



Proverbs 26 & 29

Tape #7232
Proverbs 26 & 29
By Chuck Smith

Now, going back to pick up chapter twenty six in Proverbs, which we inadvertently skipped last Sunday night. The twenty sixth chapter of Proverbs, you remember now beginning with chapter twenty five, these particular Proverbs were gathered by the order of Hezekiah. He had his scribes gather together some of the proverbs of Solomon. It would seem that in chapter twenty six they sort of grouped the proverbs by theme.

The first theme that is covered is that of a fool. Most of the proverbs in the first part of chapter twenty six refer to the fool. Beginning with verse thirteen, he then addresses the proverbs of Solomon, what Solomon had to say about the lazy man. Then he ends the chapter, or they ended the chapter with the proverbs of Solomon that dealt with the strife and the problems that can be created by the tongue of man. By lies, by deceit, by talebearing, the problems that come from the tongue of a man. So those are the three basic categories.

Solomon's observations concerning the fool. Now as we get into Solomon's observation concerning the fool, I think that it is important to get a Biblical definition of a fool. The Biblical definition of a fool is, "A man who has said in his heart, there is no God". So the man who lives without an awareness or consciousness of God, that man is a fool. A man who seeks to govern and direct his own life, without seeking the guidance of God. That man is a fool. The man who says in his heart, "there is no God", and thus he doesn't live by the standards or the rules that God has set. For he lives a godless life. So...

As snow in the summer, [Which is quite inappropriate, wouldn't mind a bit, but it's inappropriate!] and as rain in harvest, [That's bad, rain in the time of harvest will cause the grain to mildew, and to sour.] so honour is not seemly for a fool (26:1).

To grant honor to a fool is, is about as good as it is to have rain in a harvest. It just is inappropriate. It doesn't fit. Snow in summer, just doesn't fit, so honor is not befitting to a fool.

Now this one is away from the subject of the fool. But the rest of them, all through verse thirteen, do revert, or through twelve, revert back to the fool. But...

As the bird by wandering, and as the swallow by flying, so the curse causeless shall not come (26:2).

Have you ever watched a swallow in flight? They never fly straight. Now there are some birds, when they fly, they pretty much fly in a straight line. Watch the sea gull, he's flying in a straight line. Swallows pretty much, or not swallows, but sparrows pretty much fly in a straight line. Crows fly in a straight line, but not swallows. Their flight is very erratic. As you see a swallow flying, you have no idea where he's going. I don't know that he has any idea of where he's going. Their, their flight pattern is quite erratic. "The bird by wandering." I've often wondered where birds think they're going. You know, you see them flying, and you wonder, "Do they really have a destination? Do they really know where they're going?" "And as the bird by wandering, the swallow by flying", there seems to be no real purpose or intent, "so the curse that is causeless shall not come."

A lot of people are worried about someone having put a hex on them. Someone having put a curse on them. A curse causeless will not happen, it will not come. Someone curses you, you don't need to worry about it. Someone sticks pins in a doll, you don't have to worry about it. "A curse causeless will not come."

Now, back to the fool.

A whip for the horse, [Keep him in line.] a bridle for the ass, [Again, to keep him in line.] so the rod for the fools's back (26:3).

In order to keep him in line. They have to be harnessed. They cannot just be allowed that freedom of going, they have to be kept in tow. So the fool.

Answer not a fool according to his folly, lest thou become like unto him (26:4).

If some fool makes some foolish retort to you, or makes some foolish I guess towards you, and you give

a foolish retort, it isn't wise to answer a fool according to his folly. If he, if he makes some just totally radical statement, then you make some totally radical statement back. You become like him for saying foolish things! So, if you answer a fool according to his folly, you become just like him. You, you, you are just as guilty as he is of just uttering nonsense.

Now it would seem that the next proverb is contradictory to this.

Answer a fool according to his folly, lest he be wise in his own conceit (26:5).

Now there is a difference between the two. In this case, when a fool makes a foolish remark, don't answer him with foolishness, but do give to him a proper answer, or else he think he stumped you. And, he'll go around in conceit thinking that you know, he is so wise, he has put you to shame and all. So give him an answer, but not according to his folly. Don't give him a stupid answer, or a foolish answer, but just a reasonable answer by which you sort of close his mouth. So when he comes out with his folly, go ahead and answer him. Because if you don't then he's gonna become wise in his own conceit.

Now he who sends a message by the hand of the fool cuts off the feet, and he's drinking damage (26:6).

If you send a fool out to carry a message for you, you'd be better off to send a fellow without any feet. He's apt to get the message all twisted, and you'll be in worse shape than if they never got the message. Because they probably won't get the message right anyhow. So he's not to be relied upon, or trusted in bearing a message.

The legs of the lame are not equal: [An interesting proverb!] so is a parable in the mouth of fools (26:7).

It just doesn't balance. It just, a fool doesn't understand a parable, and they will misinterpret the parable. He that...

As he that binds a stone in a sling, so is he that gives honour to the fool (26:8).

In other words, the sling has a little leather pouch, with the two leather straps. The one leather strap is longer than the first, and with a longer strap, you wrap it around your hand. The shorter strap you hold with your two fingers. Then you put the stone in the pouch, and you get that thing swinging until you get a good rhythm. Then you bring it over your head, and you let go of the shorter leather thong. The stone goes out of the pouch, and towards its target. Now one of the most ridiculous things you could do would be to tie the stone in the pouch. Because it'll never go anywhere! So that is the idea here. "A person who would bind a stone in a sling, it's just as foolish as the man who would give honour to a fool." I think of the Hollywood Emmys.

As a thorn goeth up into the hand of a drunkard, [He's insensitive to it.] so is a parable in the mouth of fools (26:9).

They, they're insensitive to it. A man, who when he's drunk, doesn't seem to feel pain. He has, he loses that sensitivity. So with a fool, a parable in his mouth, he's insensitive.

The great God that formed all things both rewards the fool, and rewards the transgressors (26:10).

In other words, the transgressors and the fools are one day gonna stand before the God whose existence they denied. The great God that formed all things. He's gonna reward the fool. He's going to reward the transgressors. That person who says, "There is no God", one day is gonna meet God, the great God who made all things, created all things, he's gonna stand before Him.

As a dog returns to his vomit, so a fool returns to his folly (26:11).

It is a sickening thing, but dogs do that. When they get sick, they'll usually eat grass, and then they'll regurgitate whatever it is that was causing their problem. Then, after awhile, you see them over licking and eating the regurgitation. Yuck! But you just can't keep a fool away from his folly. You know it's yucky, but he returns to it.

See a man who is wise (26:12)

And here's the interesting thing about the fool, there's only one thing worse in the proverbs here, one thing worse than a fool, and that's a man who is wise in his own conceit. "See a man who is wise"... *in his own conceit? there is more hope for a fool than there is for him (26:12).*

So man, he sort of waits till the end, and he gives a real whammer. You know, all of these things about the fool, and then there's only one thing worse. A conceited person, wise in their own conceit. Think they're so wise.

Now we turn from the fool to the lazy person.

The slothful man who says, There's a lion out in the path; a lion is in the streets (26:13).

That is, his excuse for not going to work, is that he might be attacked by a lion. Benjamin Franklin made an interesting statement. I guess it would classify as a proverb. He said, "A man who is good at making excuses is seldom good for anything else". So any excuse not to work. So the slothful man says, "Oh there's a lion out there! There's a lion in the street!", so he uses that as an excuse not to go out, not to work. I like this one!

As the door turneth upon his hinges, so the slothful [Or the lazy man] on his bed (26:14).

Won't get out of bed. You know, he lies on one side till he gets too tired, and then he rolls over on the other side, like a door turning on it's hinges. He is back and forth on the bed.

The slothful man hides his hand in his bosom (26:15):

"I don't want to get out of bed, it's cold outside!" So he gets up, he puts his hands in his bosom, "Can't work!", "Why?", "It's too cold. My hands are cold you know!". So, "The slothful man hides his hands in his bosom", it's a pain to him to, now that's really lazy! When you get too lazy to eat, it becomes a pain to bring them to his mouth. Boy I'll tell ya, when you get that lazy, you're almost gone!

The sluggard [Or the lazy man] is wiser in his own conceit [That is, he thinks he's wiser] than seven men who can give you a reason (26:16).

They can give you a reason to go to work. But he thinks that he's wise because he's learned how to escape work. He thinks he's a lot wiser than you. "You go to work, foolish man! I've learned to get by without working!" "So he's wiser in his own conceit than seven men who can render a reason."

Now meddling, by words and by actions.

He that passes by and meddles with strife that doesn't belong to him (26:17),

You see a fight going on, and boy you get out and get in the middle of it. To meddle with strife that doesn't belong, you have no business in it, doesn't belong to you.

you're like one who takes a dog by the ears. [You're apt to get snapped.] As a mad man who throws firebrands, arrows, and death (26:17-18).

Now, see here now, you've got a guy who is crazy, throwing firebrands, shooting arrows, death, indiscriminate. Just throwing them.

So is the man who deceives his neighbor, and says, Aren't I really a sport (26:19)?

Because you have deceived your neighbor, you think you're smart, you think you're clever and all. "You're like a man so foolish as to just throw firebrands and arrows."

Where there is no wood, the fire goes out: so where there is no talebearer, the strife ceases (26:20).

How many times people keep, well, the newspapers are great for this! They get an issue that becomes a hot public issue, and they won't let it die. You know, every paper they'll have to have somewhere, and, and they don't give you any more information. They rehash old information, and they just go back over and over, the old stuff. But they always put the name out there, because it's hot news right now. They keep the whole issue stirred. There are people like that. They won't let a thing die. They have to go out and tell someone else. "But where there is no wood, the fire will go out." "If you don't have a talebearer, then the strife will stop." It'll come to an end, it just dies out.

As coals are to burning coals, and wood to fire (26:21);

That is, they are feeding the fire, the coal, the wood. Coals feed the burning coals, keep them going.

so is a contentious man to kindle strife (26:21).

You get a contentious man he's like wood to the fire. He just keeps the thing going, causes it to blaze up.

The words of a talebearer are as wounds, they go down into the innermost part of the person (26:22).

Words of a talebearer, they, they cut, they destroy. They destroy inwardly, those emotional cuts. I often wonder what is worse, physical abuse, or emotional abuse. Many people are subjected by emotional abuse by the tongue of people. It hurts, it hurts deeply, down in the deepest part, you're cut, you're bleeding, you're hurting because of vicious things that have been said. Sometimes I think that those emotional hurts take a lot longer to heal than a physical hurt.

I cut myself, and almost immediately the little blood platelets are formed, and they seal up the bleeding,

and the thing stops in just a few minutes, it's bleeding. Then the healing process begins, and in a few days, you can't even see where you cut yourself. It's over, you're healed.

But some of those inward cuts, those cutting things that were said, they just seem to hold on month after month, into the years. They continue to hurt. So, "the wounds of a talebearer are wounds that go down deep into the innermost part of a person's being".

Burning lips and a wicked heart are like a potsherd that's covered with silver dross (26:23).

The slag of silver covering over a, a potsherd, which is a broken piece of pottery, but yet it's covered with silver. "So burning lips, and a wicked heart." You can gloss over, but it's just clay underneath.

He that hates dissembleth with his lips, and he lays up deceit within him (26:24);

Hatred, a horrible thing. It is destructive to the person who hates, and it is destructive to the person who is hated. But if you hate, you use your lips to bring discord, you use your lips to separate, to dissemble. Hatred's a horrible thing.

But when he speaks fair, don't believe him (26:25):

The man who hates you, he says, "Oh my you look so nice today!" Watch out! Believe him not!

for there are seven abominations in his heart (26:25).

They flatter you to soften you up. Watch out for the flattery of a person who hates you!

Whose hatred is covered by deceit, his wickedness shall be showed before the whole congregation (26:26).

Jesus said, "That which is spoken in secret shall be shouted from the housetops". There is really no secret sin. God is aware, and God knows, and God will reveal. You try to cover your hatred by deceit, but yet it will out, it will be seen, it will be known.

Whoever digs a pit shall fall in it (26:27):

You set a trap for someone else, you fall in the trap yourself. You dig a pit to trap somebody, then you fall in your own pit.

and he that rolleth a stone (26:27),

One of their weapons of warfare and all in those days was the use of stones, getting up on a hill, and they would chip these stones, about so big around. They would chip them. They're like a ball, rather round. Then they would get up on the hill, and when someone was going by they didn't like, they'd roll the stones down. These big old boulder stones come rolling down the hill. It was a way by which they defended their fortresses and all.

At the top of the Herodian, the fortress of Herod, they have a pile of these rolling stones. The stones that were used in the defense of that fortress. Interestingly enough, most of the stones were found at the bottom of the hill, but they carried them back up, and put them back in the top of the palace there. But, here a person who, the rolling stones down on people, the idea is, it'll return to you. You'll be crushed by the stone.

it will return upon him. A lying tongue hates those that are afflicted by it; and a flattering mouth works ruin (26:27-28).

So the last part of these proverbs deal with the tongue. The abuse that can be given by the tongue, deceitful tongue, tongue that's filled with hatred, or comes from hateful motives, lying tongue, and deceitful words, flattery. Cruel words, hurtful words, talebearers. So, the groupings you find, they're generally in the three there.

Now let's go to twenty nine.

Chapter 29

He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy (29:1).

God is very patient, God is very longsuffering, and as God deals with man, I marvel at the patience of God! Far more patient than I could ever be! But God is so patient in His dealing with man, so longsuffering! But if a person continues to harden his neck, God is dealing with you on an issue, and you only become stiff, you become rigid, you've become obdurate in your position, suddenly you'll be destroyed, and that without remedy. I think that this applies mainly to the sinner, as God deals with a person to turn from their sin, to

receive His mercy and grace, and a person hardens his heart over, and over, and over again, to the wooing of the Holy Spirit, there comes a day, there comes a time, there comes a place where God says, "It's enough".

As in the days of Noah, when God said, "My Spirit will not always strive with man". Through the hundred years that Moses, or, that Noah was building the ark, God was, through Moses, or Noah, speaking to the people, striving with them. But there came the day, God said, "It's enough Noah. Get in the ark. Get the animals in there." God shut the door, and they were destroyed, and that without remedy. So it is, you harden your heart to God, to the things of God, to the Spirit of God, there will come a day when God will withdraw His Spirit from you. Then there's no remedy. Suddenly destroyed.

When the righteous are in authority, the people rejoice: [How great it is to have leaders of the nation who are righteous, who are God fearing men.] *but when the wicked bear rule, then the people mourn* (29:2).

Because there is always that oppression, there is always that disintegrating of freedom, when the wicked rule. For the wicked are ruling, or using their position of power for their own self-interest. They begin to oppress. Their purpose is the perpetuating of themselves in power, and the extending of their power. So it's the cause of the people to mourn.

Whoever loves wisdom rejoices his father: [The young fellow who, who loves wisdom, how the father's heart rejoices in a wise son, in a prudent son, rejoices the heart of his father!] *but* [in contrast] *he that keeps company with prostitutes spends his substance.* [It's a heartache to the father to see his son going astray, and wasting his life, destroying his life.] *The king by judgment establishes the land: but he that receives gifts overthrows it* (29:3-4).

That is, a person who is open to bribes. A person who will receive bribes. They overthrow the land. A king by judgment, things are established by righteous judgment. But bribery causes the land to be overthrown.

A man that flatters his neighbour spreads a net for his feet (29:5).

So often you've got to be careful of flattery. So often the purpose of flattery is to trip you up, to soften you up. I must admit that I am concerned about the whole stance of Russia today. I wonder how much is true, and how much is window dressing. I wonder are they putting out this whole peace ploy? Is it designed to soften us up, to make us just relax, to disarm, to withdraw all of our troops? Then, when we are in a position of weakness, to strike, with a nuclear attack, when we are defenseless. I'm concerned about that, I really am.

Biblically, the Lord said, "When they say, Peace and safety! Then beware, because then comes sudden destruction." Some of their strategy planning in the past, some of the words of Lenin and all, bother me. For he laid this out as a strategy! You take the whole Pavlov experiments where they treated the dogs very kindly, and then cruelly, and then kindly, and then cruelly, until the dogs were so confused they couldn't function. I wonder if they're giving us the Pavlov treatment. I wonder how much of it is really genuine and real. Have they really forsaken their communistic goals? Or is it all a ploy? Is it part of a great design, a scheme, to soften us up for an attack? "A man that flatters his neighbour spreads a net for his feet." I wonder if they're spreading a net for our feet. Something that I am concerned about, something that I think we need to watch.

In the transgression of an evil man there is a snare (29:6):

Sin is always a snare. It's amazing how a person can become ensnared in sin. You start doing something, it's a lark, it's a sport, it's a laughing issue. But as time goes on, that thing begins to get a hold on you. You're bound by it. You find yourself enslaved to it. You've become ensnared by it.

but the righteous [in contrast] *does sing and rejoice.* [The wicked become ensnared, but the righteous rejoice with singing.] *The righteous considers the cause of the poor:* [Takes up the cause of the poor, is interested in the poor, in helping the poor.] *but the wicked tries to ignore that the poor even exist.* [They're taken up with their own ways, and ignore the poor.] *Scornful men bring a city into a snare:* [Leadership, if it's, if it's scornful, they can bring a city into a snare.] *but wise men turn away wrath* (29:6-8).

It's amazing how that scorn can engender wrath, can develop wrath. "But a wise man will turn away wrath."

If a wise man contends with a foolish man, whether he rages or laughs, there is no rest (29:9).

There's really nothing you can do for a fool. Rage at him, laugh at him, doesn't make any difference.

The bloodthirsty hate the upright: but the just seek his soul (29:10).

Bloodthirsty men, evil men, they hate the upright person. They make fun, they laugh, they scorn, they deride a person for their honesty, for their integrity. But the just person, they seek after them.

The fool utters all of his mind: but a wise man keeps it until afterwards (29:11).

We'll get another one that's sort of similar to this, and that is a person who speaks hastily. But a fool just right off, just utter his mind, all of his mind. Person says, "Let me give you a piece of my mind!" Well, be careful, you may not have much to spare. A wise man just will wait before he makes his decision, or his judgment. Keeps it till afterwards.

If a ruler hearkens to lies, then the corruption goes all the way down (29:12).

A corrupt leadership carries right on through, it comes down to every level, every strata. So a corrupt ruler, corrupt servants. Corruption has a way of, of coming on down. A corrupt ministry, a corrupt priesthood, you have a corrupted religion.

The poor and the deceitful man meet together: [There's a common ground when we stand before God, rich, poor, sinner, saint, poor, deceitful, they meet together.] and the Lord lighteneth both their eyes (29:13).

We stand before God. He is the Judge of the earth. We all stand before Him, no matter what your position is.

The king that faithfully judges the poor, his throne shall be established for ever (29:14).

So again, Solomon expressed a tremendous interest in the needs of the poor people, which indicates really, a good king. He has a heart for the needy people within his kingdom. The king that faithfully judges the poor, God will establish, or, his throne shall be established for ever. The idea is, God will establish his throne.

The rod and reproof give wisdom: but a child that is left to himself will bring his mother to shame (29:15).

Solomon told us that, "the foolishness of the world is bound in the heart of the child, but the rod of instruction drives it far from him". We don't like to admit it, but a child possesses a sinful nature. That nature manifests itself very early in the child's life. That, "Me! Me first! Mine! Serve me! Take care of me! I want my way!" It manifests itself very early in a child's life. You can be thankful that a baby is as weak as it is, or it would tear the crib apart! Screaming, yelling, flailing!

Now these frontiers of selfishness and all, must be kept in check. A child has to be disciplined, a child has to be trained, has to be taught. You just leave that child to itself, give into every whim and wish of that child, pamper, coddle in the name of love, and you are creating a monster that the world is gonna have to deal with later, in a more severe way! "A child left to himself will bring his mother to shame." Those frontiers have to be driven back, held in check, or else you'll find that, that child will become so destructive, that he'll bring shame to his mother.

When the wicked are multiplied, transgression increases (29:16):

Surely I think that we are living in such a time right now, when the wicked are multiplied. Wickedness abounds, and we look at all of the evil that's resulting out of it. We see the gang wars on the streets. We are appalled at the number of people in this area that have been killed by indiscriminate drive by shootings! The lawlessness that does exist, and our seemingly inability to deal effectively with it. Sometimes we're prone to want to find some remote island and start all over again, when we look at the way things have gone, the way things are going. There are times I think, "God stop this thing, and let me off!", I mean, I'm tired of seeing the way things are going.

but the righteous shall see their fall (29:16).

The one neat thing about being right is that, time will take care of it. If you wait long enough, you'll see the wheels of justice. They grind slowly, but exceedingly fine, and you'll see that it will come around. "The righteous will see their fall." The day will come when we will see the results of that evil that a person has given himself over to. In the beginning they may be getting by, they may seem successful, they may have everything, but just wait. It'll catch up with them, and you'll see their fall.

Correct your son, and he will give you rest; yes, he will be a delight to your soul (29:17).

Correct him though. Don't let him just get by with it. Don't let him just do it, correct him. Otherwise he won't give you, you'll have, you know, he'll just yell and scream, and you'll have no rest. So correct him, and he'll become a delight, a joy to be around.

Where there is no vision, the people perish (29:18):

Now this vision is the word of the Lord really. "And in that day, there was no vision", it said that God was not speaking. Where God is not really speaking to hearts, the people perish. Where there is no working of the Spirit of God in speaking to people, they perish.

but he that keeps the law of God, happy is he (29:18).

The word "blessed" in the Hebrew is literally, "how happy", how happy is the man who keeps the law of God, happy is he.

The servant will not be corrected by words: for though he understand he will not answer (29:19).

So Solomon had problems I guess, with some of his servants. Words weren't sufficient, he had to take more stern measures for correction.

Do you see a man that is hasty in his words (29:20)?

This is the one I told you, sort of fits with, "a fool uttering all of his mind", "You see a man who is hasty with his words?" Again...

there's more hope for a fool than there is for him (29:20).

So there's a couple of things that are worse than being a fool. One is a man who is hasty in his own words, and a man who is wise in his own conceit. More hope for a fool than a man who just spouts off, hasty in his words, hasty in his judgment.

He that delicately bringeth up his servant from a child shall have him become a son at the length (29:21).

In the Hebrew, this gives a little more, a little different slant than what you get here in our translation. It is, Solomon sort of speaking to the intent that you keep a servant in his place. If you allow him, or grant him too many privileges, he will begin to take liberties as a son. So, you, you've got to keep the servant in his place. You've got to be severe, keeping him in his place, lest he take liberties as a son.

An angry man stirs up strife, and a furious man abounds in transgression (29:22).

Those, those stand by themselves, they need no exposition. They, we've seen plenty of illustrations of this how furious unbridled kind of emotional outbursts, a man abounds with transgressions.

A man's pride shall bring him low: but honour shall uphold the humble in spirit (29:23).

This is so similar to so many passages of scripture. "Pride goeth before destruction, a haughty spirit before a fall." "He that exalteth himself shall be abased. But he that humbleth himself shall be exalted." "Humble thyself in the sight of the Lord, and He shall lift you up." So a man's pride will bring him down, it will bring him low, whereas honour shall uphold the humble in spirit. The man who is humble in spirit, he'll be honored, he'll be lifted up. Where the man who is proud will be brought down.

Whoever is a partner with a thief hates his own soul: [You hate yourself, if you become a partner with a thief.] you hear the cursing, and bewrayeth it not. The fear of man brings a snare (29:24-25):

Now there are several snares mentioned here in this chapter. He speaks of, "spreading a net for your neighbor's feet", in verse five. In verse six, "the transgression of an evil man is a snare". Verse eight, "scornful men bring the city into a snare".

Now, "the fear of man bringeth a snare". How many people have been snared or trapped because of the fear of man? The fear of people's opinion. Wanting to please people, wanting them to think well of you. This fear of man can be a snare, it can be a trap. It can cause you to do things that you know you should not do. A lot of people by peer pressure, which is nothing more than the fear of man, have gotten into activities that they knew they shouldn't be involved in. But they were afraid to say no. The fear of man has brought them into a snare. They've been trapped because they didn't have the courage to say no.

but whoso puts his trust in the Lord [in contrast] he'll be safe (29:25).

Safe from the snares of the enemy. Safe from the power of the enemy. Safe from the destruction of the enemy. Safe from the consequence of our sins. Putting your trust in the Lord.

Many seek the ruler's favour; but every man's judgment cometh from the Lord (29:26).

People seek the favor of man who is in rule, but really you should be seeking God's favor in your life, for the judgment ultimately will come with Him.

An unjust man is an abomination to the just (29:27):

Now you see here the way that it sort of turns around. To a righteous man, to the just man, a man who is unjust is an abomination. You can't stand him. You hate the person who is unjust, if you are fair, if you are just. The unjust is an abomination. But on the other hand...

if you're upright in your way then you're an abomination to the wicked (29:27).

So it goes both ways. The righteous man is an abomination to the wicked man. Whereas the wicked man is an abomination to the righteous man. So you see how the camps are divided. There's this definite division between the righteous and the wicked. If you're truly a righteous person, then the wicked, and those that do wickedly, are an abomination to you. But you in turn, are an abomination to them.

That is why the Bible says, "Beware when all men speak well of you. And be careful about trying to please all men". Paul said, "For if I please all men, then I am not the servant of Christ". If you stand up for righteousness, if you stand up for Jesus Christ, the world is gonna hate you. You'll be an abomination to them. You'll be an offense to them. It isn't the popular path with the world, to stand up for righteousness. You become an abomination to the ungodly.

But it is better to be an abomination to the ungodly, than to be an abomination to the Lord. I can handle whatever the ungodly want to throw at me, but I'll tell you what, I wouldn't want to be an abomination to God. I wouldn't be able to handle His judgment. So you have to sort of choose. Do you want to displease the Lord? Or, do you want to displease the worldly person around you. If you please the Lord, you will displease the worldly person. If you please the worldly person, you will displease the Lord. So, it's your choice.

Brings us to the words of Agur the son of Jakeh, the thirtieth chapter of Proverbs, and it is away now from Solomon's proverbs. The thirty first chapter is again the words of king Lemuel. So we move from Solomon to Agur, and Lemuel in chapters thirty, and thirty one. But we're gonna find some very fascinating and interesting proverbs in these next two chapters. They are really some of my favorite here.

Father we thank You again for the wisdom, and the instruction that You give to us, and that has been handed down to us, through these proverbs. Help us Lord that we might give heed to them that we might be wise, and do justly, and do that which pleases You. In Jesus' name, Amen.