of gold in a swine's snout,"** you know how the Jews felt about pigs. Right? You have to keep that in mind as we're looking at this here. And a jewel of gold is a nose-ring. And in this culture, people didn't wear nose-rings because it was cool. Ok? There were no tongue rings, rings went in ears or noses, they didn't go in all the places they go today. But the nose ring would go on one side of the nose. It wasn't like an ox with a big one hanging in the middle. It went on one side or the other, and it was considered a sign of beauty. And it says here **'As a nose ring in a swine's snout,'** *'Boy, your pig looks so beautiful,'* **"so is"** comparative, **"a fair woman which is without discretion."** **'a beautiful woman without discretion.'** You know, it's a tragedy

to see, first of all, a beautiful woman is something that is noticeable, you see a beautiful woman. Then sometimes she opens her mouth, and you think, you know, to see a beautiful woman who uses foul language and curses and freaks out and screams, you think *'What a waste of beauty.'* You know, just should have made her **ugly**, then everything would go together, and we could put that beauty on somebody whose really nice, and here we got pig's nose rings, it's a waste. So now you can memorize it. I think it's a great proverb, bumper-sticker, and have some mean woman without discretion really put you in the back of your car.

*'For Us Believers, Because Of God's Indwelling Holy Spirit,
All We Desire Is Only Good'*

"The desire of the righteous is only good: but the expectation of the wicked is wrath." (verse 23) That's good for us as we sit here this evening. Here's the truth about it, since we're saved, we're born-again, the majority of all we desire is good. You know, what frustrates us as we watch the world we live in, it's because it's not good. ***Because we have been born-again by the Spirit of God, what we desire is good.*** **"The desire of the righteous is only good: but the expectation of the wicked is wrath." (verse 23)** what they're looking forward to, wrath. That's what lies ahead of them.

Principles About Being A Giver And Riches

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." (verse 24) now it's an interesting verse here. **"There is that scattereth, and yet increaseth"** people that are generous, like sowing seed, they give and they give, and there is no logical rule for it, because it says these are people that give everything away, and yet they increase, they grow in wealth. And then you look at somebody else, they're a miser, they withhold more than is fitting, and it tends toward poverty, they're not saving anything. Why? God. God's the one that can bless the giver, even though they're giving away, he can bless that and increase, they're not really losing anything, and there is a person who is a miser, stingy, they try to hold on, and they're just decreasing what they really have. Now again, **verse 25, "The liberal soul shall be made fat: and he that watereth shall be watered also himself."** blessed is the idea, prosperous. Water was a commodity that was worth more than you could imagine in this culture. So the liberal soul, the generous soul, is going to be blessed by God, **"and he that**

watereth shall be watered also himself.” The only reason why? Look, because the generous soul, the person that gives in the right way, is God’s channel. When you look at it and you realize *‘I have this in my life, it’s God’s blessing, God’s given it to me not so I can lock it away and save it, he’s given it to me so I can be his channel of blessing to someone else.’* And when that person learns that, God will allow his resources to flow through the life of that person, because that person has realized *‘I am a channel for God’s blessings.’* Now, it contradicts all of our logic in this world. And it takes faith to practice this. Put God on the spot and see. **“There is that scattereth,”** like seed **“and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty. The liberal” or the generous “soul shall be made fat: and he that watereth shall be watered also himself.”** (verses 24-25) **“He that withholdeth corn [grain], the people shall curse him: but blessing shall be upon the head of him that selleth it.”** (verse 26) because that was the standard medium of exchange in that day, **“He that withholdeth grain, the people shall curse him: but blessing shall be upon the head of him that selleth it.”** It was a commodity that everybody dealt in and everybody needed grain, it was the staff of life. Nobody worried about being gluten free back then, they all wanted to be glutened. **“He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.”** (verse 27) So, he that diligently seeketh good, he procures favour, but the person that seeks mischief, he’s gonna find it, it’s going to come to him. Don’t look for it. **“He the trusteth in his riches shall fall: but the righteous shall flourish as a branch.”** (verse 28) the idea is a green leaf, flourishing. So, *‘he that trusts in his riches,’* it’s good to have riches, there’s nothing in the Bible that condemns that, Abraham was wealthy, Joseph who was in Egypt was wealthy, David was wealthy, Daniel was wealthy, there isn’t anything condemned about being diligent, and it’s encouraging us to do that here. But it says *‘trusting in that is wrong.’* You trust in the Provider, not in his provision. **“He that trusteth in his riches shall fall:”** you find out, they ain’t your riches. Again, money talks, mine does, it says *‘Good-bye!’* **“He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.”** (verse 28)

“He That Troubleth His Own House Shall Inherit The Wind”

“He that troubleth his own house shall inherit the wind: and the fool shall be servant to the wise of heart.” (verse 29) Look,

he that troubleth his own house shall inherit the wind, sadly, we have too many folks in our church that can tell that story. They come from broken homes, they come from circumstances where somebody's become an alcoholic, they've become a raging drug addict, you know, they become a lunatic, they have to get a protective from abuse order, they get papers, they have to see lawyers, and what if that person gets taken out of the will. It says **"He that troubleth his own house shall inherit the wind"** that guy's out of the will, he's out of the family, you know, just sadly. It doesn't mean that that person can't repent and be saved and transformed and become a testimony to everybody. Look, we have people who come to our church, and they see some of you sitting here, who they knew you before you were saved, I've had people come to me and say *"The reason I stayed in this church is because I came here and I saw that guy sitting here with his Bible every week, I figured if **that guy** is sitting here with his Bible, God has to be alive, if that guy's here."* So, it doesn't say we can't be saved, and washed and cleansed, and born-again and be a testimony. But what it says here is a person that troubles his own house, the place where we should be a contributor, that person is going to inherit the wind, **"and the fool shall be servant to the wise of heart."**

*'We Win Souls By Our Lifestyle'
and
'You Reap What You Sow'*

"The fruit of the righteous is a tree of life; and he that winneth souls is wise." (verse 30) The fruit of the righteous is a tree of life, it blesses, it encourages, it enriches others. And he that winneth souls, and this is not in the way we immediately think of it, it's not in an evangelistic sense, because the writer didn't understand evangelism the way we do today. Certainly we can apply it [that way], and it is true, ah, he that winneth souls is wise. But the idea is, **'he that catcheth souls,'** the idea is, this person here in this verse, the fruit of righteousness is in his life, it's a blessing, and he reaches out to the broken, he reaches out to other people, he embraces people, he helps people. That is a person who has eternity in view, and that's the idea here, the person that winneth souls, or catcheth souls is wise. And now this last verse kind of wraps up what we've been looking at, **"Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." (verse 31)** The idea is this, consider this, the righteous shall be paid back, the idea, in the earth, in this

life. There's sowing and there's reaping, because we're told earlier in the book of Proverbs, he, God chastens the son that he loves. We're told in Hebrews that we're not to hate the chastening of the LORD, it is unpleasant for season, but it bears the peaceful fruit of righteousness when God chastens the son that he loves. So, you look at David, he sinned, and in this life there was a recompense. He was sowing and he was reaping, there was trouble in his family. You look at Samson, you look at so many in Scripture, they were God's children, look at Lot, and yet what the Holy Spirit is saying is, **"Behold, the righteous shall be recompensed in the earth:"** if the righteous are paid back in this life, **"much more the wicked and the sinner."** (verse 31) *'Judgment'* it says *'must begin at the house of God,'* we're told in *1st Peter 4:17*. If God chastens the son he loves, he told us that earlier, so it's saying at the end of all this instruction about wisdom, the righteous person, the person who walks with the LORD, they are dealt with, God doesn't just let them become spoiled children and get away with anything they want, God chastens them, he deals with them, he straightens them out, he puts them back on track. If God deals with his own, how much more the wicked and the sinner. Again, great plaque to put over your television, as we watch what's happening in the world. Read ahead, read a chapter each morning, depending on the day of the month it is, these are short things hopefully, you'll be wiser with your mouth during the day, hopefully you'll spend less time fixing things and more time moving forward. Really, I really think for me personally in the morning, just to take that time, it takes me fifteen minutes to sit and just kind of read verse by verse through that chapter that goes with the day, and it really helps me during the day. And now I know during the day when I do something stupid and get in trouble, I'm a fool, because Proverbs told me that in the morning. If I really hold it together I'm being like a wise person that day, so I encourage you to do that. Let's stand, let's pray, read ahead, the Proverbs of Solomon, as we go through these things. Great to listen to these things, because we're going to come to Ecclesiastes, where this same man is going to say *'Hey, vanity of vanities, I had everything, this is where I failed,'* he transgresses almost everything he writes to us in the Book of Proverbs. Then of course the Song of Songs, before we hear from Isaiah...[transcript of a sermon on Proverbs 10:1-32 and Proverbs 11:1-31, given by Pastor Joe Focht, Calvary Chapel of Philadelphia, 13500 Philmont Avenue, Philadelphia, PA 19116]