

## 29 HLH Proverbs 13\_16 Pas BS 770715p3

If you write the schedule to share the occasion this evening, but there is another commitment he has, so he asked Dr. Robert Oberlander if he would happily take it, and being a wise man he decided to.

We are assigned this evening, chapters 13 through 16, of the book of Proverbs in the continuing study.

Being only here a short time, it is obviously not possible to give a commentary, length understanding of most of what we have.

So I should like to point up something that is well into our study that I think is fundamental to how we would address the problem.

Instead of starting right off, I want to give a kind of introduction by turning to chapter 15, verse 1.

I will read sometimes in the King James Version, I have in front of me now, however, the Jewish Publication Society rendering, which is in English for the Jewish community, very similar in many ways to the King James Version, nevertheless, sometimes giving a little insight from someone whose natural feeling for the Hebrew can be expressed also in good English.

It says the soft answer turns away wrath, but a grievous word stirs up anger.

Why would I want to pick this up for a moment? The answer is very simple.

Is there anyone here who disagrees with this proverb? The next question obviously is, is there anyone here who has never failed but to follow it? Therefore the lesson tonight is not what the Proverbs say so much as what do you do with the Proverbs? I think this is fundamental.

In my estimation, the biggest problem comes from reading over this material, which sometimes is on rare occasions extremely ambiguous or a little difficult because of the rendering, but in the overwhelming majority of cases so clear that you wouldn't have to come here.

You would understand it without difficulty.

The problem is, since we have so many thoughts on diverse subjects that every verse is like a law in terms of human behavior and human relationships, we come to the conclusion that unless we do study something like this and think about it in its application to us, we tend to overlook it and forget it, and our natural behavior will rule the decisions we make.

So this evening I hope that we will reach that point in our studies that I think is fundamental.

When you have not a story or an event that may take two chapters in telling in the book of Exodus or in the book of Numbers, but here one verse that governs, if you please, in this fifteenth chapter, the first verse, probably governs more human relationships that are close and intimate than any other of the Proverbs.

I'm not talking about commandments that say Sabbath versus some other day.

I'm talking here of just general relationships.

Most parent-children relationships, most husband-wife relationships, most employee-employer relationships could be governed by this and most problems vanish.

Yet the fact, I even had today someone who came to my office who has, without any question, living under stress, but in many cases still has yet to make it a part of intimate response that a self-answer turns away wrath, because too often we either go silent and self, that's one human behavior, or we become angry and shout and we never actually considered the implication.

I was going home this evening and I read an interesting sign.

It says, anger is one letter shorter than danger.

Note the spelling, A-N-G-E-R, D-A-N-G-E-R was a play on the rest of it, but the meaning should be clear that when we do get angry, we are approaching a dangerous area.

So this evening, I hope that although both of us might give a brief approach to what we might say, that what we cover or do not cover is not nearly as important as whether you do what is said here after you hear what we say or after you read what we don't take time to go over.

I think we're talking about here three types of teachers in the Bible, the priests and the prophets, and then what sometimes is referred to the elders or to the wise, and that particular group of people, the wise, really encompassed the potentiality of being the wise, encompasses everyone. That encompasses us as a group, even though we may not be a prophet or a priest, the wise, we have the potential for that. Now the purpose of the book was so that we could be wise, that was the intention, and as was said, if we are seeking, and the Bible here gives us the book of Proverbs, knowledge, and then if we this evening can take that knowledge and try to bring it to a better understanding for you, so that as teachers we're trying to help you understand it more, the responsibility then falls very heavily on you to apply it, that's exactly what Dr. Hay said. So the application, which is very important, most of us know all kinds of things working with students, in terms of sin or whatever, they almost always know what is right. It's the application, this is where we get hung up. Well, even this evening if we could apply two or three or five or ten Proverbs, that's a tremendous stride in the right direction, and so it's bringing the application level in, and it requires one that we receive it, that is that you're listening, secondly, and importantly then, that you respond to what you're receiving, and as you respond to what you're receiving, you will come to value it, it will become very important to you, and that's what God wants us to see. I think all of us have had the experience of seeing very elderly people who just haven't been able to put it together, they didn't understand. At the same time we've seen elderly people, or as they refer here to elders, who are so sound, so wise, it was inspired by a minister telling me one time, he says, whenever he has a problem in his church, he has other ministers to talk to, he can call headquarters, but for the little problems around, the problems that are touchy and difficult, he always goes to one gentleman in the church, about 60 years of age, very sound and wisdom. He says, I can sit down with that man, talk for 30, 45 minutes, and I know what I should do, but he's never told me what to do yet. But this gentleman had wisdom, and that's what we're talking about, we're trying to impart that wisdom so that you can learn to apply it, and that's the direction we're going this evening. We thought we'd divide it, I'll take chapter 13, Dr. Oberlander the next one, I'll take 15, and we will hope that there'll be room enough for 16. We'll try to divide it appropriately. What we'll take a look at as we move along might necessarily elicit some comments from the other person. So we'll break in as we seem to find it necessary. There does tend to be a shift from one chapter to the next in the kind of thoughts expressed in a proverb. Generally, your chapters at this stage cover broad related areas. What we'll do is take a quick look at some, suggest perhaps that you do look at a commentary on a few of the

very nature of references to a world that may be a little different from ours. The first verse of this chapter is very important in terms of family relationships. Reading the Jewish Publication Society translation, we find that a wise son is instructed of his father. By contrast, a scornor doesn't hear the rebuke. I believe that this is a very simple proverb that is the foundation of parent-child relationships in the church that is generally not practiced. Let's face it. What we wouldn't have as many troubles as we do. It is practiced perhaps in part by some, hopefully by others, but without any question, a wise son generally is instructed by TV or some other media.

Now this presumes not merely a responsibility on the son, it also presumes without even referring to it a responsibility on the parent. It is addressed to the son. A wise son is instructed by his father. That is, he is profited by his father's guidance, and it presumes without even saying so that there is a responsibility that a parent has. Now if we address this question in terms of father and son, it is equally true of mother and daughter, mother and son, mother and father and daughter. It doesn't matter. It is spoken of in this general term, and I think you should understand that without any difficulty. But what we learn immediately from this first proverb today is that you can get the direct meaning, and it seems to be a reference to the children, the sons, the daughters, as they grow up. But it presumes something that you might have to reflect on immediately. There could be no instruction of a wise son that the father or some responsible person isn't doing the instructing. And so parents ought to take note of this equally well. Therefore, when you look at a proverb, you want to look at the whole picture where you fit in it. Verse 2 is another kind of problem. So we're going to take certain things here thoroughly at the beginning, and then I may skip a number where it should be apparent. It just says, a man shall eat good from the fruit of his mouth, but the desire of the faithless is violence. Now, the first part is not altogether clear. Sometimes proverbs become clear when you read the last part, which clarifies something of the first. Remember, we have a translation of what may sound interesting, clear, really expressive in one language, fails to come through as well in another. The desire of the faithless. So the implication is that if one is faithless, the other must be faithful. Now we get a better picture. Someone who speaks but cannot be relied upon, who is faithless, is doing nothing but generating violence. In contrast, the man profits or eats good, that's a proverbial expression, from, in this case, the fruit of his mouth would refer to faithful things, responsible things, he says. If you can rely on what is being said, you can have confidence in the other person who is saying it, and the person who has been faithful in what he says and has no regrets, but what if it were taped? It could be played and you could defend what you said and you eat the good results of it because no accusations can come. If President Nixon had clearly read verse two, I'm sure many of his problems would not have existed, but I don't think he fully perceived how important words are. So the fruit of one's mouth produced something that is good to the one who says it, as well as being beneficial to someone else. These are obviously references to the common ordinary day-to-day experiences. I think in the church today we have a growing need of the kind of faithfulness, whether by pen or by mouth, that we used to have. I will cite the case of Mr. Humox's mother, who normally no longer attends our congregations because of her age. Ms. Armstrong used to read her letters, they were sent to Australia, they were sent to Europe, they were sent across the country to Canada, wherever she had friends, and clearly she wrote enough to be able to gossip a great deal. But the interesting thing Mr. Armstrong said, he has never read a letter from her addressed to church members, but what it was, a faithful statement of the facts as they are. And that was the time, of course, when it didn't hurt to tell the facts because it was all a matter of growing and developing and we weren't thinking motives every time there was, you know, a retrenchment. Now it can be done, and I believe this is a very important proverb. It happens to be here as an illustration at the beginning of our study to help us understand that just a surface reading isn't always immediately apparent, from a surface reading, the meaning isn't always immediately apparent.

Now in contrast to one who is faithful or faithless, we have here he who guards his mouth keeps his life, that sometimes you don't want to say anything and you protect yourself. But for him that opens wide his lips there shall be ruin. The one who's talking all the time or who reveals things that shouldn't be revealed is going to reap the consequences of his constant chatter.

Now you see as you move through, you discover some interesting things. The first proverb that we're looking at in verse two in contrast to three has to do with faithful or faithless communication. The verse three has to do with knowing when to keep your mouth shut.

He who guards his mouth, that means, you know what a guard is? It's one who lets people in and out and you know when to do it. So there is a time to keep silence, a time to keep somebody from entering. And then there is a time to let someone in or out. Dropping to another thought, the soul of the sluggard desires and has nothing in contrast to the soul of the diligent who shall be abundantly gratified. That I believe most of us would understand. So we'll at this point move along. We wanted to divide our occasion into around 20-minute periods and we're approaching that. So let me merely point up one or two thoughts as we take a look at the rest of the chapter.

I would like you to note as you go from verse to verse that normally you are proceeding or proceeding from one proverb to another. And sometimes there are minor breaks, perhaps as in verse one you have a generalization and then you have specific things which may be related. There are so many different thoughts that there's no way to know why one perhaps comes before another without deep reflection and then possibly Solomon merely puts things down in terms of when they had originally come to him because he didn't learn it all at once either. So we're not so concerned about the order here, though it might prove to be interesting an occasion.

We are concerned to see if there are any relationships with those proverbs that are near each other. Verse four talks about the sluggard. Verse five talks about people who are giving falsehood. Verse six begins to deal with conduct. Now I would like to bring your attention to verse eight which differs a little from the King James. The ransom of a man's life are his riches but the poor hears no threatening. That's a little different from the King James version and if there is perhaps as in the King James version of verse eight the last part I'll pick it up here. A statement the poor hears not rebuke. I think that this is not altogether the sense of it. I think the Jewish translation is a little bit more precise here. If you have money you without any doubt have a far greater chance of ransoming your life because somebody would rather have the money.

But the poor person when he hears the threatening has nothing that he can do about it. He can't buy himself all. In this sense Solomon says that he hears them not. He just has to go on as if they didn't exist and hope for the best. I will stop here. I think Dr. Oberlander should pick up some general thoughts and we may want to conclude by taking a further look into this chapter.

I don't have anything in particular. Go on with the 14th. Okay just jumping into the 14th same kind of context in terms of some of the verses follow many of them don't necessarily just a new subject 14 interesting again we're coming back to this thing of family relations every wise woman builds her house but the foolish plenti down with her own hands are showing here that the economy the home that is a lot of the responsibility the home falls on the woman and that this responsibility is a very important one and she can build it up she can make it very successful or she can tear it down and certainly an important concept in terms of of proper family relations if things run smoothly at home then husband's free to do his work at work and it's a teamwork and both are working there's no question and it's a shared income but the responsibility there the economy as they say here the woman handling that responsibility jumping to two he walks he that walks in uprightness fears the

Lord but he that is perverse in his ways despises him keeps coming back and this is a theme throughout this idea of fearing God the importance of this helping you to be upright by fearing God and a lot of times this is a problem with us that we frankly don't we don't comprehend it and we don't express it and this is standing in respect of God all in God wondering evaluating is this what I should do will this please God if we go through that exercise that application prior to making a decision or taking a particular action a lot of times we can prevent some of the problems that do come our way a lot of times I was struck by a friend I have an elderly gentleman very very sound very wise and a counsel for years he's a psychologist he doesn't teach here at ambassador but he worked with young women and from time to time they would get in trouble and it would make mistakes and they would come to him and they would be pregnant without husbands and he would ask the question well how did this happen why did this happen and continually response came back I don't know I just didn't think about it at the time I just didn't think about it and that's what it's saying here the importance of fearing God so well let's see is this what God wants is this what God would have and the concept thing is a very sound one in the mouth of the foolish is a rod of pride but the lips of the wise shall preserve them here this rod of pride really is a symbol of punishment and so that in the mouth of the foolish is really a rod it's a built-in structure that eventually leads to punishment that the lips of the wise shall preserve them they'll say the right thing at the right time very important to be able to say the right thing at the right time I think all of us value that we'd love to be able to do that consistently but something again thinking about learning that that control we're no oxen are the crib is clean but much increases by the strength of the ox there's a trade-off there are disadvantages and advantages here if you don't have an ox obviously you don't have to clean up after them and so you don't have to go in and throw out the manure and giving feed and so forth on the other hand if you do have an ox you can cultivate a great deal more grain and that there will be increase and so it comes down to a trade-off and most likely the conclusion is better have an ox and get in there even though you have to clean the barn you're going to be prospered for it and it'll be worth your effort and so whatever you're doing this is a very important concept in terms of us I was working with my son the other night he wanted to go to the store and buy an attachment for his bicycle and I says well you make the decision it's entirely up to you as soon as your bath and the dishes are done well I'd be glad to take you whatever you want the responsibility is yours and he kept asking well I'm going to go now he says what do your responsibility will go and of course eventually he did his responsibility he found it was worthwhile doing those things so that he could go and do what he wanted to do and what I wanted him to understand is he got the opportunity to make the decision all he had to do was his own personal responsibility and he was leading his own life he was in charge of his own life this is a very important concept a lot of us would like to say there is nothing I can do this world is so corrupt I can't help it if I flunk a class that's not my fault if I if I don't do well in life if I get fired I mean look can you cut backs if they got laid off or whatever well sometimes those things are truly circumstantial and they're not your fault but what I'm trying to teach my son is that there is a responsibility that we carry individually and most of us determine how successful we're going to be and you decide how much you want out of life if you aren't happy where you live you can move you're not a tree you know you can get up and you can move or you can do a lot of things if you're not satisfied with the knowledge that you have you can increase knowledge if you're not satisfied with a lifestyle you can change your lifestyle and I think that's a very important concept that we can make certain changes and what God says I want to throw you this knowledge and this wisdom to make it easier for you because God wants us to come to understand some of those things to make the changes to be more successful that's his whole purpose God is not proud of failures there are no trophies in the kingdom of heaven waiting for losers there is no trophy room well here's the loser award it just isn't there the losers aren't there it's the winners and of course we are winners we already have God's spirit we're on the road but it's a matter of using that and of course that's

what they're saying here using your ability and of course here just using an ox part of it let me skip on here a little bit oh picking up verse six here a scorner seeks wisdom excuse me it says here it does seek wisdom scorner seeks wisdom he finds it not this would be better translated that a scorner really wisdom doesn't exist for him meaning that because he is a scorner even though there's wisdom there it's not available to him as he scorner as a person scorner they move through criticism a lot of times into cynicism and they lose it it's just you can try to present it to them but they don't have it it doesn't exist for them uh but knowledge is easy and to him that has discernment it's an amazing thing that once you have a positive attitude about knowledge it's very easy and we find this in school children if a child will approach a subject I hate math now some of you in this room have already said boy give me anything but don't give me math I love history or I love English or I hate English or whatever but what we're saying here is knowledge is easy under him that has discernment we have found this has been done through research that when children think they like something if you can convince a child they like math they will do extremely well and so that attitude becomes the real factor here in fact they've taken groups of children average children given them a teacher told the teacher this group of children is exceptional they are outstanding now that was a bit of deception those children were no different than any other children it was a random selection of children the teacher believed they were exceptional and she got the children believing that they were exceptional and by the end of the term their grades were much better even their IQ scores had improved because the teacher believed they were better and because the children believed they were better when they were tested they were better it was their attitude and so uh we can do many things we can think we don't know how to handle math that we can't understand it but when we decide we want a pilot's license all of a sudden we've got slide squares and so um slide rules and things and we're working these things back and forth and we can do all kinds of things or any subject so once your attitude is in the right direction of course this is important get in those subjects that do motivate you but eventually you'll find there are other subjects that are very interesting to you I used to think I didn't like philosophy but now I think I do like philosophy I think it's something I need to understand and I know more about or many different areas and this is going to be true with with all of us in different ways so knowledge is easy under him that has discernment and some of you you've already grabbed on to something very easily and you do very well in it and I think that's very good and it's a matter of applying it and especially working with your children in that way of verse eight the wisdom of the prudent is to look well to his way that is to understand his own way to know where he's going to know his goal but the folly of rules is deceit this leads to misdirection and it just it just follows rules around they are misdirected they don't have right goals and that takes us right back to something so simple as our book on the seven laws of success and I have worked with and studied extensively in some of these areas and I find that is one of the most solid books we've ever published it is just absolute you apply them and they do lead to success and they're simple and they're direct but well that's their own book we don't need to read that already read it I read that five years ago I know what it says we haven't applied it that's the hard thing I'm not talking against you or down to you I'm sitting up here knowing that I am not nearly as successful as I want to be because I have not been able to make myself set as clear goals and direct my path as clearly as I want but I know the goals are here I'm talking about application so what I'm saying to you I'm saying to me and it's equally as valid coming this direction as that direction verse nine a little tricky here a man's plea for fools just talking here about the bond between fools that they tend to click together they run together and something to think about you of course can allow yourself to become a loser in a sense you can get in a lot of trouble by going with the wrong person but among the upright there is good will and again the people who are upright who want to do the right thing tend to stay together and so the concept here of be careful company you keep and work with and spend your time with the righteous the upright and avoid the fool and be able to discern well this is a foolish thing I

remember working around with friends I learned that it wasn't the best to to what do we call now cruising cruising which was a big thing at even back in the 50s and when I was in high school everybody jumping a car gives me as you can and take off and you drive you don't go anywhere you just drive and this one fellow very anxious to impress with his car and remember going out in a dirt road he goes fast he could up over a bump and drop down in his very deep valley with a little narrow bridge at the bottom just about took my heart right out I mean it was sitting right up here in my throat and what in the world is he doing and scared the daylights out of me car was coming down the other side had he been at the bottom of the bridge we'd have been on top of each other and it wasn't the right thing to do so I didn't spend as much time with that fellow I had liked him I'd been scouts with him but I found that it wasn't that valuable I was in college I was in college two years later and I received the word a very heartbreaking telephone call that he had been killed with two other classmates of mine that they were coming back from a party and he was driving and apparently going around 100 miles an hour on a country road again and he killed himself and two other friends a third passenger in the car had survived and still living today but a tragic thing so very soundly we can live without the foolishness and don't make those your friends what he's saying here skipping on ahead a little bit here verse 13 even in laughter the heart aches and the end of myrrh is heaviness a little tricky here it may be better rendered even in laughter the heart may ache and the end of myrrh may be in heaviness or may lead to heaviness it doesn't say it has to but there is a blend of joy and sorrow in life we would like all joy in life in fact most of us we think of the ideal now would be the millennium now but the millennium is not now a lot of times I think maybe in the 60s we thought the millennium was now here on campus well this is where it's at and everything was positive but this wasn't the millennium and the millennium isn't here and that's where we're going and God wants us to focus on that it's easier to pray for it when you see how much we need it but there is happiness there is joy God gives spiritual joy if you ask him for joy he gives it to you and yet there is some sorrow too and so it's a matter that there is a mixture in life some of both and of course we can learn from both and he wants us to understand that 14 the December in the heart shall have his fill from his own ways uh literally this December turn away of heart the one who turns away his heart shall have his fill of his own ways if you turn your heart away from what's right what's good eventually you'll get your fill of it is what the proverb is saying but to go the wrong way eventually you just get tired of it a council with a lot of people who just or I've just had all of this I can take help me go another direction uh just disaster I was counseling with an individual recently not in the church just happened to come in one council and uh after two divorces he's now in love and fearing he's losing the third woman that he thinks is very important in his life my heart certainly went out to him and he was basically saying he says if I could have planned it all wrong and done it that way that's the way my life seems to have been it's hard for me to remember anything I did right but that's a real hard place to start in counseling I mean we're what do you say next because you're starting a life all over again but he has hope the one beautiful thing about him he has learned the wrong way so well that he is now in a position to to really acknowledge that now this is what I don't want to do and this is what I don't want this obviously is going to be better and uh and it's a good point the good man shall be satisfied from himself in other words when you do right when you do what you know you should do when you're in charge of your own life you're satisfied well I did what I was supposed to if you're a student I'm able to get these I'm able to get good grades and I did it under satisfaction you know you don't go around feeling you're brilliant but you know you did what you should do you did what you have the ability to do and so getting out that concept 15 the thoughtless believe every word that the prudent man looks to his goings interesting proverb in terms of I like to relate that to modern advertising it's an interesting thing even little children now are being able to pick apart commercials they'll run whatever it is 15 cartoons but between every cartoon they'll run three commercials on toys and they'll have these toys and these things they'll be zipping

these cars across and they're exciting and they have Mr. such and such doing this and all of this you're familiar with some of these commercials maybe you're not I have children and they used to watch quite a bit of this they're not watching very much of it all anymore we've rationed television our family and we find it's much more satisfactory to us and then they only get an hour a day and so they're very discriminating about what they watch an hour a day that's still a lot of time but you find that they're much more cautious in what they watch and and I watch with them when they watch most of the time so we do pretty well we're getting it together finally but these little children were interviewed they were actually able to discern they would buy these toys and they said well it didn't do this it didn't do that and they can see that the commercials a lot of them are false advertising and the commercial they have dramatic music and this car goes roaring well the car doesn't roar when you get at home but it doesn't go fast it doesn't go straight it doesn't fly the airplane doesn't fly or whatever and so they're able to discern some of these things now this is what God's saying just because somebody says it don't believe it think about it this is just plain common everyday wisdom because somebody comes to your door knocking on the door and I remember years ago we were first married never happened before somebody comes knocking in the door we've got a free picture for you Mrs. Oberlander for you and your children free picture all we want you to do well first of all they ask the question do you have I think it was Ajax in your kitchen you do oh you win the prize very good Mrs. Oberlander and well if my wife had said comment was she to one anyway it doesn't matter what you have under the sink but that was the win then you get these free pictures and all you have to do is pay for the processing which is three dollars and fifty cents and well by the time I felt left my wife got to thinking about that and she won't buy that wasn't too good a deal because you could probably have a picture taken almost anywhere to for 250 well I came home and I probably more emotional I should be I got really upset and this guy was down the street similar doing this to somebody else well I walked down the street and I said here's your your coupon I want my 350 back we don't need free pictures in our family well Mr. Oberlander you understand this is a very good deal I understand perfectly and I don't want the pictures well eventually I convinced him I was probably more assertive than I would normally have been because I was bigger than he was that's not true for very many people but I was bigger and I was I was upset and so I was pretty firm with him he gave me my money back well here I come trucking up the driveway and here's my neighbor coming out the front door would you believe what happened to my wife I says happened to mine too he's just down the street help yourself he went down after him I guess by the time he'd gone around with me he decided to get out of the neighborhood because he was gone before the neighbor got there but this is what God is saying think about it don't just accept it evaluate it this is an important function it's a hard thing I always think back to ambassador clubs when it was commonly thought well anybody can be an evaluator no to be a good evaluator is a really important skill it's probably the most difficult function in an ambassador club to evaluate effectively and yet we had many evaluating men and so forth it's very hard to do a really top-notch job to help that man become a better speaker and that's what God's saying learn to evaluate here this particular proverb let's see I'm going to skip over here to verse 18 and the thoughtless come into possession of folly but the prudiner crowned with knowledge the idea here coming into folly and the possession of it when you don't think it's just automatically there it's just a result driving around recklessly rewards you with an accident and so you don't have to think about the prudent or crowned with knowledge and of course what they really have is their crown is wisdom and wisdom is something you take with you stereo televisions new cars really there are times when you can't trade them with you but if you have wisdom anywhere you go even to a concentration camp which I hope we don't go to what I'm saying anywhere you go you can take wisdom with you and that's a very important advantage to have 19 the evil bow before the good and the wicked at the gates of the righteous just showing the ultimate result eventually in the end the righteousness will win the good we're going to win out there may be

a period in between there where there's some real problems but ultimately the righteous are going to win and the evil the evil will bow down to them the poor is hated even of his own neighbor but the rich has many friends just a fact of life we don't care much about being poor nobody wants to be poor of course there are different kinds of poor sometimes it's because of misfortune sometimes it's because of being as I said earlier the slugger or the one who is not ambitious but I think here in terms of this the poor is hated even his neighbor it depends of course on his attitude too there are of course those who are not poor because they are rich in righteousness and that's the type of rich richness that I think can be very advantageous and one worth cultivating and they are not hated by their neighbor they're admired and respected he that despises his neighbor sins verse 21 but he that is gracious into the humble happy is he the idea here again of loving your neighbor as yourself and tying in with that fundamental concept just being affable the importance of researching the area again on this the idea of being gracious of being humble are they proven that this works how many humble people do you hate how many gracious warm people do you dislike well those are the people you enjoy and so very important concept human relations one research project determined it was worth 85% of one's success on the job if you can get along well with people if you can be gracious that's 85% of the job that's almost the whole job it's a very important function of success so getting along with people and especially in a world that is crowded with people there are all kinds and awful lot of them very important that we learn to do to deal effectively with them in fact in terms of growth and development I said that's one area and going through a college education or going through any kind of education that if you don't know how to deal with people will study it learn more about it of course the book of Proverbs is a very good source of information that area there are many other fine books on how to how to be effective in that area now verse 23 in all labor there is profit but the top of the lips tends only to penury fairly simple here again but hard work equals profit as you so so shall you reap very fine principle very simple principle more sowing more reaping so as they say get some sowing going and it's a good concept get some sowing going in your own life but the talk of lips tends only to penury I'm not talking here this whole context is not talking about communications communications between people between all individuals husband's wife children back and forth very important but they're saying here is the talk of lips that tends to penury is that this just kind of gabbing and and gassing and just on and on about nothing and so little is accomplished and so the idea here of accomplishing as much as you can 24 here the crown of the wise is their riches in other words wisdom is their wealth in one sense but the valley of fools remains falling that's the reward and of course one thing about as you so so shall you reap this is an absolute law I mean you just you just think about it it just works as you sow good fruits as you sow good seed you produce good fruits and as you sow bad seed you also produce bad fruit and it absolutely works it's a living law it's a principle they say well why does it work you know you have to know just recognize that it exists and apply it positively because it'll make all the difference in your life very important in terms of you 25 26 27 pretty straightforward dropping down to 30 a tranquil heart is the life of the flesh about envy is the rottenness of the bones again this is borne out by research but a tranquil heart is the life of the flesh if we could be more tranquil we probably would not suffer from ulcers from nervousness from anxiety from cancer and all of these tend to be linked to stress and so part of our life is trying to have more tranquil mind god says that he gives a tranquil mind and his spirit leads to a tranquil mind and we need more of god's spirit the fruit of peace is a tranquil mind and some of us don't have peace because we don't ask for peace and we don't work toward peace but we do need it much of the stress that we go through does make us physically sick and is very unfortunate because we are suffering as a nation as a whole from the stress that we're subjected to but envy is the rottenness of the bones again just this emotion of envy and just boy I wish I had his money I wish I had his car can of course make us sick we become psychologically sick and become physically sick I think I'm running out of time yes you are I'm sorry that is the point of wisdom I've got

a little bit Dr. Oberlander read here this two proverbs in the 14th chapter verses 20 and 21 reference to the poor and despising one's neighbor of course this is at the heart of many things including race relations and undoubtedly is one of the causes of so many difficulties that we have he that despises his neighbor sins verse 21 and there isn't any question but what this is a factor in human relations now in addressing the question of the poor I'll take the time to read the time to read two proverbs again in the 13th chapter that I did not poverty and shame verse 18 shall be to him who refuses instruction now you note that poverty and shame come as a result of this it doesn't mean that all poverty and shame do but it means that when instruction is refused poverty and shame is in inevitable consequence not the only consequence but an inevitable one but it does not mean that poverty is always brought about by it nevertheless anyone who has poverty and let's say has a tragic condition that is shameful in which he has to live ought to ask whether he has refused instruction normally the individuals that we meet who have grave financial situation have somewhere to a greater or lesser degree not used good judgment he that regards reproof in contrast will be honored not necessarily by great wealth there is no doubt that a great deal of human effort is spent in the production of food and it's spent by people who stay in poverty the people of wealth are those who distribute the food that is produced now after all this is produced there is that that is swept away by want or lack of righteousness so that sometimes even the poor as well as of course others who have produced this lose it because they are not living in accordance with God's law they follow foolish politicians they're taken advantage of I think we have to recognize as we go through the bible that we do not decide to favor the poor but not the rich but that we deal even handed and the bible warns about accepting bribes from the wealthy it also warns about not playing favorites for the poor I think we've got to have that straight in our minds that we deal even handed because so many individuals who do have poverty somewhere along the line are not using good judgment now there are always cases of accidents the unexpected you can blame disease if you wish but somebody who has it usually hasn't been living right so there is some defect generally somewhere because poverty in a sense is a penalty and we may not always have been responsible somebody else might have been but I would say if you're careful you will note how often an admonition in the proverbs goes along with this state chapter 15 I already read to you verse one at the beginning and then we pick up in verse two that the tongue of the wise uses knowledge a right the mouth of fools pours out foolishness if you have good judgment which means you are able to perceive what is good for someone else you are thinking of the other person you will be able to speak or use the understanding the knowledge you have correctly moving down the verse five a fool despises his father's correction he who regards reproof is prudent that is indeed a very fundamental principle that we take for granted but frankly too many neglect now this brings to mind a telephone call I had today and I would like to mention there can be mistakes I do not know who was involved but often we make plans something else comes along and an alteration occurs but in a recent outing that was in a sense church sponsored two young girls probably I know one was 13 and the other was probably about the same age were left on the college grounds at the imperial gymnasium somewhere around 1 a.m. in the morning and they had to telephone parents who were to pick them up but none of the adults or those responsible for the care of children stayed around until they were assured that the phone call was made and that the parents had arrived I think this is very unfortunate but it gives me an idea of how often older individuals must not have either accepted correction or been instructed and when they have children this is the result what we often are as adults is to a great extent dependent on our state of mind as children and it is very important we do receive correction but on the other hand this presumes that as adults we are able to give correction moving on verse 10 there is grievous correction for whom or for him who forsakes the way and we of course have a no small number of letters of people who have forsaken the way who have grievous correction because if they have once laid hold of the way God is going to deal with them until they know what decisions they

have made he who hates reproof shall die that's the inevitable penalty and the reference here is not the first death but the second death because everybody dies it's appointed unto man wants to die than the judgment therefore if there is correction I think it is very important we realize that if you don't wish to be corrected the inevitable is the lake of fire now the implication also is that somehow human beings find it necessary to be corrected that is we all fall short the reason is simple human beings were not made governed by instinct they were made to develop character they were made to be the embodiment of the law of God but we don't come to be the embodiment of the law of God until we have the spirit of God fully in the resurrection we grow up in fact in a world that is in ignorance and therefore cut off from the law and whereas animals are governed by instinct human beings are governed by whatever impact there has been on their lives human beings now with us in mind we understand why there is such an emphasis for the need of being corrected or receiving reproof dropping down a little further verse 14 the heart of him who has discernment and seeks knowledge the mouth of fools feeds on folly that is people who talk and want gossip usually want to hear more of the same but whoever has discernment is seeking something profitable I think this is a fundamental approach you listen next time to the conversation of people you're with I know a man in the church or some responsible position and not in the ministry and whenever he is in a group of people the conversation is elevated and those who sometimes get together without him have commented that when he is with them their conversation takes on a whole new perspective I think this is very important it's so easy to seek the trivial and to like to hear what is unimportant inconsequential or even foolish verse 17 better is a dinner of herbs where love is sounds like my table than a stalled ox and hatred there with it might be nicer to have the herbs and love and the stalled ox but if you have to make a choice you will discover that this is an illustration of one of the choices that is the better to make and it illustrates what Dr Oberlander has said life is full of choices and not every choice is just the perfect one you may have to do with second best but the principle is you weigh it are stalled oxen more important so that the body can stand hatred the answer is no you have to weigh the issue hatred is so much more important than the ox that it's better to substitute the herbs if that's what's necessary to have love verse 18 a wrathful man stirs up discord he that is slow to anger appeases strife now it is important to be slow to anger and when there is strife to try to appease it or to curb it to be slow to anger now there's quite a difference between being slow to anger and trying to abate or appease strife and to be ignorant of the intentions of someone who is causing strife and here I would draw attention the last part of verse 18 to the distinction between Neville Chamberlain and Winston Churchill Winston Churchill and Neville Chamberlain were both slow to anger Winston Churchill however perceived something and I think we must recognize that when somebody is stirring up strife to be slow to anger is only one aspect there may come a time when action is necessary but you don't encourage it you try to curb it now we unfortunately have among those who have left people who are stirring up discord and therefore their real description is that they are wrathful their desire is to cause trouble and they can hardly live with themselves as a result of it verse 19 again going back to one of the other thoughts the way of the sluggard is as though hedged by thorns the path of the upright is even it isn't hard to travel on now Jesus said of course that the path of righteousness is straight that is it doesn't allow great expanse of doing what you please and it's narrow and few there be that find it but we're talking here about the fact that when one is going up rightly and with the power and the understanding of the spirit of God that which seemed thorny becomes smooth but to someone who's lazy that which is smooth looks as if it's rough and hedged about with thorns it's a simple illustration based on how people used to walk with the hedgerows much as the English countryside is today people who are lazy imagine problems that are not there people who have drive and energy overcome those problems and things seem to be smooth now there are people who are ambitious and are not upright who find things you know smooth in front of them too but this is in the contrast between the sluggard and someone who

knows god's law a wise son makes a glad father a foolish man despises his mother now salomon could have turned this around and said a wise son makes a glad mother a foolish son despises his father but he didn't you would be surprised how often even a foolish man despises his mother in a way he doesn't his father because she didn't exercise her responsibility most always in the history of the kings of the house of david the character of the son who comes upon the throne immediately follows the definition of who his mother is and very often on radio when somebody is in real trouble the newspaper man interviews the mother who can't believe it's true and the father knows it's so therefore salomon was very wise when he perceived how often a mother is a cause of the downfall when she believes any and everything her son is doing and when she herself rears a foolish son she's likely far more to be despised by him than the boy's father is despised that's why the emphasis is given this way it's human nature and you'll be surprised how many children or let's say young men who grow up have in fact attacked and abused their mothers that's a very tragic situation moving rapidly here a man has joy in the answer of his mouth verse 23 and a word in due season how good it is anyone who has been able to help someone who knows how to explain something to make something clear finds satisfaction or joy it's one of the fruits of the spirit by the way joy love joy peace long suffering so to be able to give a proper answer in due season is a very important thing to be able to help somebody in need somebody in want now let's move along for things that are very fundamental to us the heart of the righteous studies to answer verse 28 the mouth of the wicked pours out evil things it's important that instead of merely talking which is characteristic of people who are in violation of god's law they can be at any level socially that we seek to understand how to give answers we meditate we study we analyze and we learn in other words all the way through that talking is characteristic of those who are in defiance of the law of god when it just rolls out and you've met people like that i i know some people who just talk and talk and talk and they're really not listening the they're not listening to you they're only listening to themselves and they are not profiting by what another says i met someone i forget who it was this particular individual was quite a talker socially not a church member at all and afterward the person had a little wisdom and said you know i talked too much i should have listened to some things you were could have said because you had some experience that i could have profited by well this person perceived it but it was a little late for the evening the lord is far from the wicked verse 29 he hears the prayer of the righteous that's self-evident that sometimes people are unaware in the world as to why god is far from them the lord is far from the wicked and too many individuals don't know that wickedness of course is defined as a violation of god's law it's transgression and transgression is sin transgressing god's law therefore god doesn't you see hear their prayers until they acknowledge that sin and want to get rid of it therefore when the world says well how come so and so reap this kind of penalty after all if god hasn't called the individual and this person doesn't know he lies in sin until he's forgiven and god doesn't answer so the atheist or the agnostic you know wonders why the world suffers overlooks the fact that the whole world lies in sin or wickedness now let's take one look here the fear of the lord i'll stop with verse 33 and this chapter is the instruction of wisdom the instruction of wisdom is the fear of the lord i think we sometimes have strange ideas of what the fear of the lord is anyone who has fear or respect of the almighty is acquiring the instruction of wisdom that's another definition it is not terror it is a manner of having sufficient respect to god that you fear to do for your own good what is wrong and he instructs you in wisdom so it would be foolish you see to neglect a certain fear and reverence of the mind power of god and therefore of his ultimate discipline and justice and you want to acquire wisdom and be instructed by it so before honor which comes from that wisdom there must be first the humility which is parallel with the fear of the lord now as you see we have many proverbs we haven't gone into in these chapters but i've tried to pick out certain ones that give an overview now we have another 20 minutes and the last chapter beginning in 16 then first one the preparation of the heart our man's but the answer of the tongue is from the lord the concept that

we're getting here is that we have a responsibility to prepare to study to understand the preparation is what we do but then on top of that the answer of the tongue is from the lord that god helps us to bring it out in a positive wise way and the inspirational way and so the idea here was that god can then take what we put in and help it to come out in a in a right way and of course that assumes something was put in and very important that we grow uh in understanding growing knowledge uh in a right way so that we do have the equipment in there so when god wants to use it he can use us in whatever response that i'm struck with on this campus virtually everybody is an ambassador and a witness uh we're all being used i mean from various different departments uh and especially external a lot of us have contacts with outside people i think of george warner here uh who's continually in contact with personal managers throughout southern california and to them he is the ambassador of the work he is an ambassador and they look at what he says and they receive it well he has to prepare he has to know what he's doing and he knows he needs to know his job and this organization and our purpose and thrust and then god can work with him and any one of the rest of us you could stop anywhere you go around here somebody well what about this i was walking down from baxter hall and uh fellow started asking me all kinds of questions this is last sunday and i don't know why he asked me i mean i was wearing street clothes and i didn't look any different than anybody else but he was touring ambassador hall when the building was open for tours last sunday he started asking me all kinds of questions he finally said well i've been here 30 years and i never knew anything about this how come and uh it's my fault sir i didn't tell you uh no i think he understood that he needed to take some initiative and he was very pleased with the experience uh so this is a matter of the preparation there's two interesting here all the ways of a man are clean in his own eyes but the lord weighs the spirits so i guess we should weigh the spirits i mean it makes sense that the lord weighs the spirits we should do the same it's very very hard maybe the biggest miracle of all is repentance the ability to see that everything we are doing is not necessarily clean that we could be wrong and uh i'm reminded of the individual and he was asked well why are you a failure he says well it's my job and it's my boss boss's problem then it's the economy and it's inflation and taxes boy you can't believe taxes even on and on and on all the reasons why he had failed and he listed all the names it was nixon's fault nods carter's fault and it was all these people and he says well you left a name off the list he says i did and he had listed so many it seems impossible that he left a name off the list and the man says yes you left one name off your list well what's that it's your name and this of course is what we're saying here if we look at ourselves if we can look at ourselves and recognize that we're not always clean that we make some mistakes that we're the problem my wife and i were having a conversation this evening and we were concerned about our children and some problems that they're having and creating for us but in thinking even a little more about that i'm recognizing that some of their problem was us partly that we weren't disciplining enough maybe partly that we weren't spending enough time with them so a lot of times we're not clean if we look at us and well what am i doing wrong and this is very important then we can pull out of that rut so often and we're going along smooth all of a sudden we follow in this dip this deep dip and guy that allows that he wants that so that we can look around hey i'm in a hole this is no good what he doesn't want is to sit there in the hole a lot of times people sit down a hole full their legs maybe they meditate or something i don't know well of course that like to be healthy if you meditate in the right way but you get down and say hey i don't like this hole and so you start climbing out of your hole and back up to success and part of that is recognizing that we're not always clean that we make mistakes commit your works unto the lord and your thoughts shall be established it works it works think about it plan it set a goal talk to god about it and he establishes it he has in my life he has in a lot of your lives and many things i have gone that way and i just worked on it for a long time now maybe you have to pray for several years i had a goal list that i set up when i was a student and that goal list i think it had seven goals on it and it had taken me up to 12 years after i graduated to complete all

seven goals but the point was all seven have been accomplished and it's because i committed my thoughts my works unto god and he established those thoughts he wants to you want to establish things for your children i wanted to give my son a 10-speed bike and even though he can hardly get across the bar he rode his bike to school this morning he has a new 10-speed bike but he was saving for a long time he saved and i saved and then we went out and bought this last Tuesday evening and so his thoughts his works and i mean that was mowing grass and doing dishes and all kinds of things he worked for about six months for that bicycle and based on the price of bicycles today i think i worked about six months and between the two of us we were able to swing it and it's a beauty it really is a beauty and i get out and write it myself it's i paid half interesting verse four may be a little confusing here the lord has made has made everything for his own purpose yay even the wicked for the day of evil has not saying that god made the wicked or that he makes people become wicked but rather it does say that god can use the wicked he can turn around the effect of the wicked and he can actually use some of the things they do in fact god will use as a rod he's going to use a wicked nation to punish this nation that is in wickedness and so he can use those who are wicked not that he has made them wicked but rather that he utilizes them everyone that is a proud in heart his abomination into the lord my hand up on it he shall not be unpunished the idea here again of pride a very important concept of god is humility as we said and of course he does not want to see us proud we aren't really that great and when we think it through carefully and yet this is a growth stage and god allows a great deal of pride and proudness and you see it and the youth is proud and of course i can remember how terrific i was at 17 i frankly felt i owned the world at 17 i could do virtually anything and a few years later i recognized that maybe there were a few things i couldn't do and some years later there were several things and now they're a great deal of things and this is known as maturity and it takes time but god wants us to see that but old people can be proud too it's something we have to guard against and the attitude of both vanity and just being proud and thinking ourselves something when we're not god says you think you stand take heedless default concept of vanity verse seven when a man's uh when a man's ways please the lord he makes even his enemies to be at peace with him what a beautiful proverb and what a fantastic goal to seek for to try to please god so much that even our enemies are at peace with us now i i'm just guessing but i'd say for every person in this room every one of you if i say the word enemies and they say well i just don't have any enemies there's one person i don't like and they don't like me but they're not an enemy well something like that all of us have quote unquote people that maybe aren't totally enamored with us or pleased with us or satisfied with us but the fact that when we work so hard to please god even these people who aren't entirely satisfied with us will be satisfied maybe that's the way to promotion to success to a raise that's whatever you're looking for please god and he'll take care of the rest verse eight but a better is a little with righteousness and great never great revenues within justice or revenues here may be better dishonest gain so the idea of having a little i think this is important because we look around us and we're in the great materialism grab all over i mean it's getting material things the more you can get the more successful you are if you drive a Cadillac you're more successful but then if you drive a Mercedes you're even more successful than that there's nothing wrong with driving a Cadillac or a Mercedes that's not my point the point is uh that it's better again the choice of two better a little with righteousness in other words your material gain is not so important again when we move from here into the kingdom we will not be taking Cadillacs and Mercedes we'll all be able to fly without need of uh united airlines or Mercedes or Cadillacs or even the low shivers or Volkswagen bug like i drive it won't make any difference we'll make it and so a little with righteousness is the better way to go and uh very important when everybody's saying that materialism is important like council seniors who are looking well i don't care what the job is as long as it's good money well just as soon as they get in the job if it has good money then they're saying oh boy i like this job i'd like one with satisfaction and so we begin to change our tune so even if it

doesn't pay so much if it really turns you on that really is enjoyable if you really like going to work in the morning if you can really reap the joy from that job then the money doesn't make near as much difference it's just not that important uh verse 12 uh if an abomination uh it's an abomination it is an abomination to kings to commit wickedness uh and of course here the concept if they commit it uh for the throne is established by righteousness so there's no point in them doing it they should not do it uh because it is the very opposite of establishing their throne their kingdom their government and of course they're seeking overthrow they're actually bringing overthrow to themselves if they commit wickedness they're bringing over their uh their own problems righteous lips are delight of kings and they love him that speaks right of course they do so does everybody and the point here that speaking right not flattery and this is emphasized here in the Hebrew that we're not talking about flattery but if you can say something good go ahead and say it you enjoy hearing something good i enjoy hearing something good in fact once in a while even a radio station will say we now have a special board we have good news i've heard some stations doing that because it's a rare thing but when they do it it's kind of a special thing well we've got something good to say now well the thing is we can say a lot of good things and i think it helps you and it helps other people as uh uh even Dale Cunnig I think uses an example as not the best example he walks into the post office here this man has his beautiful head of hair well there are a lot of people who would appreciate a beautiful head of hair and uh the fact that Dale Carnegie acknowledged it and he was thinning and so he said well boy you have a beautiful head of hair and this man greatly appreciated it made his day it's amazing what a little thing can do or as my daughter said years ago she said uh i said i love her and she said well i love you daddy and i said why and she says because you're such a great guy now i don't know whether i am or not but for her to think so is fantastic from my perspective and i just really appreciate i'm not going to tell her i'm not and she probably discovered that i'm not terrific all the time but the fact that she would say that really helps or the fact that trial will run up well i just want to kiss you daddy it really makes a difference i'm not encouraging you to walk up and kiss people you see on the street but i'm encouraging you to walk up and say positive things because i think it's valid and not flattery very important that they discern between the two of verse 14 the wrath of a king is as a messenger of death but a wise will pacify it in other words the idea here is certainly an advantage not to defy the king at this point but to try to solve problems to make things go smoothly and of course this is an aspect of wisdom when a person is emotional or upset is not the time to bring on other problems or woe if you think that's bad what do you think about this now that's not the time but rather going the other direction to pacify a wise man will reduce the anxiety the stress the frustration the anger in the light of the king's countenance his life and his favors as a cloud of the latter the idea here in 15 or they're saying here a most welcome phenomena that this cloud that they're talking about is welcome because it's the concept here just the idea of having a cloud bringing rain and then the latter rain here which fell in the spring assured the ripening of the crops and so this is what they had referenced to it was a very positive experience the light of the king's countenance his life that he could give life that when he was happy or when he was fulfilled that he could spread this but it's true for everyone for every employer all the way down to every husband to every mother over children to even every firstborn over other children that we would we share this in 16 how much better it is to get wisdom and gold to get understanding is rather to be chosen in silver this is of course a true value this is a true value we talk here about recapturing true values but it is better to have wisdom than gold they say well i'll take gold and try to learn wisdom along the way well if you had your choice all of you do have this already now some few of you have gold i don't know how many of you have gold in here but all of you have wisdom you've got that book in your lap and you can carry it with you and it's better oh i'd like to trade it for a few mil well you've got what counts and later on you'll have a few million because we'll own the universe we'll share it with god now jumping to verse 18 we briefly here pride goes before destruction a haughty

spirit before a fall keeps reminding us of this and i think it's just important to be reminded because it seems to creep up on us so easily and tend to lose it verse 19 is better to be of a lowly spirit with the humble than to divide the spoil with the proud the proud here the spoil with the prouds talking about the upper class and again it comes back not having so much materialism is a blessing and there have been many problems that we've made now that keep reiterating that same point that material affluence isn't everything it isn't the big thing and so i guess god thinks we don't hear it i guess he's right we keep forgetting it we keep going back well yes but i could still use a little more money he keeps reminding us of the same concept verse 22 understanding is a fountain of life and to him that has it but folly is chastisement of fools of course this prevents the fountain of life folly keeps you away from this and so it becomes chastisement but understanding is the fountain of life he who has it of course has life he has eternal life and of course that's one rich endowment that you have both spiritual understanding and of course physical kinds of knowledge 24 again reiterating pleasant words are as honeycomb they're just enjoyed they help they improve situations sweet to the soul they're just very nice to have uh and health to the bones good things encourage us and give us health positive attitude just the fact that we get that kind of encouragement that strength from each other that we can share that and give it to each other verse 29 a man of violence entices his neighbor uh this is talking about a criminal type he goes and he asks to come join with me follow me this concept again of negative people there are people who are on the wrong track and trying to entice others to go with them why don't you go out with me tonight maybe friday night let's go down and do this or do that and leads him into the way that is not good you've got to be careful you've got to be discerning about your associates this human relations aspect keeps coming back to that be careful in how we handle that i think i'll stop there i think that leaves you about five minutes maybe to make some comments or less sorry quite all right we both should wind up with some basic thoughts here my watch says it's about two minutes till all of the clock here is a little difference behind the time the closing thought is interesting in this chapter because we have some experience verse 27 an ungodly man digs up evil it doesn't say that an ungodly man creates evil where there was none the illusion here is to something that can be dug up and we learned therefore that it is very possible that evil can be buried and covered up sins you see forgiven put aside but an ungodly man seeks to dig them up anyway and this is very important to realize there are people on the outside who would like to do that there are mistakes that have been made by god's people over the centuries david made a serious mistake now some mistakes of the prophets and the kings are buried and we do not know of them others were written because others have known of them and if they should ever come to light they could jeopardize the government of god's effectiveness let's say in the resurrection i said the suppose in the millennium no one knew of king david other than his good deeds and in the second resurrection after the millennium the people came up in that resurrection who knew david's mistakes and they were brought to light for the first time how effective do you think the government of god through david king of israel would be in terms of people in that resurrection asking about the validity the respectability of the government of god but now that it's written and laid out there and we know what kind of a man he was and he changed it's very difficult to dig up evil because it's right there in the pages of the bible for everybody to see without digging he that is slow to anger verse 32 is better than the mighty he that rules his spirit than he that takes the city the great heroes lived and died gloriously but they're dead and the great heroes of this world very few are ever going to be in the kingdom of god in the first resurrection he who is slow to anger that's far better than being a great and mighty individual however recommended that might be it to govern your own self is more difficult than to conquer a city in days gone by where they ring them with walls we have many gifted generals many of them can't even rule their own spirits i think patent is a good illustration in the second world war a man who's profanity and whose personal conduct was often out of control a man who could take his city in a nation but you see what was more

important he has yet to achieve and without it he will not be in the resurrection to eternal life and just so you have an answer for the last one the lot is cast into the lap that the whole disposing thereof is of the lord this is in reference to appealing to god for a divine answer by lots which was a custom we have in our society gotten away from it and in general unless one were to have a divine act as part of it is just like no more than throwing dice but when indeed an appeal is made to god as often was the case in times past and that's when the answer came by some act of god and not by some written revelation or communication to us through the bible it does appear that in certain instances a lot was appealed we have the one case only to my knowledge in the new testament of who should be of the two remaining apostles who should be chosen to replace judas there were 14 originally judas went out that left 13 and then what we have is that let's say of numbers 12 and 13 as it might have been you see they took one of those and he became the 12th one we do not recommend an appeal in this manner unless indeed god has revealed that such an appeal be made but however man may cast it and we're taking the literal illustration the whole outcome is of god if he is appealed to now we can apply this in many ways nations have like casting a lot made decisions and let's say taken the chance but the end result is of god he makes the final decisions so that whereas there may be a literal explanation of the fact of the using of lot in of a lot in times past the reality in life in general is that whatever chances you may be thinking you want to take the the end result of how things turn out is of god because he's actually in control now he may intervene or he may choose not to intervene and he may allow the circumstances of this world or the power of the devil of other human beings but in any case god makes a decision as to what allow is allowed as to what occurs now we have past nine o'clock thank you for coming on this evening and I hope that you will please think of the fundamental thought we have tried to express this evening and that is to put to practice what you read and not merely read because it's here good night to all of you