Chapter 15 continues with more contrasting truths. The differences between the “fool” and the “wise.”

**Proverbs 15:1** A soft answer turneth away wrath: but grievous words stir up anger.

* Verses 1, 2, 4, 7, 14, 23 and 28 have to do with talking wisely or foolishly. For further study on “grievous words” and right words, see p.918 of the book, “The Bible Knowledge Commentary, Old Testament,” by John Walvoord

**15:2** The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

**Proverbs 15:14** The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

**Proverbs 12:23** A prudent man concealeth knowledge: but the heart of fools proclameth foolishness.

The difference between the “wise” and the “fool” here is that what knowledge the wise has, he puts to good use, while what knowledge the fool has, is so twisted between his brains and his mouth that it comes out wrong and can accomplish nothing but evil.

**15:3** The eyes of the LORD are in every place, beholding the evil and the good.

* This speaks of God’s omniscience - He is all knowing. The phrase, “the eyes of the Lord,” is what we call an ‘anthropomorphic expression.’ For example, likening God to man when describing the organs of sight, sense, taste, hearing and smelling. The “eyes of the Lord” being “in every place” looking up “the evil and the good” is confirmed and augmented by dozens of other passages:

  *II Chronicles 16:9* For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

  *Proverbs 22:12* The eyes of the LORD preserve knowledge, and he overthroweth the words of the transgressor

  *Psalms 139:6* Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

  *Jeremiah 23:24* Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.
Daniel 2:22 He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

Psalm 90:8 Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

Luke 8:17 For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.

Romans 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

1 Samuel 16:7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

Job 28:10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.

Psalm 10:14, Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless.

Psalm 35:22, This thou hast seen, O LORD: keep not silence: O Lord, be not far from me.

A God who can number “the very hairs of your head” (Matthew 10:30) and can read the “imaginations of the thoughts” (1 Chronicles 28:9-10) can certainly figure out why Education, Science and Religion have rejected an All-knowing Creator who will hold them accountable for their sins. God is neither blind nor sleeping - Psalm 121:4, “Behold, he that keepeth Israel shall neither slumber nor sleep.”

15:4 A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit.

* “A wholesome tongue is a tree of life” for the reasons given in notes for Proverbs 15:2 and Proverbs 12:18. Note also Proverbs 10:20, “The tongue of the just is as choice silver: the heart of the wicked is little worth.” A “wholesome tongue” is NOT always “gentle” (see the words of Jesus in Matthew 23, John 8).

Proverbs 14:30 A sound heart is the life of the flesh: but envy the rottenness of the bones.

Proverbs 4:22 For they are life unto those that find them, and health to all their flesh.

Proverbs 12:18 There is that speaketh like the piercings of a sword: but the tongue of the wise is health.

* More proverbs on the “tree of life” are Proverbs 3:18; 11:30; 13:12.
15:5 A fool despiseth his father’s instruction: but he that regardeth reproof is prudent.

* Heeding the advice of one’s parents brings honor. It is taken for granted by the writer that the father is a good father and is giving good advice. The “father” of the Book of Proverbs is nearly always a type of God the Father.

* The best way for a son to get rid of “reproof” is to make corrections.

  Proverbs 6:23, For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:

  Proverbs 10:17, He is in the way of life that keepeth instruction: but he that refuseth reproof erreth.

15:6 In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.


* “The revenues of the wicked...” are the income of the wicked.

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

To paraphrase Proverbs 23:5, “Goods gained by might and not by right will soon take flight.”

15:7 The lips of the wise disperse knowledge: but the heart of the foolish doeth not so.

* This is quite similar to Proverbs 15:2 previously noted, and Proverbs 14:3 and 13:2 seen below.

  Proverbs 14:3, In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them.

  Proverbs 13:2, A man shall eat good by the fruit of his mouth: but the soul of the transgressors shall eat violence.

* The “foolish” disperses foolishness (see Proverbs 15:2).

  Proverbs 12:23 A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

15:8 The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight.

* The “sacrifice of the wicked is an abomination to the Lord” (15:8) - The outstanding example of this clause is Cain with his fruit-stand religion.
The man who offers “the sacrifice of fools” (Ecclesiastes 5:1) is the man who thinks that “living it,” “giving up something for my religion,” “working at it,” etc., will atone for the inner life of laziness, rebellion, lack of love for God and His word, hatred for Bible preaching, disgust with Bible standards, envy, self-love, self-exaltation, and self-righteousness.

* Throughout the Bible in either Testament, the Holy Spirit lays emphasis on the fact that where the inner man is not rightly related to God (Matthew 6:23) the religious rituals of the outer man (2 Timothy 3:7) mean nothing.

Matthew 6:23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

II Timothy 3:7 Ever learning, and never able to come to the knowledge of the truth

God cares nothing about the carrying out of His own orders (Isaiah 1:10-14) where these orders are carried out with a griping, unthankful, deceitful, unholy attitude (Malachi 1:7, 13).

Isaiah 1:10-14 Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them

Malachi 1:7 Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible....13, Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the LORD of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand?

* It is the “prayer of the upright” that God listens to.

The prayer of Jabez, 1 Chronicles 4:10, “And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested.”

The prayer of Hannah, 1 Samuel 1:10, “And she was in bitterness of soul, and prayed unto the LORD, and wept sore. And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give
him unto the LORD all the days of his life, and there shall no razor come upon his head...and the LORD remembered her. Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the LORD ....For this child I prayed; and the LORD hath given me my petition which I asked of him: Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there.”

The prayer of the Publican is accepted, Luke 18:12-14, “And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner....I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The prayer of Cornelius, Acts 10:1-4, “There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.”

15:9 The way of the wicked is an abomination unto the LORD: but he loveth him that followeth after righteousness.

* The man who follows righteousness consistently (Acts 10:1-10) will attain it (Matthew 6:33, “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”). The Jew who honestly worked at trying to follow his conscience and the Law wound up where every honest man who ever lived will wind up - at Calvary. (Explanation required)

15:10 Correction is grievous unto him that forsaketh the way: and he that hateth reproof shall die.

* The man who “forsaketh the way” simply cannot stand “correction,” and that is the sense of the first clause. Companion Proverbs are 1:23, 25, 30; 5:12; 6:23; 10:17 and 12:1.

15:11 Hell and destruction are before the LORD: how much more then the hearts of the children of men?

* The statement is that the “hearts of men” are the next thing to “hell and destruction,” and that God watches all three of them simultaneously since they have a lot in common.

1. God sees into Hell and knows what is going on there, Psalm 139:8, “If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.”
2. God knows what the Angel of the Bottomless Pit is doing and where he is and where he will go (Revelation 9, 17, Exodus 12:23, “For the L ORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the L ORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.”)

3. God sees into the human heart.

   Luke 12:35, Yea, a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed.

   Psalm 7:9, Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.

   Proverbs 21:2 Every way of a man is right in his own eyes: but the L ORD pondereth the hearts.
   Revelation 2:23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

   1 Kings 8:39 Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;)

4. Having seen all three objects, the Lord lumps them together in one verse to show their similarity.

   Jeremiah 17:9, The heart is deceitful above all things, and desperately wicked: who can know it?”

   Proverbs 26:25, When he speaketh fair; believe him not: for there are seven abominations in his heart.

   Proverbs 19:21, There are many devices in a man’s heart; nevertheless the counsel of the L ORD, that shall stand.

15:12 A scorner loveth not one that reproveth him: neither will he go unto the wise.

* Amos 5:10 is a good exposition of the Proverb, “They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.”

15:13 A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.

* Happiness and depression are issues of the heart. What a person is inwardly has more lasting impact on his emotional state than do his circumstances. Inner strength has an outward manifestation. Cross reference Proverbs 14:13; 17:22 and Ecclesiastes 7:1-4:
Proverb 14:13, Even in laughter the heart is sorrowful; and the end of that mirth is heaviness.

Proverbs 17:22, A merry heart doeth good like a medicine: but a broken spirit drieth the bones.

Ecclesiastes 7:1-4, A good name is better than precious ointment; and the day of death than the day of one’s birth. It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart. Sorrow is better than laughter: for by the sadness of the countenance the heart is made better. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.

* The heart is of such a nature (see 15:11) that only by extreme humiliations and disappointments does it seem to “get better” (Ecclesiastes 7:3).

15:14 The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

* The diet of the foolish matches his ministry (see Proverbs 15:2).

Proverbs 15:28 The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.

15:15 All the days of the afflicted are evil: but he that is of a merry heart hath a continual feast.

* This is quite similar to Proverbs 15:13 and shows that there is some truth in a person’s “state of mind” determining his outlook on the world. “A pessimist is a man who sees things as they are.” The Liberal version of this is: “A pessimist sees the obstacle in every opportunity, and an optimist sees the opportunity in every obstacle.”

Another thought:

“A pessimist is a man who thinks everybody is as nasty as himself, and hates them for it. A pessimist feels bad when he feels good for fear he’ll feel worse when he gets better.”

* The “afflicted” of Proverbs 15:15 does see evil days, and it is not in his imagination; in Job’s case, it was on his body from head to foot (Job 2!)

15:16 Better is little with the fear of the LORD than great treasure and trouble therewith.

15:17 Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.


* Note contrasts of “little” with much and the importance of “love” in vs.16 and 17.
“Love” and the “fear of the Lord” (Proverbs 1:7; 8:13; 9:10) are the desired objects for a house that is properly furnished. One person said, “A mother takes 21 years to make a man out of a boy, and another woman makes a fool out of him in 21 minutes.” Another said, “If love is a dream, marriage is an alarm clock.”

Elijah, depending on ravens for food (1 Kings 17-18), was happier than Pharaoh who had a nation of slaves to bring it to him. Socrates said, “Contentment is natural wealth; luxury is artificial poverty.”

15:18 A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife.

* See Proverbs 15:1. Note the qualifications for a leader in the church in Titus 1:7, “For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;”

15:19 The way of the slothful man is as an hedge of thorns: but the way of the righteous is made plain.

Proverbs 12:24 The hand of the diligent shall bear rule: but the slothful shall be under tribute....27 The slothful man roasteth not that which he took in hunting: but the substance of a diligent man is precious.

Proverbs 13:4 The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat.

* The “hedge of thorns” eventually grows across the path because no one is busy with a hoe, scythe, machete or shears to keep the hedge from growing; and where the hedge has not grown, the pathway looks like it is covered with thorns because a lazy man can always find an alibi.

* The “righteous” on the other hand, doesn’t have much trouble finding the trail of the “beaten path” for he has kept it cleared of thorns by hard work. The word “plain” contains within it not only the idea of a low, level, flat open place, but also clearly defined instructions for traveling.

The Proverb implies that part of being “righteous” is being diligent in “business” (Romans 12:11, “Not slothful in business; fervent in spirit; serving the Lord”), for the man who has the “plain” path to walk did not have it MADE “plain” for him by someone else apart from his own energy. A “righteous” man will MAKE it plain if it is not already, and a “slothful man” will erect a “hedge of thorns” if there is not one there already.

15:20 A wise son maketh a glad father: but a foolish man despiseth his mother.

Proverbs 11:30 The fruit of the righteous is a tree of life; and he that winneth souls is wise.
Proverbs 23:16 Yea, my reins shall rejoice, when thy lips speak right things....24 The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him.

Proverbs 10:1 The proverbs of Solomon. A wise son maketh a glad father: but a foolish son is the heaviness of his mother.

* The implication of the Proverb is that a “foolish man” makes his father unhappy and a “wise son” honours his mother.

15:21 Folly is joy to him that is destitute of wisdom: but a man of understanding walketh uprightly.

* The text preserved by the Holy Spirit teaches the following:

1. The fool rejoices over the lottery, Proverbs 28:22, “He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him.”

2. The fool rejoices in opportunities to commit fornication and adultery.

3. The devil is able to turn “sorrow into joy” (Job 41:22) and will do so literally in the Tribulation at the death of the “two witnesses” of Revelation 11.

Revelation 11:10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.”

One of the greatest blessings the world will ever have is to see the dead corpses of the two greatest Old Testament prophets who ever lived, lying in the streets of Jerusalem.

* The implications of “a man of understanding walketh uprightly” is clear. The “man of understanding” does NOT rejoice in “folly,” and his walk indicates that he does not. An upright walk (Galatians 5:16, “Walk in the Spirit, and ye shall not fulfil the lust of the flesh.”) rejoices in Truth.

1 Corinthians 13:6, Rejoiceth not in iniquity, but rejoiceth in the truth;

The perfect corollary is Ephesians 1:16-19.

Ephesians 1:16-19, Cease not to give thanks for you, making mention of you in my prayers; That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,
15:22 *Without counsel purposes are disappointed: but in the multitude of counsellors they are established.*


Proverbs 11:14 *Where no counsel is, the people fall: but in the multitude of counsellors there is safety.*

* The “disappointed purposes” become disappointments because they were not planned properly. If you are going to make a very important decision in life, you should get good counsel. When you don’t, you may meet disappointment if you make decisions based only on intuition or your own knowledge and experience rather than seeking the help of others.

Luke 14:26-33, *If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.*

* The things which a man “purposes” and intends to fulfill or bring to pass can best be carried out by careful planning, ahead of time. This involves consulting with men who know something about the project(s) and have already had experience with it.

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

* Saying the right thing at the right time. The primary meaning is that the man who does the speaking has “joy,” that is, it is a blessing to be able to give good news to another man.

If you say good things to people - “pleasant words” *Proverbs 15:26* - you’re going to find out that people will be nice back to you. If you know how to talk to people and answer them properly, you’re going to have a lot of joy and happiness in your life.

Proverbs 12:25, *Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.*
* The last half of Proverbs 15:23, “a word spoken in due season,” is the master stroke in conversation which often stops the conversation, or turns it another way, or makes the hearer ponder the words, or turns the mind to eternal values, or presents a side hitherto unknown or overlooked, or suddenly produces the answer to the problem. It’s a great art to know what to say, when to say it, and how to say it. Sometimes it’s a good time just not to say anything. The “word spoken in due season” is sometimes a marvel to the speaker whose mouth has been “filled” by the Lord at the proper time.

Matthew 10:19-20, But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.”

**15:24 The way of life is above to the wise, that he may depart from hell beneath.**

* The charactersits of the “godly” in Proverbs 15:24, 26-33 are: “wise, humble, pure, honest, cautious, prayerful, joyful, teachable, reverent before the Lord.

* The “way of life is above” - it comes from God.

Colossians 3:1-2 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth.

Jesus said, “I am the way, the truth, and the life” (Proverbs 14:6), and Solomon said, “There is a way which seemeth right unto a man” (Proverbs 14:12). Do you want to get wisdom, you go to God, and if you go to God, it will keep you out of Hell. “The way of life” is not below, nor does it “go upward,” as one Bible translates. It comes “downward” (Genesis 28:12, “And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.”

The Tabernacle begins with the Mercy Seat and moves outward to the sinner, not vice versa. The way of life is ABOVE, not BELOW.

* In the case of the last half of the verse, “That he may depart from hell beneath,” if the reference is NOT to “Hell,” to what is it? If Sheol here is only the “unseen world,” how does the “wise” escape it by “going upward”?

**15:25 The LORD will destroy the house of the proud: but he will establish the border of the widow.**

Proverbs 12:7 The wicked are overthrown, and are not: but the house of the righteous shall stand.

* God’s going to bless those who live righteous lives. He’s going to protect your house, household, and will ultimately destroy those who are proud and in rebellion against Him.
15:26 The thoughts of the wicked are an abomination to the LORD: but the words of the pure are pleasant words.

* Not only the actions, dreams or wishes, but just the “thoughts of the wicked” man are “an abomination” - they are totally corrupt and unacceptable to the Lord. In contrast, the “words of the pure are pleasant words.”

Luke 6:45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

What is in your heart comes out of your mouth. The thoughts and intents of your heart will direct the words of your mouth, your attitude and how you deal with people.

15:27 He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.

* A “greedy” person is ultimately going to have a negative, deleterious affect on everybody in his house - “troubleth his own house.”

* “He that hateth gifts” - bribery - you can’t be bought off because you are not “greedy of gain.”

Proverbs 1:18-19 And they lay wait for their own blood; they lurk privily for their own lives. So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.

15:28 The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.

* “The heart of the righteous studieth to answer” - In other words, engage brain before speaking - think before you speak. Everything that we say has a consequence attached to it - positive or negative. What is the best thing to say in this set of circumstances? How should I respond to the question or statement?

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

* In contrast, “the mouth of the wicked poureth out evil things” - The wicked person just says what’s on his mind or what’s in his heart. He makes you deal with what he has to say. He doesn’t stop and think about how you will feel or the consequences that what he says will bring. He just says whatever he wants and says you deal with the consequences - it just “poureth out.”

15:29 The LORD is far from the wicked: but he heareth the prayer of the righteous.

* One of the conditions for answered prayer among many in the Scriptures is to be right with God.
15:30 *The light of the eyes rejoiceth the heart: and a good report maketh the bones fat.*

* Good reasons why we need to guard what we say to other people is that “the light of the eyes” and a “good report” in the ears makes the heart to rejoice and the “bones fat,” or you just feel good all over. When you see good things happening at FBBC with all the people who have been reached, to me, “the light of the eyes” at what I see rejoices my heart, and a “good report” about all that is going on at Church fattens my bones! It makes you feel prosperous when you hear good things.

You know there are some people that you just don’t ask people how they are. I was going down the aisle greeting people saying, “Hi, how are you,” when I asked an individual who is known for grumpiness and I knew after I greeted them that it was a mistake to ask them how they were doing. Sure enough, their response was “I’ve got a couple problems and I’ll be calling you.” Why did I ask? Don’t get me wrong, I’m willing to help, and most of my time is spent doing just that, but some people just don’t have anything good to say, no “good report” - they are hypochondriacs in every area of life.

You have an impact on other people. Your attitude, your smile, what you say, can have an impact on how other people feel about life. It’s up to you. What kind of impact do you want to have on people?

15:31 *The ear that heareth the reproof of life abideth among the wise.*

* Verses 31-33 speak of conditions for entering the ranks of the wise: heeding a rebuke (31), heeding correction (32), fearing the Lord and being humble (33).

Verse 31 is another way of saying that when you are corrected or someone shows you where you are going wrong, if you’re the type of person who will listen, ultimately you’ll have a good life.

15:32 *He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding.*

* If you don’t listen to good instruction, ultimately you’re going to be the loser and eventually it will cost you something.

* During church services you have an opportunity to listen to what is being taught as the pastor perceives it from the Bible and use the lesson for your benefit, or you can sit there and look like your listening, but really counting the lights, or putting together your grocery list or reading something else. You can gain understanding and ultimately you’ll be the better for it, but it’s up to you. You can refuse instruction and it will cost you something - “despiseth his own soul”!

15:33 *The fear of the LORD is the instruction of wisdom; and before honour is humility.*
* The “fear of the Lord” occurs 11 times in Proverbs and “fear the Lord” occurs 4 times. One cannot gain the knowledge of spiritual things if he begins at the wrong point. The essence of true knowledge is fearing the Lord.

   Proverbs 1:7 The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.

* Powerful statements in v.33 - “instruction” that if you heed what the Bible says, it will make for a better life. Before you are ever going to be honored by other people, rightfully, you’re going to have to show a humble heart.

   Proverbs 18:12 Before destruction the heart of man is haughty, and before honour is humility.