

Welcome to the Sabbath.

In *Part 1* of this sermon series we looked at what God stated about the "fear of God." We looked at *how wisdom* was to be lived, wisdom toward false religion, physically and spiritually, and also, the aspect of physical and spiritual adultery. The answer to these questions, with regards to using wisdom, was to flee.

We re-established that spiritual knowledge, spiritual understanding, and true wisdom can only come from God. The reality is that knowledge is knowledge. Understanding is the "why of a matter." So when we have understanding, we actually are looking at the "why" of a particular matter. True wisdom, which is the living of this understanding, *is* from the mind of God.

We saw that God's spirit is what communicates spiritual understanding and empowers the ability for someone to live wisdom, to live love, which means we need God's holy spirit to be able to live love out to the benefit of others. Because it's this choice of yielding to God that empowers *us* to live love, because it's God living *in* and out through to the benefit of others.

So the title of this sermon is *Understanding the Proverbs*, and this will be *Part 2*.

The purpose of this sermon series is to look at the Proverbs so that we can apply the spiritual understanding into our life, so we can *live* wisdom, *live* the Proverbs.

We're going to start today by looking at **John 8:30—As He (Christ) spoke these words many believed Him**. This is the word there "in," but it's actually, they believed what He said.

Verse 31—Then Jesus said to those Jews who believed Him, If you abide (which is "dwell in," "if you continue in") **My word you are My disciples indeed**. Now, this is important for us to come to understand with regards to going through the understanding of the Proverbs, because it *is* about "abiding in" or "living in" or "dwelling in" the very words of God because the book of Proverbs *is* the mind of God being revealed. It is actually *wisdom*. The book of Proverbs is wisdom. So from the Proverbs we can actually gain knowledge, but knowledge of itself is just knowledge. It's the knowing of something. But we need *understanding*; we need this understanding, the "why" of the proverb. So when we read a particular proverb and we can say, "Well, that's great knowledge to have," but *why?* Why is this so important? What is the understanding behind this proverb? And then once we understand this particular proverb *then* wisdom is actually when we implement it, we choose to *yield* to that understanding—that knowledge and understanding into our life—*then* we live it. We implement it into our life and then we change. We transform our thinking, which is that process of conversion.

So Christ here has said to the Jews, "Well, you believe in Me, and that's good. If you abide in My word (if you believe Me, if you abide in it, you dwell in it, you understand it, you implement it into your life), then you are My disciples indeed." You'll be of the same thinking. So they'll move to being students of God, which is this coming to "see" and understand God's mind, God's thinking.

Verse 32—And you shall know the truth, and the truth shall make you free. Well, this is the purpose of the Proverbs, really, is that once we begin to "see" the proverbs and get to know them, then we gain

this understanding of the Proverbs. *Then*, because of this truth (which is God's word revealed to us), this truth shall make us free. We will be free from Satan's lies, Satan's deception. Because this world is filled with Satan's deception, the way that He has transmitted to the minds of people what *they* think is wisdom. All human wisdom is human reasoning.

Now, there *are* aspects within the natural carnal mind where he can *reason* a particular way and he *will* come across, in the sense of, living an aspect of truth, because Satan transmits truth and error, and sometimes people choose to live a particular truth. For example, some people have chosen to physically obey the seventh-day Sabbath. Well, therefore, in one part they are living wisdom, but they're doing it on their own understanding and from their own reasoning. But man can come to that, but he can never come to fully *understand* the Sabbath. He might know of the Sabbath, but he'll never come to understand it on a spiritual level.

So here is Jesus Christ saying, "You shall know the truth." Now, this "knowing of the truth" is important. To come to *know* it, to *understand* it, and *then*, if we implement it into our life, this "truth shall make us free," free from the bondage that we are held by, free from sin. Because the moment we live wisdom, we're living God's way of thinking, therefore, we will be freed from this bondage that we're held in, which is the natural carnal mind.

Ephesians 2. We're just going back to these scriptures, although they're not in the Proverbs, but they are designed to bring us back into the *Part 1*, which is come to understand what is going on within our life with regards to *how* we are the way we are. Now, we know we were made a particular way and that we have this natural carnal mind which is basically built on selfishness; we look after ourselves, our own interests. And when we appear to be looking after the interests of others, we're still looking after our own interests. Now, that is something that we come to "see" only by the power of God's holy spirit, that "the natural carnal mind is hostile against God, not subject to the law of God, and indeed cannot be," because it is selfish by nature. So any good that it may be perceived in doing, it's actually doing it for the wrong motive.

Ephesians 2:2—in which you once walked, this is about, **according to the world...** we were dead to sin and we walked a particular way using the natural carnal mind **...according to the course of this world, according to the prince of the power of the air**, so this is that transmitting that Satan does. He transmits evil thinking, this enticing (which we covered in the last sermon), this "enticing to sin" is transmitted into the mind and then we have a choice now (because we're part of the Body of Christ, the Church of God), we have this choice now to yield to it or not. Mankind in many ways has no choice. He just simply yields to it because it's pointed to his natural carnal mind. It's induced. He's enticed into this thinking because of this broadcasting. Hence, when we look out at the world we see the fruits of Satan's transmitting, "the prince of the power of the air," **the spirit that now works, and is working in the sons of disobedience**, these selfish attitudes that we once walked in, what we were. But because of a calling, because of the gift of repentance and baptism and the receipt of God's holy spirit living and dwelling in us, we no longer walk according to the way of the natural carnal mind, this way of selfishness.

Now, we *do* yield to it because of our base nature. We just give into it. And we don't always yield to God. Well, that is that process of conversion. So here we have Satan now broadcasting to the minds of man and he also broadcasts to us, and as we read before, it *is* the fact that he can broadcast, but there is nothing new that has been broadcast to us that hasn't already been broadcast to mankind. Mankind has had this happen ever since Adam and Eve, this broadcasting, this "enticing to sin" has taken place.

Now, the history shows that mankind gives into this. Now, others don't yield as much to this broadcasting, as others just totally give themselves over to it and start to practice evil in magnified ways.

Verse 3—among whom also we all once conducted ourselves in the lusts of the flesh, fulfilling the desires of the flesh and the mind, and were by nature children of wrath, just as the others. So, brethren, this is where we came from. We once walked in the lusts of our flesh, fulfilling those desires, which is just simply natural and selfish and carnal. Now, when we're *in* it, we don't actually "see" that's how we are. We do not "see" that we are selfish. We think we're doing okay and we don't consider any of our thoughts, words, or actions in the sense of *selfishness*. We may stop and consider some of our words, that they might have hurt others, or whatever, but we don't "see" that we're necessarily wrong and that we're *guilty* in it and that *we're sinning*. That doesn't even enter our minds because we haven't been called to it at that time.

But now we have now been called out of this, "where we once walked," and now we are to fight against this broadcasting, this "enticing to sin." And that's what conversion is about, the transformation of one way of thinking to another way of thinking. And God has allowed Satan to broadcast for the purpose of? Creating Elohim. Because that is God's plan and purpose, and ours is to transform ourselves.

Now, this all takes place in the Church, and part of this is coming to this knowledge of who we are, then coming to understand *why* it is the way that it is, *why* is it that we *yield* to these things. Well, because of our natural carnal mind. By the "why" of a matter *is* actually the understanding.

As we looked at the proverbs and considered the physical aspect and the spiritual reality, there is another point that we're going to look at before we go back into the book of Proverbs, and that is found in James 4:7. Now, this is what Jesus Christ fulfilled.

James 4:7—Therefore, submit to God, resist the devil, and he will flee from you. Now, *that's* what Jesus Christ just demonstrated. He submitted to the Logos (the Word of God, the mind of God, the thinking of God), and therefore, He resisted the devil, He resisted Satan, and Satan fled from Him. When He commanded him, he fled.

So, we have the knowledge of fasting. We have the knowledge of fasting. Because this is what this is about, this "submitting to God, and resisting the devil and he will flee from you," is about fasting. We have the knowledge of fasting, not eating and drinking liquids for a period of time. Normally it's a day fast, which is one way on a Biblical day, which is the sense of the Day of Atonement, a 24-hour period where we would not consume any food or liquids for a whole 24-hour period. But there are other times where we can fast on a selective time based on our health, based on various situations. Somebody may choose to fast for 18 hours because that may be the most they can do. Others that have bad health or ill health or on medications and that, maybe should never fast at all and should have come to that understanding of their own body, that it doesn't *help* to subject themselves. Because of diabetes and other things, it's not wise to go down that path and even fast at all. But there are other people that may choose to do 36 hours. It doesn't have to be an exact 24-hour period other than the Day of Atonement where it's a command. But the *most important* thing out of the knowledge of fasting is the understanding, the "why." *Why do* we fast? Well, that's understanding.

Now, we're going to look at that. Well, we fast to humble ourselves before God for the purpose of examining our thinking to see if we are in unity with God's Word, with God's thinking. We understand we fast for a reason. We're fasting to humble ourselves. Now, part of that examining of ourselves is we

should examine ourselves. Do we fear God? Do we *really* fear God? Because we looked previously in *Part 1* that "the fear of God is the beginning," beginning of the ability, "to live wisdom," and we can "see" "the fear of God is to hate evil," *within ourselves*.

Because we can look out at the world, and yes, we can see evil things and not like it, but it's much more important that we look at ourselves and *hate* the way we are, the natural carnal mind of selfishness. We are to learn to hate the selfishness within us and the effects it has on others. Now, *that* is fearing God, because that's what God has given us command to do, which is to examine ourselves to see if our thinking is in line with God's thinking (righteousness). Now, we're not righteous of and by ourselves. We should examine our thinking to see what it is: Is it righteous or isn't it? Only by God's holy spirit can we live righteousness.

We ask ourselves: Do we love God, really? Do we love God? Do we fear God? Do we love God, really? And we show our love to God by keeping the first four Commandments in spirit and truth. And the last six. Do we *really* love one another? Do we desire the best, no ill will to *everybody*? Well, that can only be coming from within our own examination of ourselves.

So this "resisting the devil and he will flee" us is based on the amount of fasting that we are prepared to do to yield, to humble ourselves before God. Because this yielding to God, this fasting that we're going to undertake is actually a demonstration of the wisdom. So, we know about fasting, we understand why, why we fast. Well, we fast to draw closer to God, to *flee sin*. We desire to flee sin. We desire to change our thinking, to think differently. Now, the moment we *choose* to fast, we're living wisdom. When we fast we pray and examine ourselves and we repent. We repent of our own ideas and we move our thoughts to God's thoughts. Wisdom is the implementing of fasting and repentance into our life. Now *that* is living wisdom.

It's a wonderful knowledge to have, brethren, of this whole process. The fact that we can "see" a particular proverb and know of it (which is great), then to understand the "why" of the proverb, which is the *understanding* of the very aspect of that proverb, *then* we can choose to implement it into our thinking and begin to *choose to live it*. Well, that's living wisdom. That is living wisdom.

Proverbs 10. So we're finally going to get to the book of Proverbs. **Proverbs 10:1—The proverbs of Solomon: A wise son makes a glad father, but a foolish son is grief of his mother.** We'll look at this now. "A wise," now, we know that somebody that is wise on a physical level can take place, someone that is actually wise physically, which means they're making wise choices even though they don't fully understand that it's about God's Word, as far as *true* wisdom. But this is wise on a human level, not to do things. For example, it's wise not to put your hand on the fire. So you can be "wise" by not putting your hand on a hot stove or on a fire. That's a wise son.

Well, someone that is wise on a physical level "makes his father glad." He "makes a glad father," and that word "glad" is "rejoicing." Because the father would be happy that the son is making wise physical decisions. "But a foolish," that word "foolish" is "'stupid or arrogant' son is grief," and the word "grief" there is "'heaviness or sorrow' of his mother," because it is so disappointing to see a child making foolish or unwise decisions in life, because it brings a sorrow, it brings a grief within a person. "Oh no, I desire that they don't do it that way," because it's a heaviness, it's a sorrow, because you know the consequence. They're going to pay a penalty and you would rather them not pay that penalty. So that's looking at that on a physical level.

Well, another way to look at this is also with regards to "a wise son," which is someone that has the mind of God, someone that is wise, "makes a glad father." Well, we know that the "father" can be God the Father and the "mother" can be the Church. So when we look at this, "a wise," someone that is yielding to God's holy spirit, "makes a glad Father," because God the Father will rejoice in the choice of that person. Why? Because God will be able to live and dwell in him and He'll be able to fulfill His *desire* for that person, which is "to bring many sons to glory." So a person that is yielding to God's holy spirit makes God the Father rejoice! "But a foolish," now, when are we foolish? Someone that doesn't have God's spirit or is not yielding to God's holy spirit. "A foolish son is the *grief* of his Mother," the Church. Now, we have seen that. Somebody that doesn't yield to God's holy spirit and chooses to leave God's Church, it is a grief to the Church, because the Church is "the mother" of us all. So wisdom is having God's thinking. Foolishness is having the natural carnal mind, or yielding to it.

Let's look back at this again on another way. A father or mother is uplifted and happy when their children make wise physical decisions. Now, those decisions could be not to have excessive drinking, not to begin smoking. This decision (this wise decision on a physical level) will mean the children will avoid the sorrow and grief associated with an unwise decision. Because it is unwise to drink excessively, because it causes damage to the mind, damage to the body, and it *can* cause damage to others. It can cause unhappiness within families, within marriages, and has many side effects. Well, that's being unwise.

Now, smoking is also an unwise decision...an unwise decision, because it also damages the human body of the person that is smoking. It actually *damages* the thinking because it just multiplies the selfishness within a person (they justify why they're doing it), but it also has an effect on others. The passive smoking can cause cancer to others, can make others feel ill. People that have asthma and other things, or chemical sensitivities are affected by smoke. So smoking is a selfish decision.

So a mother or father is actually lifted up when they make wise decisions, and when they make wrong decisions like excessive drinking and smoking, etcetera, it can bring disappointment because they desire the child to avoid these penalties that are going to be paid. No parent desires to see or have their children suffer in any way. That is what God has built in us. We desire the best for our own family beyond anybody else. That's just natural. Well, a parent grieves (is distressed mentally) when their children make unwise physical decisions. They often try to point their family member in the right direction, but because of the child's attitude *or* the child's arrogance, they may not listen. Now, this is a very distressful thing, when people won't listen to advice, even on a physical level, and the child won't listen to it. It causes a distress because we know what the consequence is. This is a distress to any parent because they know that suffering is coming. They know suffering is coming because of this drinking or this smoking or any other unwise decision on a physical level.

The spiritual aspect of it, a father or mother rejoices before God when God calls a family member into the Church. The parent can rejoice *if* the child makes wise spiritual decisions to obey God, to yield to God. Now, *this* is a great blessing! To have a child and then have God call that person genuinely to repentance and that person goes through the process of yielding to God through baptism and receiving of God's holy spirit, and then they choose to yield to God in their life. This is a time of great rejoicing within a parent.

A parent grieves (is distressed mentally) when their children make unwise spiritual decisions. Now, the child is in the Church, but now they're making unwise spiritual decisions because they are now choosing not to yield to God's holy spirit, not to yield to the government of God in their life, let alone the

government of God in the Church. If the child sins, it causes distress to any parent, because they know that these trials are coming from God. Because that's the way God corrects. God will allow a person to sin, and when they choose to sin and yield to it, God in His loving mercy will intervene and cause correction. And that correction is going to come through trials. That's the only way.

Leviticus 19. Hold your place there in Proverbs 10:1. **Leviticus 19:3—Every one of you shall reverence his mother and his father, and keep My Sabbath. I am the LORD your God.** Now, this command from God is very important, because there's two aspects to this. "Every one," that is every child (and we're looking at this on a physical level), "Every child shall reverence," will honor, fear, or respect "his mother and his father, and keep My (God's) Sabbaths." Why? "I am the LORD your God." Because it's in the person's interest. It's in the child's best interest physically and also spiritually.

So let's look at this. Why is this command from God? Because really, we know that that's knowledge, to know that particular scripture. That's knowledge. Everyone should respect, honor, and fear their parents. Well, that's good knowledge to know, but why? Children must learn to respect and obey their parents because it is the foundation for respect to *all authority*. Because this is where it starts. This problem, or a lack of respect for all authority, any authority, all starts within the family unit, within the home. If we learn to respect our parents, which is fear them in the right way, which is respect and honor for the position of the *authority*, we will then learn to respect God's government in our life in the future. A wise son will respect, and the unwise son will not respect. Now, this foundation of authority and respect for authority all starts in the home.

Now, if a child grows up disrespecting their parents (which is that authority, that advice, and that guidance), what chance is there that they're ever going to respect the law of the land or the authority of the land. What sort of respect are they ever going to point towards *that* authority that God has appointed over mankind? Well, the chances are little or none, because they haven't learned it in the home. Now, what chance is there that they're ever going to respect God's authority in their life, being told what to do? Because that's what it's about, when we look at it. A parent is to guide and try to teach and educate a child on the best way to live. On a physical level, that's what their role is, that's their responsibility, to guide them, to protect them, to nurture them.

Now, if the child chooses an arrogant or unteachable attitude, what's the consequence? Pain and sorrow. Well, it's no different in God's Church. When God's Church is involved and a person is called, if they have no respect to authority, they're never going to listen to God's Word, which is coming through the Church, through the ministry. Why would they? They've never listened to their parents. And there are scriptures there saying that "the Church is the mother of us all." So if we didn't respect our mother on a physical level, what chance is there that we're going to ever respect God as He works through Jesus Christ through the Church? Well, it's going to be very difficult.

So this principle is going to affect all of mankind, which is they're going to have to learn to *teach* their children God's ways, teach their children to respect authority.

Exodus 21:15. So we've looked at the "why" there, the *why* we should respect authority, *why* we should honor our mother and father. Because it's about something in the future. It's about a way of thinking. Because if we don't respect our mother and father within a family unit, the consequence of it is horrendous, because this is about a pattern of thinking, of understanding why we should respect authority, because it's all about respecting God, because God is the one who created the family. God is the one who put a mother and a father over a child, to educate and nurture. So if we disrespect our

mother and father, we're actually disrespecting God's Word. We are not fearing God. We're not putting God first in our life because God has given us this instruction all for the purpose of our own benefit – physically and spiritually. Now, if we won't follow that (if we won't honor our mother and father) the reality is we're not showing any honor or respect to God himself. We've actually lifted ourselves up in our pride.

Exodus 21:15—And he who strikes, now this is "with intent beats, smites, or kills," **his father or his mother shall surely be put to death.** So this is all about a respect for authority. If you were to say this today, that "if a child were to strike with intent"—which is that deliberate act—or beats, and is lording it over "his parents," or smites, or even *kills* his own family members (his mother or his father), "surely he should be put to death." Well, *why?* What's the understanding of that? Well, because it's in that person's best interest. Because if they have that respect for authority now, which is none, nil, zero, zilch, what hope is there of the future? So it is far better that the person be put to death there as a child, as a younger child, put them to death *now* because they'll be resurrected at the end of the thousand years to have that opportunity to *learn to show respect* for authority in the future.

Now, *that* is what you call mercy. But that doesn't happen today. Because there *are* children that strike out (with intent) and they actually "smite" or kill their parents. And normally, they'll put them in a juvenile home and they'll be released after a fair while of time. But this is all about a respect for authority. Whereas God says it is far better that they be resurrected in the Hundred-Years when the environment is different, and they'll be able to be given this understanding on a spiritual level, of why we should respect authority. Because it all points back to God. It all points back to respecting God.

Now, look at that on a spiritual level. "He who strikes/smites with intent his Father," this is anybody that goes against God, who *deliberately* sets out to *sin*, is willful and actually desires to walk against God, "or his mother," the Church. Anybody that is willfully fighting against or going against God's Church, "shall surely be put to death." Well, they *are* on a spiritual level, because they are put out of the Church. They are disfellowshipped. So anybody that has this ill will and is willing with intent to go against, to pull down, to kill (which is that ill will, this hate towards) God's Church, towards God, "shall be put to death." Well, that's exactly what happens. They are cut off from God and their potential (as we've read in a post of late), their potential is that they may have committed the unpardonable sin. Now, hopefully it hasn't gone that far and that God will cut them off now before they do go too far so that they can be resurrected, the spirit can be saved for the Hundred-Year period. But the potential is death.

So anybody that strikes or goes against, with ill will, towards God the Father and His Church, "he shall be put to death," because that is the best thing for him. That is actually mercy at work.

Exodus 21:17—And he who curses, and this word "curses" is "makes light of, revile, despises, will not listen to, is rebellious." So this is that "curses," which is this rebellious attitude. They simply will not listen. So not listening is a rebellious attitude. So, anyone **who curses his father**, which is his physical father or God, his Father, **or his mother**, which is his physical mother, or the Church, which is God working in the Church, **shall surely be put to death.** Now, the "why" of it, the understanding of this? Why would we go and put somebody to death for this physical rebellious attitude? And why would somebody be put to death on a spiritual level—disfellowshippment—which is the understanding of this particular scripture? Why? Because if a son or a daughter will not respect their parents, on a physical level or on a spiritual level, if they will not respect the authority in their life, what is their future? What will they do in the future?

So if somebody now will not respect their physical authority in their life, what will they do in the future? Well, we know what they'll do. They'll be going against authority and their life is going to be one of sorrow. Well, it's no different than now, that anybody who will not respect the authority of God in their life, God through the power of His holy spirit, or God in the Church, what will they do in the future?

Now, we know that those that have deliberately and willfully gone against God will be resurrected to face a second death, because there is no point in giving them an opportunity in the Hundred-Years, because they already have established in their mind what they will do. They *will* rebel against God in the future. So God is going to resurrect them for that "short season," for that "little while" when Satan is released there, so that they can face the penalty of their sin, which is the second death.

God is the one who established family and authority within a family. Death of a rebellious child now is merciful. It will save the spirit for another time.

Leviticus 20:9—For everyone who curses, and that is "make light of, or revile, or despises," **his father or his mother shall surely be put to death. He has cursed his father or his mother. His blood shall be upon him.** This is about personal responsibility for our own sins, accountability for our own sins. God is our Father, the Church is our mother. If we despise God or His Church, we *will* be held accountable.

Deuteronomy 27. We're just going through these to understand that these are acts of mercy by God. These commands are all acts of mercy. **Deuteronomy 27:16—Cursed is the one who treats his father or his mother with contempt.** He despises them. **And all the people shall say, Amen!** Now, *if* we have understanding, anyone with understanding would agree with God. So "*cursed* is the one who treats his father or his mother with contempt," physically, or spiritually, God and His Church with contempt. He *despises* God's Church, he or she despises God's Church. "And all the people," all the people of God, "would go, 'I agree, Amen!'" *Everyone* with any spiritual understanding would agree that *anybody* who treats God the Father and God the Father's Church with contempt *should be killed*. They should be disfellowshipped, because that is in their *best interest*, in the interest of themselves, but also in the interest of the rest of the Family.

So now once they are older, once the child has grown up a little bit, is actually a little older... Proverbs 15:20. We understand that a wise person can be wise on a physical level, but they can be wise on a spiritual level having God's holy spirit and yielding to it, and a foolish person can be someone that is foolish on a physical level, but also foolish because they do not yield to God's holy spirit. **Proverbs 15:20—A wise son makes a glad father**, so if we yield to God, God rejoices. Why? Because He can achieve His desire for us, give us life; **but a foolish man**, someone who uses the natural carnal mind and doesn't yield to God, **despises**, and that word "despises" is "counts as worthless, vile," **his mother**, which we understand is the "type" of the Church. So on a physical level, this "wise son makes his father glad, but a foolish man despises his mother," because he doesn't give the credibility to his mother for what the mother has done. Well, same on a spiritual level, that "a foolish man despises the Church of God."

Proverbs 19:26—He who mistreats, and that word "mistreats" is "violate or spoils," **his father and chases away his mother**, and that word "chases away" is "flees" **his mother** (leaves his mother) **is a son who causes shame/confusion and brings reproach**, on himself ... on himself. So "he who mistreats his father," anybody that is violent towards his father or in any way steals from his father, for example, "and chases away his mother," in other words, "flees his mother," doesn't want anything to do with the guidance from the mother, "is a son who causes shame/confusion and brings reproach." He brings reproach on himself because of what he is doing. Because he's actually demonstrating that he is actually foolish, that he is being foolish.

To reject the guidance, and the love and care of a mother or father *is* foolishness. Now, on a spiritual level *anybody* who mistreats God, anyone that is *against God* "and chases away his mother," flees from the Church, "is a son who causes shame, and brings reproach on himself," because of his actions. Anybody that has decided to work against God, to go against God, to go against God's Church brings reproach, brings shame on himself/herself because of what they have done.

Proverbs 20:20—Whoever curses his father or mother, God or the Church of God, his lamp/his light will be put out in deep darkness. This is an incredible scripture. "Whoever curses his mother or father," and we're looking at this now on a physical level, "his lamp/his light will be put out into deep darkness." He will be killed, which is that deep darkness.

But spiritually, "Whoever curses his mother or father," God's Church, "his lamp," now, this is the truth, the direction in life, because "the lamp" *is* his life as well, "will be put out in deep darkness." It will lead to death, spiritual death, which is a tragedy, really. So this is important, "why" this commandment has been given, to honor your mother and father, which God gave in the 10 Commandments. The purpose of honoring your mother and father—what's that all about? It's physical, but it all pointed to something spiritual. It's *about* the Church...it's about the Church.

Matthew 6:22-23—But the lamp of the body is the eye. Now, this "lamp of the body is the eye," the lamp is what provides direction. It gives guidance to where the Body is going. So the "lamp of the body is the eye." It's about our motive and intent. It's within our *thinking*. So what guides our body is our *thinking*, it's the *inner man*, it's the *inner thinking* that we have. That's what guides the body. So, "the lamp of the body is this inner thinking." This is our intent, why we do what we do. **If therefore the eye, the intent, the reason we do things, the "why" we do things, is good, let's just say that it *is* good, your whole body will be full of light/be full of truth.** So, therefore, if our intent is to yield to God, "the whole body," what will follow, "is full of light." It will be full of truth. It will have the thinking of God. We'll have the knowledge, we'll have the understanding, and we'll be *living* wisdom.

But, now, the "but" is the opposite, the complete opposite, **if the eye is bad**, which is "evil or begrudging," it's motive is evil, it's motive is carnal, it's selfish (the natural carnal mind), we're not yielding to God's spirit, we're using the natural carnal mind... **But if the eye is bad**, so this motive is carnal, **your whole body will be full of darkness.** It will be full of selfishness and sin. **If, therefore, the light that is in you is darkness**, which is no light because it's darkness, **how great is that darkness!** How great is that sin! How great is that selfishness and pride! So it's about putting God first. It's about a priority.

We are to choose to yield to God's holy spirit, and if we do, we will have truth, we will have light in our life. But if we choose not to yield to God's holy spirit and use the natural carnal mind, the human reasoning, we will have sin, we will have darkness and there will be no light in us because it'll be just darkness. It'll be just selfishness. Because we're either giving or we're taking. Like Mr. Armstrong used to say, "There's only two ways of life, really. There's just two ways. One is the way of give, and the other way is the way of get. One is God's way and the other way is Satan's way."

Proverbs 28; back to Proverbs. **Proverbs 28:24—Whoever robs, and this is "takes away from," his father or his mother, and says, *It is no transgression*, "It's not a sin," **the same *is* the companion**, or is united, **to a destroyer.** And we know who the destroyer is; it's Satan.**

Christ covered this very spiritual principle with the Jews in Matthew 15. So while you're turning there, I'll just refer back to Proverbs 28. Matthew 15, and we're going to read from verse 1. This was a point where "somebody who takes away from his father or mother." This is actually *taking from*, not just receiving from, but actually physically *taking from* his father or mother and says (so the person then

says), "It is no transgression. It's not a sin, what I've done by taking from my mother and father." In other words, putting them into a place of disadvantage where they are now suffering because you've *taken* from them.

The same, "the person who does this," the son or the daughter who does this "is a companion," or "is united," to a destroyer," because they're *destroying* the mother or father, but they are also "united to" or "a companion of" *the* destroyer, which is Satan. Because this is evil thinking. This is selfish thinking.

Let's look at what Christ says about this very principle in **Matthew 15:1—The scribes and the Pharisees who were from Jerusalem came to Jesus, saying, Why do Your disciples transgress the traditions of the elders?** Now, this is the customs or the rituals of washings that were going on that were manmade concepts of righteousness. They believed that by doing these particular washings and these traditions that they were demonstrating righteousness. So these were outward signs to the people that they were "better than" them, basically, what it's saying. So these traditions are just man made rules. **For they do not wash their hands when they eat bread.** Because this ritual of washings that they used to go through, which were manmade ways of demonstrating, "Look! I'm better!"

Verse 3—But He (Christ) answered and said to them, Why do you also transgress the commandment of God because of your tradition, because of your *own* thinking, your own reasoning, what *you* think is righteousness? So rather than obey the righteousness of God that comes through the law, through God's thinking, they've set up their own way of thinking. They've worked out what *they* think is a demonstration that they're Godly.

Verse 4—For God commanded, saying, Honor your father and your mother; and, He who curses father or mother, let him be put to death. Now, this is, of course, the 5th Commandment, but it is all about abuse of authority. Because God has set up this law and people have this knowledge of this law, people know the 5th Commandment, but they don't actually *understand* what its spiritual intent really is. The spiritual intent of "honoring your mother and father," is all about respect for authority, because God is the ultimate authority. And if we can't respect the authorities that God has set up over us, well, we're never going to respect God. So if we do not respect the authorities of the land, in the sense of what they have been allocated, what God is allowing them to have as far as government, if we don't respect that in our life and honor it, we'll pay a penalty. But when we don't respect that authority and yield to that authority—in the sense of if it's not causing us to sin—we're actually demonstrating we don't respect God. So this is what this is about, respect for authority, and it start within a family. And God has said clearly in His word, "He who curses father or mother, let him be put to death." Why? Because this person has chosen to go against authority. And if they go against their own family what will they do in the future? Go against authority.

But you say, now, this is that choice that is made by the natural carnal mind, **Whoever says to his father or mother, Whatever profit you might have received from me has been dedicated to the Church—** any assistance or support they've gone and taken it and placed it into the temple, saying, "Well, I'm giving it to God, therefore, it's not a problem to disadvantage my parents," to not show them respect at all, and give it to God and say, "I'm justified. Because, you see, I've taken it from my mother and father who needed it, but I have taken it and I have given it to God. Look at me!" It's about "me," **and released from honoring his father or mother. Thus you have made the commandment of God of no effect by your tradition,** by your human reasoning. You've overruled *God's* command, because God's command is "Honor your mother and father." You're to honor them. You're to show respect to them. You don't put them to a disadvantage. You can't go and take from them and then justify your taking from them and saying, "Oh, I've given it all to God, therefore, I'm released from this commandment. I don't have to show them the honor." Because it's just polluted thinking. Originally there, what God had said, if you did

something like that you've cursed your mother and father. You've dishonored them. You've shown them no respect is what it's really saying, you've shown them no respect at all. And they're saying, "Well, no, it's a justification by the traditions, which means you can take it from your mother and father and give it to the temple." Why? Because that's where they were. That's how they got their income. It was from the temple.

Verse 7—Hypocrites! Well did Isaiah prophesy about you, saying: These people draw near to Me with their mouth, so it's all talk, it's all words, **and honor Me with their lips,** so it's just words, because words are just that, just words. **But their heart,** their inner thinking, which we've talked about, this inner mind, "the lamp of the body is the eye," it's the intent. So, "their inner heart/their inner thinking **is far from Me,**" because their motive/their intent is wrong. It's not about showing respect for authority. It's done for selfishness. **And in vain they worship Me, teaching as doctrines the commandments of men.** So these traditions were being taught. It wasn't about God's Word, about the commandment of "honor your mother and father," which is the 5th Commandment. "Honor your mother and father. Respect them." This is all about authority and they overruled all of that and they set up these *doctrines* that they had. They overruled God's commandments and set up "commandments of men." In other words, it was okay to disadvantage, to disrespect your mother and father, as long as you took the money and gave it to the priesthood in the temple, because you dedicated it to God, and anything dedicated to God was used by humans.

So we can see that the intent of the commandment is for the purpose of respecting *all* authority, because *all* authority points to God, who is the author of authority.

Proverbs 29...back to Proverbs. **Proverbs 29:15—The rod,** which is a sign of authority, **and rebuke,** which is correction, **give wisdom, but a child left to himself brings shame to his mother.** Now, we look at that again, "The rod," which is this sign of authority, because it doesn't mean, just necessarily, a physical rod that you're going to beat people with. It's about a rod, because a rod pointed to a sign, or was a sign of authority, someone who had authority. "And rebuke," and rebuke can be *correction*, this correction. So anybody that is looking to authority and is willing to take correction, these things will give correction. Because the natural carnal mind works against God and is selfish, so we *need* "the rod," the authority in our life, and we need the correction because it's *that* that will give us the wisdom. So we can "see" the knowing of something. We can "see" the understanding of "why." Well, if we're guided and corrected by authority we can then begin to have wisdom, because we know "the fear of God will lead to wisdom."

"But a child left to himself," somebody that is left to the natural carnal mind, "brings shame to his mother," because what will he do? He will go his own way and he will bring shame to his mother on a physical level. Well, the same in the Church. Anybody left to themselves, if they're not guided, if they're not corrected, if they don't allow authority into their life, God's authority (by the power of God's holy spirit), authority of the Church in their life, which is all there to give them the mind of God, which is wisdom. So this "rod" and "rebuke" will give wisdom. God will provide wisdom to the person if they're willing to yield to His holy spirit. But if we're left to ourselves, it will bring shame to the mother, his mother, the Church, because we will act in a way that does not represent us being an ambassador for Christ. We'll be living our life the way that *we* see it, the way that *we* understand it.

So it is important that we yield to this authority, to this rod, and this correction that comes to us by the power of God's holy spirit, because it will give us the wisdom. We'll begin to "see" that we should be living life another way, living the way Christ lives. Whereas if we're left to ourselves, our natural carnal mind, we will bring shame to ourselves, but also to our mother, to the Church, because we won't be representing the fact that we are the Temple of God, that we should be yielding to God. And people

would look at us and say, "Have a look at them. Look what *they're* doing! Obvious, open sin!" because we're left to ourselves. We will bring shame to the Church of God—PKG because of our selfish conduct.

Hebrews 12:1. God must correct us. God must correct us. Now, correction is one of those things in life that nobody likes. Nobody likes *any* type of correction. A child does not like correction. Well, we're the same. As children of God, we don't like correction. We do not like correction, but it is the best thing for us. Because this proverb has said that if we're left to ourselves we will bring shame to ourselves. We'll bring shame to our mother, the Church, on a physical level (a mother), but also a spiritual level (the Church). So the rod of correction, this correction, this guidance by God through sermons and through the power of God's holy spirit, will give us the opportunity to yield to God so that we can live wisdom.

Hebrews 12:1-11—Therefore, we also, since we were surrounded by so great a cloud of witnesses, because in chapter 11 it was going through Moses and the various men of faith, Abraham, and it was all by faith. They *lived* a particular way of life. So we can know things and we can understand things, but the living of it is the most important thing, this living faith. And often we don't have all the understanding of a particular matter, but we just simply yield or choose to yield, and therefore, live wisdom. **...this great cloud of witnesses, let us lay aside every weight,** and this "weight" is "something that will slow us down," and this is what can be our own opinions or the way that we see it, **and the sin which so easily ensnares us, and let us run with confidence, with endurance the race that is set before us.** So we're to run this race, this fight, this fight against ourselves, and we're to be patient in this fight, because it *does* take a lifetime of overcoming, and we are to endure. The most important thing in a race is not to give up. Even though we'll stumble and fall, doesn't matter where we're coming in the race, the important part is to run with the best ability we have, but to endure, to continue to fight, to continue to overcome, to overcome these things that weight us down. Now, what is the thing that actually weighs us down the most? Pride. Our own pride, our own selfishness is what weighs us down.

Verse 2—Looking unto Jesus, the author and finisher of *our* faith, who for the joy that was set before Him endured the stake, He endured this impaling on the pole, **despising the shame,** what that was that went with that, that was all about how they tried to shame somebody as a human by staking them to the pole, **and has sat down on the right hand of the authority of God.** So He is now *in authority*. He is now dwelling with God. He is where we desire to be, in Elohim.

Verse 3—For consider Him (Jesus Christ) who endured such hostility from sinners against Himself, lest you become weary and discouraged in your life. So we can become discouraged because we're thinking about the self. This is about the self-pity. So discouragement is self-pity. We quit in the mind. It's about something that is within us. And the reality is discouragement is only a revelation of an aspect of pride.

Verse 4—You have not yet resisted to bloodshed, striving against sin. "You have not yet resisted to bloodshed," no, none of us have done that, "striving against sin," striving against this pride and selfishness. We've not done that. **And you have forgotten the exhortation which speaks to you as to sons: My son, do not despise the chastening of the LORD,** "My son, do not lightly esteem the chastening/correction/reproof of Yahweh Elohim," because we *have* to be corrected. We've just seen that in a proverb. It's only a foolish son that won't listen to correction. We'd be bad parents on a physical level if we didn't provide the rod of correction, this guidance, this right way to walk, the right way to think. Well, God would be a bad parent if He did not correct us. If He didn't convict us or reprove us, it would be bad, because we would be left to ourselves (the natural carnal mind) and it would lead to death. Whereas God is trying "to bring many sons to glory," **nor be discouraged when you are rebuked,** and this is "reproved" **by Him.** So we shouldn't be discouraged if we fall into correction.

Now, I know from personal experience that correction is not easy, and the moment we *feel* that we're being corrected and we *feel* the pain of correction (which is almost like a justification in the mind), we know that there is sin still in us. Because when correction comes, what is it all about? Well, it is about God leading and guiding us and directing us, showing His love towards us. This "rebuke" or "correction" is actually God's love towards us so that we can enter His Family. So it's done out of love and correction.

And I have come to see that correction, even though we don't like it when we hear it, it is done for the purpose of love. God's correction through His Church is done out of love, to make us something that we are not at the moment, righteous. We're not righteous, but God wants us to be righteous and enter Elohim. So God will provide this correction. But by the natural carnal mind we tend to become discouraged by it and we punish ourselves for it thinking, "Oh, I'm being corrected." But a lot of that is to do with our own pride.

Verse 6—For whom the LORD loves He chastens, so we need to be trained the same as a child does. We need to be corrected. But it's also done out of love. God corrects us because He loves us. Now, a parent should correct a child because he loves the child, and a mother would correct the child because she loves the child. So this is that "help," and it should always be done in love.

Now, childrearing is a difficult thing because it puts pressure on the parent more than it does the child. Because the tendency is that when a child does something we tend to jump into correction mode, but a lot of that correction is not necessarily done out of the spirit of God, it's done out of selfishness, because it's not the way that we think the child should act or the child should do things. But we should be basing our correction on God's way of correcting, and God's way of correcting is one of love, mercy, and patience. It's about correcting with *guidance* and it's done with loving authority, not with hard authority, not with cruelty.

And scourges every son whom He receives. So that "scourging" is virtually based on the same as a whip. So we need to be molded and fashioned, and the only way that we can be molded and fashioned is through correction. Now, the beginning of it all, we have to accept that we are wrong. The natural carnal mind is wrong. There is no righteousness in it at all. Therefore, the only way to change it, the only way to transform it is it's got to be corrected. So being in the Church, the Body of Christ, is a life of correction, and we have to come to see it and we have to come to accept it.

Now, when we are corrected it's not a time to go into depression or discouragement, because that's just signs of selfishness, signs of pride. So we need, when we are corrected, to take it the right way. It was done out of love. We will become spiritually a *better person* because of the correction. Now, God provides correction for His Church in many ways. Some of that correction can be done through posts where doctrinal changes are made. Doctrinal changes are a correction in thinking. Well, correction can come on a personal level through a sermon, where God (by the power of His holy spirit) will convict us to "see" an aspect of the way we are, the why we do what we do. Well, when we "see" that, we shouldn't be discouraged by it. We should actually be *encouraged* by it. So by correction we should be encouraged because we can "see" the transformation; we can "see" the change. This is good. Being corrected is a *positive* thing. *But*, because of the natural carnal mind and because of our pride, we generally look at correction or any type of guidance—we take it personally and we resist it in the beginning. That's natural because we are of the natural carnal mind.

Verse 7—If you endure, and that is "remain under," **chastening,** so if we "endure chastening," if we remain under the chastening that is provided by God through His Church, **God deals with you as with sons,** because that's what should happen. And we've looked at the proverbs. *If* we loved a child we would correct it. Well, God is dealing with His sons. We are begotten sons of God, so God in His

correcting us, in His chastening, it's just proof that we are of God. So the moment we feel any correction of the way we used to do things or the way we thought and we "see" it, we shouldn't be discouraged, we should be encouraged because it's proof that *God* is changing our thinking. It is about God loving us and correcting us as begotten sons of God.

...for what son is there whom the father does not chasten? Well, a father or a mother who does not chasten their children for wrong behaviors, for wrong attitudes, for these wrong attitudes that they establish or moods that they have, if a mother or father does *not correct* the mood or the attitude, they do not love them. They might say they do, but deep down they don't. And why is that a demonstration of it? Because in the future if a child is willing to rebel against the parent, rebel against authority, and if a child is willing to throw moods and to carry on and to have this wrong attitude and get away with it, guess what they're going to do when *they* get married? Guess what they're going to do against authority in the future? They're going to demonstrate the pattern, "the needle in the groove" that has been established in their thinking.

If a father or mother loves a child, they will correct their attitudes, they will correct their moods, because it's what *best* for them. Because if they can correct it now, and in the future when they are younger (as adults) or when they're married or when they get into an older lifestyle, when they have authority over them (at work or whatever), they're going to have a respect for that authority because they've learned, they've come to see *why* they have to respect all authority.

We're not to take it personal. Any type of correction, don't take it personal. It's God working with us. It's a part of life. Now, if we're not corrected by our parents, we'll soon get corrected by authorities called "the police" or other things. They'll soon correct us if we do things wrong. And guess what? In relationships we'll soon get corrected by husbands or wives or by other people, because we'll end up that lonely because people won't want to be around us because of our moods or our attitudes or our behavior. Because it's not the way that it should be; it doesn't fit in.

Now, any time we do feel like we're being corrected we need to be positive about it and we need to repent of the old way and begin to think differently. This is that whole conversion. It's really any feelings that we have is about the self crying out, saying, "I don't want to change. I don't *want* to change."

So God says here clearly in scripture, that if we endure, if we remain under this chastening from God, God deals with us, or God "deals with you as with sons," because He loves us, **for what son is there whom the father** (or a mother) **does not chasten?** Well, they should, because it's about love.

Verse 8—But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons. Because if there is no correction and we're going on with our natural carnal mind, what's the outcome? It'll lead to death.

Life is about correction. We have to have our thinking changed. We think a particular way so correction is going to be part of being part of the Body of Christ, the Church of God—PKG. Correction must come, and if there is no correction going on in our life *at all* for long periods of time more than likely we are illegitimate and we're not sons. Because God has been providing correction, and He provides correction almost every Sabbath in one shape or form or another. And if we aren't getting that correction, if we're not changing and looking at our motives and intents, if we're not looking at the "why" of our life, of the way we affect others, of our moods, our attitudes, the way we think, if we're not doing that, we're not

being corrected. *Everybody* has to be corrected by God. It's an ongoing process and it's something to look forward to.

We are wrong in things we think at the moment and it's going to have to be corrected because we're natural. We are wrong, God is right. God's word is right.

Verse 9—Furthermore, we have had human fathers who corrected us, and a lot of that is because of their own ideas of what *they* wanted. Most correction in families is often based on selfishness, the way that the mother or father *wants* it to be within their household. It's not always based on God's word by any means. **Furthermore, we have had human fathers who corrected us, and we paid them respect.** Because if you didn't, normally, you would get a good belting. I grew up in a family where I was punished on a physical level, and I was corrected, and I respected my mother and father because they were trying to install in me a right way of behavior based on the way that *they* saw it.

Shall we not much more readily be in subjection to the Father of spirits and live? So we are to be in subjection to God the Father, God's thinking in our life. And if we do we will live. Because here is a question being asked: "Shall we not much more readily be in subjection to the Father of spirits?" It's God the Father. We should be in subjection to Him because He is trying to correct us out of love and mercy. We have to learn how to live life according to the way that God says.

Verse 10—For they, human parents, **indeed for a few days chastened us as seemed best to them,** it was based on their own ideas, **but He for our profit,** God the Father, for our profit on a spiritual level, for our benefit, **that we may be partakers of His holiness.** So the purpose is? For righteousness. So if we look at that the knowledge is we're going to take correction from God the Father. We're going to *have* correction. That is our life. That is the life of all humans on a physical level. Well, on a spiritual level, it's no different. We are *in* the process of being *corrected*. That's what conversion is about.

Now, the reason God does it? "...He, for our profit." It's for *our* benefit. It's not for God's benefit. It's for our benefit, because we can change, we can then enter Elohim. "That we may be partakers of His holiness," His *righteousness*. We will be part of *His* Family.

God desires to share with us His way of being. So why are we given correction? What's the "why" of correction? That we can be partakers of God's holiness, we can be partakers of God's thinking. Isn't that incredible to come to understand?

Verse 11—Now, no chastening (no correcting, no training from God) **seems to be joyful for the present,** so it's not comfortable to have to go through this, **but grievous; nevertheless, afterward,** so after we've been corrected and had our thinking changed, **it yields the peaceable fruit of righteousness to those who have been trained/exercised by it.** So it is God preparing the mind. It is God working *in* us to change us to something different, this transformation, this thinking differently.

Verse 12—Therefore, strengthen the hands which hang down, and the feeble knees, and make straight the paths for your feet, so that what is lame may not be dislocated, but rather be healed. So we don't want to be out of place, we want to be trained in the right way, to be brought back into place, into the right way of thinking.

So, brethren, we can see that from the Proverbs there is great spiritual understanding to have if we look at these matters and how God is working with us. So one simple proverb can turn into looking at all of God's Word the way that God sees it. Now we have come to "see" how important respect for authority

is, how important the 5th Commandment is, and it is all about the *chastening* of children, because we are the children of God and God says He loves us so much that He *is* going to chasten us. He's going to correct us. We're going to have "the rod of correction," all for the purpose of creating Elohim. It is in our interest because we have been made the opposite to God. We're natural and carnal and selfish and God is a God of giving, a God of love.

Proverbs 3:11—My son, do not despise the chastening of the LORD, which is that chastening that is going to come from God, **nor detest His correction.** Now, this comes through the ministry. God corrects us through the ministry because it's through sermons that we hear the way that God thinks about a matter, and therefore, we can take this correction (and we shouldn't take it personal, we shouldn't *despise* it, we shouldn't work against it), but this correction from God is done out of love. So the moment we are corrected, the moment we "see" something in our spirit where we might be wrong, that is the best thing that can happen to us. And we shouldn't despise it, we shouldn't work against it, we should accept it.

Proverbs 5:12—We're cutting into some thought processes here but we're just looking at this word "correction." **And say, How I have hated instruction, and my heart despised correction!** Now, this would lead us to a process which is called "the second death." Because if we are going to "hate correction," if we're going to *hate* correction from God, what will happen? It will lead us to the second death. "How have I hated instruction." If we've hated the instructional correction from God, "and my heart despised correction," from God, what will happen? It will lead to death.

Now, if we look at that on a physical level, if a child or anybody *hates* instruction, which is this instruction of how to live, to be guided by a parent, and a heart, which is the inner thinking, despises, really hates any type of correction, it's a great sign that pride exists. Now, what will happen to that child? Well, we know that "the wages of sin is death." Now, God in His mercy had said, "If a child is rebellious they should be put to death." If they are willingly and openly rebellious against the parent they should be put to death, because that is the *best* for them.

Well, on a spiritual level, it's the same principle. If our hearts despise correction, if we *hate* instruction from God's Church, we are heading down the path of death, and the best thing for us is death. We're better off out of it.

Now, death on a spiritual level can take two forms. The first one is if we're disfellowshipped or we disfellowship ourselves, it's death on a spiritual level, because we're cut off from the flow of God's holy spirit, and therefore, we cannot think spiritually. Also, if we continue down this path of willful rebellion against God and we despise what God has got to say, we despise the truth and we hate any type of correction, any type of adjustment in our thinking—which is the truth, which is coming through the posts and it's coming through the 57 Truth—if we hate that correction, that adjusting in the thinking, the "jumping of the needle out of the groove," if we hate it so much, well, the best thing for us is death. The best thing for us is a second death, because we don't want God's way, we're against God.

Proverbs 7:21—With her enticing speech she causes him to yield, this is going back to this point about a woman or a harlot enticing a man, and it can be the fact that a person may be giving into the enticing or the speech of false doctrine or wrong doctrines or error or falsehood. "With her enticing speech she causes him to yield," so now she's made the free will choice to give in to his feelings or give into his emotions or give into the "enticing to sin," which is this yielding. **With her flattering lips she seduces him,** which is that part of, on a physical level, but also on a spiritual level where this "flattering words," these new doctrines or these strange doctrines, they're sweet ("honey is sweet"), nice to come in, "come in over here." They've been lured in. **Immediately he went in after her, and as an ox goes to the**

slaughter. So it's "as an ox just goes to a slaughter"—what's that referring to? The ox doesn't know it's going to the slaughter. It just wanders up the alleyway until it is killed. It doesn't stop and think halfway up there, "Hang on a minute! I think I'm going to get killed! I don't think I'll go up here." In other words, it doesn't think. It doesn't think.

So, "immediately he went in after her, as an ox goes to the slaughter." He hasn't thought it out. He hasn't seen what is ahead, which is death! The ox is going to get killed, well, he's heading for death. **Or as a fool to the correction of the stocks...** now, that's referring to a person, would be, in times past to be corrected they'd be put into the stocks. They'd often have their hands and their head put through a board and it would be clamped down and they'd be pinned there and they'd have to stand there because of these stocks, which are like bonds or shackles. So they'd be chained up.

So immediately this person goes heading for death, and there's no thought about it. "Or as the fool to the correction of the stocks." So there *is* going to be correction. There's going to be correction that will take place, and people are going to be *bound by their false thinking*. But the important part is there's got to be for us, brethren, the time to stop and think. We have to stop and think that "the wages of sin is death," the ox going to the slaughter—it's going to get killed. Well, sin will lead to death. And correction has to come our way, so that we have to *flee* sin. We have to learn to flee sin. And the correction that God provides for us is the correction from our own natural thinking to the way of thinking righteousness.

Well, we're going to leave *Part 2* there and we'll pick up in *Part 3*. □