

970201 God_s Holy Spirit in the OT HLH

We happen to have had a song that if you looked at the bottom of the page, it said it was a Maori traditional tune.

The Maori's were the Polynesians who inhabited the northern and southern islands that we now call New Zealand.

If you have been there, you may know this, and if you have not, you most probably don't.

The Polynesians were unusual when Captain Cook, not to mention Mariner, a French explorer, when they came to the areas of the South Pacific, they discovered that the Maori's were traditionally singing in four-part harmony.

One of the unusual things that has happened in America is that we have drifted to simply singing the soprano, no matter whether we are tenors, basses, or altos.

My wife and I have had the chance to spend some time at the festivals on two occasions in the kingdom of Tonga, the only remaining royal Polynesian realm. All others have become republics in some way or another.

While there, I learned how they learned to sing.

The song leader writes the notes on a, in this case, a greenboard or a blackboard, and they may start with, I don't remember now, which, the soprano, and then the alto, and then the tenors and the bass, whatever it is, men or women first.

And each one learns his or her part.

What is unusual, of course, is they haven't yet sung together, they just simply learn what their part is.

What my wife noticed especially is that most women were altos and most men were basses.

And so when they sing together, it is rather different.

But in all of the religious communities, it is very typical on the days that they meet, since windows are open.

In this part of the world, you don't use air conditioning, you leave the windows open, and therefore whatever is said or sung inside is simply heard in the countryside around each of the buildings where you meet.

And it is quite an experience to hear the traditional four-part harmony that was practiced by them before the coming of modern European discoverers.

I thought I would mention that, because if you listened carefully to that Maori tune that we had, you would understand that it does sound different from what we would normally have accepted as a European melody.

It has a clear emphasis on the, I would say, the melodious characteristics of each of the parts, rather than some simply supporting the music of perhaps just the soprano.

Anyway, I hope you do appreciate sometimes that in the broader Christian tradition, there are Welsh and Irish melodies.

There are old German beer songs that Martin Luther raised to a new level.

That's also an interesting story.

Then there are some very ancient traditions out of the Greek and Roman Latin world, and necessarily some interesting Polynesian.

One of the more beautiful ones was created, though I do not think we have it in our book, by Queen Liliu O'Kalani, the last queen of the Hawaiian kingdom.

She was a Christian.

At that time, it was considered improper for Christian rulers, kings, or queens to be absolute monarchs than she was, so she was simply overthrown.

That was the state of affairs at the close of the last century in the beginning of this one.

But that is also a remarkable melody that she created.

I would like to tell you a little bit of another matter, so you will understand.

Some people might have concluded that Ambassador University in Big Sandy, an institution founded in 1947, was closed with perhaps some ace.

From a certain point of view, you might conclude that if you, and I think I should discuss it here, since I'm on the board of trustees, was involved in academic affairs, essentially for most of the history of the institution, it was perhaps deemed by some to be unexpectedly swift when there were so many positive comments by the president of the university.

But one would have to recognize that if the president of the university were not positive, we might have had to close it before.

That is, he was cooperative, he did everything that we possibly could have to deal with an economic stress situation that affects other small religious institutions of higher learning.

And this is not unique, but we had to conclude that the time should not be further delayed.

Yes, the institution could have been kept open one more year.

No, it would have been a wrong decision, and I will simply say that when we know what the ultimate decision should be, the choice of when it should occur is a very important decision.

We chose to close it at this time because it was early enough in the academic year that we could assist all those completing the third year by helping them find a proper institution that would accept our credits, because we are an accredited institution completing their fourth year, the same way with those completing the first year.

We could help them find, because we made the decision early enough, an opportunity to finish the second year if they wanted an associate of arts degree, or simply to proceed elsewhere.

That is, we had enough money in the budget.

No, that's not where it was. It was in the reserve funds that we would build as an institution, but the monies were there which would enable us to see academically a fully adequate year, and instead of having one more to enable all of the students who were not near completing an associate or bachelor's degree, to enable them to take the next step.

And that is, to find the right institution to be given time enough to do so and to have our administration help them find those schools if we had gone further the question of probation for economic reasons would have arisen next year.

This year, by making the decision, there would be no such problem. Every student would have in fact had a fully accredited training with no economic stresses, and the monies that would be left over are there in order to close the institution if it does not sell within this academic year.

That means essentially by August, because we are running a summer program for those who are almost at the level of an associate arts or almost ready to graduate.

By having a summer program, we can both close it down in the summer and yet utilize the institution while doing so, enabling some students to graduate who could not do so in May.

So we've thought the whole thing through, and I will go so far as to say we don't normally report on private confidential matters, but since I was there and it was somebody's responsibility, I felt it was mine to actually make the proposal for the closing of the institution, not someone else.

After all, I was there from the beginning. We, in general, looked at the whole picture, and I think they were waiting, the other board members, for somebody to do what we all essentially wish didn't have to be done.

But knowing what needed to be done, I simply moved that it be so done, the legal department having laid out the proper wording in general that we utilize in making such a decision.

Today, and as a prelude to the subject that I would like to present, today we are in a world in which the normal means of communicating by way of different media, that is magazines, newspapers, booklets, radio, television, for that matter, we could even include internet, but I'm looking at the more traditional ones.

Many of these areas are no longer accessible to us for varied reasons.

There was a time in the 1980s, end of the 70s, in that period, that we had a massive program to distribute the magazine and to bring our message to the attention of the world around us.

It was a remarkable time because there was a growing interest in magazines, and we had the general freedom of being able to place our magazines in appropriate areas.

Why can we not now do something like that even if we had reasonable funds? Let me explain briefly.

The number of magazines, since the earlier part, in the middle of the 1980s, and it especially reached a high point under Joseph W. Ducott's supervision in the late 1980s, the number of magazines at said time was not nearly as many as we have today. It is the most remarkable thing how many, many more magazines.

You see, if we are one magazine out of a hundred, there's one percent chance that somebody will clearly see yours.

Four hundred, one out of whatever figure. It is much more. At the very time we are told we hardly need to learn that much about reading, people are no longer reading.

This is nonsense. There are some people who are no longer reading.

Think about it. We were being told how many are looking at television. Once you go to the computer, you really don't have to read books, you don't have to read magazines.

It will be all there on the screen. Well, a lot of it is there, but the fact still remains that many people read and our population is growing.

In this country, we have, in fact, no less a number reading because our population is growing as fast with new people who come here to read as those who drop out from reading.

The orientals, the competent people, those who want to learn English even from poor countries south of our border, they are reading.

You have to have literacy to become a citizen of the United States.

So we are face to face with a reality and that is our time today simply cannot be spent in the way it was done before and focusing on news racks and in the same way with television.

There was a time most television sets had 12 or 13 channels, however it might be numbered.

You want to know now how many you can get as a result of cable? There are even talking of television sets with over 100 channels available.

It's one thing to be one out of 12. It's another thing to be one out of 120.

It isn't that high yet that the premise is the same.

So we have to realize that this work was first built on clear channel radio stations.

I lived in Northern California north of San Francisco and heard the world tomorrow from a clear channel radio station in San Antonio, Texas.

Now I cannot even get San Francisco clearly.

We don't have any clear channel now with respect to certain unique features of radio stations broadcast shortwave, but that's an irrelevant matter for the United States.

Yes, you can get great distances.

Whereas it would have taken one, two, maybe three clear channel stations to blanket much of the United States, one would have to do it with 30, 50, 60.

I have no way to judge the matter, but we all know that clear channel stations no longer exist of the caliber in the early to late 1940s and into the 1950s.

In fact, the radio station still worked into the mid-60s before the transition to television became necessary.

So in that sense, many areas are missing, no longer financially possible.

Even the very well presented program of the Christian Cathedral has financial stress despite all of the quality effort in that program, which was in a sense our nearest positive competitor.

I don't mean that negatively because it is a religious program of caliber.

Ours was a religious program of caliber as seen by the media, but they realized today that they reached a point where the costs simply go beyond the ability to support such a massive effort.

Let's say the costs are such that the sums necessary for such a massive effort cannot possibly be financed in the manner in which it has been done before.

How I should word it.

Therefore, the church today is in fact looking at a new perspective and there are things we can learn from the new perspective.

The new perspective is based on the fact that even in times past, upwards of a half of those who came into our fellowship were individuals who had learned about the program.

Ambassador College, as it was then called, the church, our literature, through friends, through acquaintances or family.

That is, it was a connection of people to people.

About half, of course, would be from another source altogether.

Some I learned it by way of radio.

Some by way of the printed page.

Some people, those living in Burma, as the country used to be called, learned it by either booklets circulating in the Christian communities or by an ad in Reader's Digest, which is still reasonably effective.

Today, the church is focusing on the role of us as individuals and the gifts that some of us have to be able to set an example by our deeds, to explain by our words and actions, as well what we stand for, to be able, essentially, to communicate to other people rather than to have the focus that many did, not incorrectly, on their job and people with them on the job in terms of generating income to support a major publishing, broadcasting, or televised program.

However, to achieve that goal, we do have to look at ourselves, because some of us have more abilities than others in differing areas.

These are what we might call natural abilities.

God's spirit, of course, gives us opportunities to enhance those natural abilities.

We don't all have the same number of strengths or weaknesses.

There are some people who are gifted chemists for a laboratory who probably wouldn't be the best to teach a class in chemistry simply for a large group of students.

Such a person may be gifted rather in research and can work more on person-to-person relationships in a laboratory, but not in public.

There are some people who are gifted musically. I take it this church is not the most blessed.

I don't know, but I would assume that with a lovely recording.

I will tell you the story of the church in southeast South Dakota, the minister who came there.

The first time he spoke, he gave the announcement, and when his announcements were finished, half the congregation walked out on him.

He wondered what he had done. He was waiting for special music.

Then he discovered that the half that walked out on him came on stage, all musically gifted.

That's an unusual place, but after all, not far from there, in the town of Vermillion is a museum, a world-class museum that I had a chance to visit only for half an hour.

It's well worth a day. A world-class museum devoted to musical instruments.

South Dakota. You might have thought New York. You might have thought Hollywood, but it's there.

A world-class, not a regional-class museum.

There are people who are gifted, and a church like that, I would say, if you have musical talent as a group of that nature, it is well worth considering how you should represent the church.

In this case, this might not be the way, unless one of you happens to be unique as a soloist.

But if you have that gift, you should consider its value in terms of its impact on the community, especially if you have somebody who can also write and do an ad and put on a performance.

Remember how many people had a whole new view of the Church of God in Pasadena when they came to our auditorium, and they discovered we were not.

There were people who just had country music, who often looked down upon by many, but we had a capacity to present some of the finest kinds of music anywhere in Southern California.

Many regarded our program as a world-class program in the Ambassador Auditorium. That did more for good relations in the last few years than anything we could have done of that nature.

We had that capacity.

And so why I am mentioning this is that Mr. Ames has asked us, I attend with my wife, the Canoga Park Church, which Mr. Guy Ames is also responsible for.

And he asked us to address for the month of January, the report of us, certain topics related to the question of the Spirit of God.

I was asked to speak first, so necessarily my focus would have been on the Spirit of God rather than specifically the development of certain gifts, let's say, of the Spirit that God does grant his church as and will continue to do.

So what I'm doing today, now it's the first of February, he has not given the topic as I will give it, I will give that topic here today, because it is a broader based one and should help us have some understanding of what God expects of us in examining ourselves to see what we can do best.

Individually and collectively, because it is possible to reach out and influence the community around us.

We do that and have always done it on the job.

I don't know of people who were not regularly and appropriately conveying what we stand for, both in terms of employers as the ones to whom we address our practice, as well as fellow employees.

To school administrators and faculty, as a result of our practice, where indeed people learn what we stood for.

If our daughter was not there in school, the comment would often be, where were you yesterday? Well, I was not in school, it was a holy day, or whatever she might have said, and the comment would be, but you're not Jewish! No, she wasn't, her face betrayed that.

The fact remains, it made people think.

It's because of that, that interestingly, we happen to have a daughter-in-law in school, who was in school when our son was there.

He had known her brothers, and he became acquainted with their sisters, and one of them asked him what his religion was.

He described in simple terms, and she said, well, that's what she had found in the Bible, and yet she hadn't found people doing those things that were there.

She has since become a member, and the remarkable thing is that how he described it was what she was looking for.

Now, at that time, he was not a member in baptized, and one of her interesting questions was, I can say it because the family's not here, and might even say it if they were here.

She said to our son, Manfred, well, if you know all that, why aren't you baptized? Well, he wasn't quite ready yet to decide to act on it.

He has always attended, he is now a member, has been for many years, but the fact remains that what you may say in explaining leads others.

She came and listened to the sermons in the end of the 1970s, and actually made a decision that this is where she found things that she had known of in the Bible and had heard nowhere else.

So we must not underestimate the Church's concern today that we do live and explain what our lives should be all about.

Now, on the other hand, there are differences, and I'm quite prepared to say what differences there are in our fellowship.

I don't have to make it obscure because my answer would be on any topic.

If you are going to be judged, it isn't what you hear from the pulpit, it may involve your attitude toward the pulpit, but ultimately you will be judged by what is in this part of the Bible.

I don't happen to have the Tanakh or the Holy Scriptures, the Jewish Bible, or that for the New Testament, I have the New King James.

This is where you will be judged by whatever translation, and sometimes it's good to have more than one, but you will be judged by the Word of God, and you should judge what is said here by the Word of God.

Now, Mr. Ames is interested in having an effective, shall we say, outreach in the sense that our congregation, both as individuals and collectively, has something to say.

Now, when we are widely scattered, maybe we have less to say as a group, and that will vary in some areas there.

It may be important to focus on individual gifts, talents, abilities to know what to do, to know what not to do.

How did I propose to present this material? I propose that there is a simple way, a kind of non-doctrinary approach, where I don't make presumptions, I simply start looking in the Bible from the beginning, and finding what the Bible says in the beginning, and have a solution today that is quite different from what had happened in the days of Paul.

Now, in the days of Paul, Paul said to Timothy, give adequate time to reading the Scriptures in the local churches, because at that time, if there was a synagogue and people could attend, there would often be a school nearby, and a copy might be available.

The idea that everybody had a copy of the Scriptures would be untrue, simply financially impossible.

So the public reading of Scripture was important.

When Jesus was in the synagogue at Nazareth, he stood up to read, even in Judea.

It was essential for the local synagogues to have certain portions of Scriptures read, so that in the end, the law was read over a certain period of time, and portions of the larger books, the prophets and the writing, were not altogether read in public.

But there would be a manuscript or two, depending on the wealth of the synagogue, so that the Scriptures were available for what we call examination as in a library, but to have it at home was not available.

So what we have today is a great advantage.

We even have such a thing called a concordant.

Paul, you know, he sometimes quotes the Old Testament and he says, and as it is written somewhere, he doesn't define it, no chapters, no verses.

He may attribute it to a prophet, and then if it is Isaiah, you have 66 chapters to look through to find it.

And if you hadn't actually become literate, you had no way of finding it.

You had to have somebody read it to you.

Now, today, you not only have one or more translations, you also have a simple crudence concordant, a more elaborate, strong, preferably, yeah, strong in this case, and also young.

And now there are concordances for all the major translations.

A revised standard version concordance, the new international version concordance, the new King James, as well as the authorized version.

Now that's because the translations do have different words and people remember a word and it isn't the same in these translations.

So if you want to know, even Moffat's translation has a concordance.

Now this was not possible before.

I only have the standard concordances for the authorized version because all I need to do is remember that and then take any other translation and see what it says.

But today what I propose is this, that you take a concordance.

Even the simple crudence is adequate.

And we'll go through the books of the Bible.

Now the books of the Bible, the reason I happen to have the Jewish translation here is that if you've never seen the order of the books of the Bible, you might not realize that there are three divisions in the Old Testament, the law, the prophets, and the writings.

And when you see the order, it's quite a different story than if you simply use the order in which all non-Jewish Bibles are except for Fenton, I don't even know of another, that adopts the Jewish order other than Fenton's personal translation.

But the Jewish translation is interesting in the sense that you have a wholly different perspective of the topic when you see how the Bible is organized.

Now I won't take the time, that is the whole topic by itself.

What I choose to do in this is simply to look at the first five books of the Bible, the order in which all translations have them.

And I don't say now, I know this, I know that, or something else.

I simply look to see how God defines His Spirit and what the effect of that Spirit is as I read the text.

Now I can't take the time to read the text, it's like reading the whole Bible.

I can simply use a non-exhaustive concordance like Prudence, or an exhaustive concordance like Young's, which is, sorry, Strong's is the best for this purpose.

Young's is equally valuable, but it has a different structure.

It starts out and goes through in the authorized version form that Strong's does.

But this way I can skip over everything in which there is no direct reference to the Spirit of God.

And this is the topic I am interested in, and so I suggest to you that we take a look and I will give you, have a little paper out.

There are not many verses covering the subject of the Spirit of God in the first five books of the Bible.

But enough to make it quite interesting in order to understand the impact, shall we say it, the result of the presence of the Spirit of God.

I learn that if I read Genesis, I learn about the Spirit of God right off in the first two chapters, the first two verses of the first chapter of the Bible.

So I don't have to go far before I am introduced.

In this case, I prefer a translation like the authorized or the New King James for a good traditional wording, but I would not limit myself to that.

It says in Scripture, I am not here trying to explain the verses, I am only looking at the impact of the Spirit of God.

God is mentioned, there is the Creator, and then I read that the Spirit of God, end of verse two, was hovering over the face of the water.

A Jewish translation would have it this way, a wind from God sweeping over the water.

Now, I will only say this much in terms of doctrine, so you have an understanding.

The Jews have come to a formal conclusion, and for a long time have had this conclusion.

It is something that as a non-Jew, I probably wouldn't have thought of.

You see, the word for spirit and wind are the same in Hebrew.

We don't have the same thing in English.

We may have Jesus' statement that the Spirit of God is like the wind.

And that's of course why both Hebrew and Greek have this same experience.

Some languages, having their own roots, use the term wind or spirit.

But now what we find, a Jewish conclusion is, and I think it's very helpful, there has been a tendency for the Christian world to argue whether it should be translated wind or spirit, as if it's translated wind, it cannot mean spirit.

If it's translated spirit, it must not mean wind.

Now, a Jewish author has explained clearly, despite the fact that there are conversations in the Bible, that the spoken Hebrew was not the same as literary Hebrew.

The Bible is literary Hebrew, of the highest order.

By literary Hebrew, I mean this is not how you would actually converse with one another.

You would converse more often as you read a short story.

But the form of the Hebrew, from which our English is translated, is a compact literary form, and God chose a language in which each possible meaning is conceived to be true, not mutually exclusive.

That is, if there is a truth that is expressed this way, the Spirit of God was hovering over the face of the water, that would be considered true.

The truth of that does not exclude the other way of translating the same words, that a wind from God was sweeping over the water.

That is, the action of the Spirit of God produced the wind.

So you have both meanings right there in the same set of words.

But you can translate the same set of words two ways.

Neither meaning mutually excludes the other.

That is, if you can properly translate it in context, then they both should be considered as parts of the whole story in formal literary Hebrew.

I want to say that just so you know, because sometimes you will discover the translators use a word like wind rather than spirit.

But in this case, the first thing you note is in context that the Spirit of God acts in nature, as the power to do things.

That is why we say in the church that the Spirit of God may be defined as mover, M-O-V-E-R.

Now, you could use other words.

Hoverer is not as good.

That is not even the way the authorized version has it.

The different translations, it implies an effect.

Something is moved in nature.

Something is changed and transformed as a result of the presence of the Spirit of God.

And that Spirit of God can affect the whole surface of the earth.

So we start out with an understanding of the very great importance of the Spirit of God.

And notice the term, it is not called Holy Spirit.

Simply the Spirit of God.

And that's something you want to remember.

Now, because you read it here, doesn't mean that you should assume that the terms Holy Spirit or Spirit of God are always synonymous.

There may be a reason why the action of the Spirit of God doesn't emphasize holiness, because you don't have to hallow rocks to move them about.

But the Spirit of God may, in fact, need to be defined as Holy Spirit when we are dealing with that kind of a change in the human mind and attitude that leads to hallowedness or dedicated to a particular purpose set apart for that.

Now, we learned then that the Spirit of God can affect the around.

And if you want to know how the Spirit of God could affect it, let me tell you the story of the first broadcast, the World Tomorrow broadcast, had on a clear channel station in the early 1940s.

It was going to be, it was the first broadcast, and it was not inexpensive, and it was a cold, clear night, and practically every state in the Union heard it, because the air was cold and clear and crisp.

You know, many times you can have storms and static, even with clear channel stations.

But that was remarkable.

God had, in fact, introduced His Word, not merely on the program, but by means of the atmosphere itself being different and ready to make that message clear at the beginning of World War II.

Now, I don't read of the Spirit of God further until I come to chapter 6, so we've had Genesis 1-2.

Now, you don't have to repeat the book, you just put 6-3.

That's the next time.

Chapter 6, verse 3, The Lord said, My spirit shall not strive with man forever, for he is indeed flesh.

Now, here we discover that there is a reference to a concept of striving.

Now, if I turn to the Jewish translation just for some interest, it could have been any other, but I'm using that also here today.

It says, The Lord said, My breath shall not abide in man forever.

That is, man, and forever, I won't argue that point.

That's simply an expression that can offer varied meanings, depending on how you translate it, but his breath shall not abide forever.

A people, a people that disobeys.

As you discover, they were doing what they thought right in their own eyes in the first two verses.

So God says, My breath shall not abide in man forever.

To disobey ultimately leads to death.

Human breath, that God breathed into Adam, would never keep man alive forever.

Man was not destined to forever live as a mortal human being.

Now, of course, young people often don't realize how quickly life can be cut short in accidents.

But, you know, as we reach our 70s, for some of you, then you realize that the chances of another 40 years are very, very unlikely.

But when you're 30, you can look forward to another 40.

So one changes a perspective as we age, with respect to the potential number of years that fly in front of us.

That's why God said that in a world that is going the wrong way, God says, My breath shall not abide in man forever.

That's a true statement.

That is not excluded by having another translation.

That means that man must be more than mortal, must do more than breathe the breath of air.

Man is not an immortal soul.

That's clear.

But the scripture can also be translated.

My spirit shall not strive with man forever.

So you also have the fact that not only does not man live forever, not only does man not live forever, yes, that's the correct way to word it, but also God is not forever going to strive with man with a human being.

There comes a point at which rebellion simply leads to death and the lake of fire.

So now I discover that God strives through the spirit of God.

My spirit shall not strive forever.

It does imply the spirit of God strives for some period of time.

Now you, of course, know those verses which say, clearly, that seek the Lord while he may be found.

God is striving with man by way of your personal life and example on others.

You may be a teacher.

You may have been a librarian.

Nice to see one here.

You may have been a person simply on the job, any number.

Stoop labor, as we saw, coming here in the flatlands around the area.

God's spirit may strive with others through your example or through the printed page of the Bible itself when somebody reads it, by the action of a community.

God's spirit is sent to strive with man, but he does not do it forever.

And there comes a time when he simply says, as in the prayers of Jeremiah, has reached a point, Jeremiah, there's no reason for you to pray.

This nation has had it.

They are going into captivity.

Pray, but I won't listen to that anymore.

They have reached a point at which, let's be plain, in the days of Jeremiah, that the sins of Judah were greater than Israel as Israel's sins were greater than the Canaanites before them.

They had reached such a point, despite their competence as human beings.

That just led them to do more evil.

That's because they knew more, didn't do what they knew.

So now I see the importance here of getting some good translations, and I think the Jewish would be the safest one to compare the new translation of the Jewish Publication Society with the authorized or new King James.

And I'm learning that, in fact, God can do things apart from man, Genesis 1-2, and he can do things through man, to man, to change man.

Genesis 6-3.

Now I don't find any further reference until I come to chapter 41, verse 38.

So the advice was good that Joseph gave in the eyes of Pharaoh and in the eyes of his servants.

Now what happens when a person who serves God gives good advice? Pharaoh said to his servant, can we find such a one as this, a man in whom is the spirit of God? Okay, now I learn one that God can move over the face of the waters by means of his spirit.

He can strive with us or me as an individual, and the spirit of God can also abide in someone.

That's a beautiful verse.

Can we find such a one as this, a man in whom is the spirit of God? Then Pharaoh said to Joseph, well, as God has shown you all this, there is no one as discerning and wise as you.

That is, the spirit of God in Joseph was discerned and produced wisdom.

The ability to assess the significance and meaning.

Remember he had a dream, two dreams.

I think it's very important now to just stop for a moment.

We need to know that as we read, we are piling up information.

At this point, I learn that God's spirit can abide in someone and can make one wise.

So that's one of the, shall we call it, the gifts of the spirit, wisdom.

No more in Genesis, we have to turn to the book of Exodus, chapter 28.

And in chapter 28, verse 3, we have this.

There were gifted artisans whom I have filled with the spirit of wisdom.

Now, we already have found that the spirit of God produces wisdom, so what the spirit of wisdom is, is the spirit of God that produces wisdom.

The same spirit can produce in some people music, in other people noise, because that's not your gift.

But that noise may be a voice.

So here we discover that sometimes we have gifts, gifted artisans, people who have a profession.

Now look, I don't have to read the whole Bible.

I'm already piling up information just on the spirit of God and I haven't gone beyond the second book of the Bible.

Now I discover there are gifts, the gift of wisdom that even involve physical things like those of an artisan.

And of course that had to do with cloth, that had to do with precious metal, that had to do with industrial metals, it had to do with shaping wood, it had to do with precious stones.

And I learn that there are gifts of that nature, in addition to wisdom, that the spirit of God imparts.

And you know that there is a difference when a person is a converted mind and has these skills and is asked to speak.

Now maybe you have a gift of speaking as well.

We have a son-in-law who happens to own with our daughter and Methodist minister a radio station in Muscogee, Oklahoma.

In fact, this past week they visited us and that made us realize how old we are.

We have grandchildren and we discover that there are things we can provide them that we have enjoyed from our grandparents or great grandparents.

This man has a radio station devoted to speaking and singing pertaining to the subject of religion or the gospel.

That is, it's a Christian radio station.

They didn't start out that way there.

They started out with 60's music.

And this town was uninterested.

So they went to talk and this town was not adequately interested.

And they went to religion and now different people wanted to advertise on it.

It's one of those religious communities in the United States.

They said when he was in Southern California at a symposium on radio with respect to religious broadcasting and our son-in-law is a religious minded person.

I will leave it at that.

They said, well now you seem to have an understanding of this profession.

Others should have had, too.

But he also has the ability to communicate.

And they wanted him to essentially tell them something about how to be more effective in their work.

Now you can be in any of these physical professions listed in verses 3 and 4.

And you may sometimes speak and you can speak about the importance of the source of your gift and what happens to people who need wisdom.

You see, there are many ways that we can even appropriately introduce the subject of wisdom, God's message, the way we ought to live, how to deal with others in business, how to look at things to make them beautiful instead of...