26-1122p Transcript

26-1122p - *The Way of Wisdom, Mike Mathis*

Bible Reader: Mike Mathis

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The Way of Wisdom

Scripture Readings

Bible Reader: (0:04 - 0:xx), Mike Mathis **Matthew 11:19** The Scripture reading is within the sermon.	

Transcript (0:04 - 46:11), Preacher: Mike Mathis

(0:04) Good evening. (0:06) We want to welcome the visitors that are here, (0:14) and we pray that even those that might be on the conference line (0:23) will hear tonight's message and be edified by it.

(0:34) I'm going to have a different lesson tonight (0:38) than the one that I had this morning. (0:46) This morning I dealt with, as the title says, (0:53) "Examine the Who," (0:55) and it was a lesson that came from articles (1:03) that I kept reading in a paper in the brotherhood (1:12) and things that I've been reading in it. (1:17) And after several readings I came to the conclusion (1:25) that I probably should speak on that subject (1:34) because, first of all, it dealt, to start out with, (1:41) talking about the subject matter in the last copy, (1:47) which was last month's copy. (1:51) It was the **Contending for the Faith**, (2:00) and to tell you how small the paper has gotten, (2:10) usually in the past it usually contained more than eight pages (2:20) for the month when it was sent out; there were more than eight pages. (2:28) Now in this paper it's down to four pages, (2:37) and it seemed like there was one subject (2:43) that when it got on to that one particular subject (2:51) automatically the brother had come up with the notion years back, (3:02) and according to the last issue that I was reading (3:11) it then, after twenty years, that he'd come up with the statement. (3:19) But now tonight's lesson is quite different.

(3:27) Tonight's lesson is "The Way of Wisdom," (3:34) and it is found in Proverbs 9, (3:43) and the text is going to be within the first twelve verses. (3:52) But first I'm going to read—it's Matthew 11, (4:02) and I don't know why I'm going so far as I'm talking (4:12) and I don't know where I'm turning in the Bible, (4:15) but it's Matthew 11. (4:20) I'm going to begin reading verse 18.

(4:27) Jesus is talking to these people that are there, (4:36) and he said, (4:39) "For John came neither eating nor drinking, (4:45) and they say, 'He has a demon.' (4:50) The Son of Man came eating and drinking, (4:54) and they say, 'Look, a glutton and a winebibber, (5:01) a friend of tax collectors and sinners.' (5:06) But wisdom is justified by her children."

(5:16) Wisdom is justified by her children. (5:22) And now let's get to Proverbs 9. (5:29) Now the title

of this lesson comes from (5:37) in one of the translations that I had online (5:46) that there are subdivisions in that particular translation, (5:57) and the subdivision there is supposed to be "The Way of Wisdom." (6:07) Proverbs 9:1–12 was within that particular subdivision. (6:17) So I took that, and I had a lesson (6:26) that I gave on wisdom not too long ago, (6:35) but we're going to discuss about the way of wisdom (6:42) as it is found in Proverbs 9:1–12.

(6:48) Now I'm not going to cover all 12 verses. (6:52) But let's begin with verse 1. (6:56) It says in Proverbs 9 beginning with verse 1, (7:04) "Wisdom has built her house. (7:10) She has hewn out her seven pillars."

(7:16) Now it says wisdom has built her house. (7:25) Now in thinking about what it says about her seven pillars, (7:38) in the Bible it is that seven stands for completeness. (7:50) In Revelation we read of the voice of the seven thunders. (7:57) We also read of the seven trumpets. (8:03) In Revelation 5:1 there are the seven seals (8:10) that seal the scroll that is shown, (8:16) and no one is able to break those seals except one being. (8:28) That being is Jesus Christ who is in heaven, (8:36) and he is the one that can break those seven seals. (8:44) But if we wonder about seven, that it stands for completeness. (8:59) So when wisdom builds her house (9:05) and says she has hewn out her seven pillars, (9:09) that means that those pillars are really supporting the house that she built.

(9:23) Now in Matthew 16:18 Jesus promised to build his house, his church, (9:38) when he asked the disciples on this occasion (9:48) who that men say that he is; (9:53) they gave different answers. (9:58) And then he says, "Who do you think I am?" (10:03) Or "Who do you say that I am?" (10:07) And Peter is the one who speaks up on this occasion, (10:12) and he says, "You are Jesus Christ, the Son of the living God." (10:22) And Jesus says to him, he says, "Blessed are you, Simon Bar-Jonah, (10:31) for flesh and blood has not revealed this unto you, (10:36) but my Father which is in heaven."

(10:41) Now Peter's name means he is called Cephas, which means a stone. (10:56) And he told him that his name was Peter, (11:02) and he says then upon this rock—not Peter, (11:09) because Peter is just a stone, just a little stone— (11:17) it is built upon the confession that Jesus made, (11:22) that Jesus is the Son of the living God. (11:26) It's upon that rock he says that he would build his church, (11:35) the fact that he is the Son of God.

(11:45) Now I am going to drop down to verse 7, (11:54) and we are going to look at a few things here that are stated. (12:04) Verse 7 says this: (12:10) "He who corrects a scoffer gets shame for himself, (12:19) and he who rebukes a wicked man only harms himself." (12:30) Verse 8: "Do not correct this scoffer lest he hate you. (12:40) Rebuke a wise man and he will love you. (12:47) Give instruction to a wise man and he will be still wiser. (12:59) Teach a just man and he will increase in learning."

(13:08) So there are some things here that it says (13:15) that whoever corrects a scoffer shames himself. (13:22) Someone scoffs at one trying to tell him about the gospel, (13:30) about Jesus coming and dying for him. (13:37) There are those that cannot contemplate (13:42) one man dying on the cross that can take away our sins. (13:52) Hard for them to believe that, accept that. (13:58) But that's the truth of it, and maybe they will scoff at it. (14:04) There are those who scoff at things that are spoken of in the Bible.

(14:19) I know that there's a Peter—2 Peter— (14:28) that he writes about how in the last days (14:36) that there would be scoffers, and they would be saying, (14:42) "What is the promise of his

coming? (14:47) Your things continue just the same as they always have been (14:53) since the fathers fell asleep." (14:57) Which Peter said that they willfully forget (15:04) that this world was created out of water, (15:13) and then that—and we read this in Genesis 6— (15:22) that God brought a flood, a great flood, (15:31) a catastrophe on the world because of the wickedness. (15:37) He told Noah to build an ark.

(15:42) Now what would be remarkable about this: (15:46) in those days they didn't see rain, (15:53) or as we're told in Genesis 2, (15:59) that a mist came up and it watered the ground. (16:03) They hadn't seen rain. (16:04) But God told Noah to build an ark (16:10) because it was going to rain, (16:13) and he was going to destroy the earth. (16:21) All flesh will be destroyed, (16:23) which God tells Noah that he is to bring (16:31) two of every kind of animal into the ark (16:39) and to keep the animals that are on the land (16:50) to keep them alive. (16:54) Well, Noah believed him and he did build the ark, (16:57) and God indeed, when he had the ark ready (17:04) and hauled up the food that was for the animals (17:10) and even for him and his family to eat, (17:16) God then told him, (17:20) "Now you and your sons and daughters (17:26) get on the ark, for in seven days (17:32) I will be bringing rain upon the earth," (17:39) and it had come to rain. (17:46) The windows of heaven opened, (17:50) and the fountains of the deep were broken open, (17:58) and with that going on it rained that way (18:03) for forty days and forty nights, (18:07) and it flooded the whole earth.

(18:14) Well, if we've got scoffers (18:17) that are literally scoffing at that, (18:21) they're forgetting that that flood (18:26) destroyed the world that was then, (18:33) but time later isn't the same earth (18:40) that was made and created (18:45) for mankind as told in Genesis 1 and 2— (18:54) not the same. (19:00) But then we have in verse 9 (19:05) says, "Teach a righteous man," (19:08) which is "teach a just man, (19:11) and he will increase in learning." (19:18) And in verse 10 (19:23) this is amazing, (19:30) because my lesson— (19:33) Bobby sent a copy of this outline to Scott, (19:42) and his question, (19:45) Bible quiz, (19:47) was about what is it that causes (19:55) a man to be— (19:59) what is it that causes one to (20:02) for beginning of wisdom. (20:13) And when I saw that I thought, "Oh," (20:16) but verse 10 of Proverbs 9 (20:22) says, "The fear of the Lord (20:24) is the beginning of wisdom, (20:28) and the knowledge of the Holy One (20:32) is understanding."

(20:35) Some people, when they hear you talk, (20:39) try to speak to them on the Bible, (20:43) to them you're just (20:45) you're just chattering to them as (20:49) as a child would give them childish talk. (20:56) They'll speak to you on things (21:02) maybe they don't understand, (21:05) but they will just chat on, (21:09) and that's just the way with some people. (21:14) You try to speak to them on the Bible; (21:18) they don't want to hear. (21:20) To them this is just foolishness. (21:26) But the fear, or (21:28) the reverence of the Lord, (21:32) is the beginning of wisdom, (21:36) and the knowledge of the Holy One (21:40) is understanding. (21:47) You know, when they don't want to hear (21:50) hear you talk about the Bible (21:52) and what God has to say, (21:56) they are really missing out.

(22:02) And then it says, (22:07) "For by me"—that is, wisdom— (22:11) "your days will be multiplied, (22:14) and the years of life will be added to you." (22:20) That is in verse 11. (22:23) And then in verse 12, (22:28) "If you are wise, (22:33) you are wise for yourself, (22:37) and if you scoff"— (22:41) now this is something that these scoffers don't realize— (22:46) "and if you scoff, (22:49) you will bear it alone." (22:56) Scoffing at the message that the Bible gives to us, (23:04) it's going to be borne alone (23:08) by the one that scoffed at it. (23:12) They may not realize it, but (23:17) one day we are going to be judged (23:21) by this word, (23:23) by the words that Jesus spoke. (23:27) We are going to be judged by His words. (23:35) We are going to be judged by it.

(23:42) Now Jesus gives what is called (23:49) the Sermon on the Mount, (23:52) beginning with Matthew (23:58) and ending in Matthew 7. (24:03) At the end of it, (24:09) but in Matthew 7 and verse 24, (24:14) it says, “Therefore whoever hears these things of mine (24:20) and does them, (24:23) I will liken him to a wise man (24:27) who built his house on the rock. (24:34) And the rain descended, and the floods came, (24:38) and the winds blew (24:39) and beat on that house, (24:42) and it did not fall, (24:45) for it was founded on the rock. (24:52) But everyone who hears these things of mine (24:56) and does not do them (25:00) will be like a foolish man (25:03) who built his house on the sand. (25:09) And the rain descended, (25:13) the floods came, (25:14) and the winds blew and beat on that house, (25:18) and it fell, (25:20) and great was its fall.”

(25:26) So if we are going to be wise, (25:32) it would be wise for us to listen to Jesus. (25:36) Let’s remember something: (25:42) Jesus is a member of the Godhead. (25:49) He is just as much God as the Father is (25:55) and the Holy Spirit is. (25:58) And so we need to be wise. (26:01) We need to listen to what he says (26:06) and do them— (26:07) do the things that he has spoken of (26:13) in these chapters (26:16) on the Sermon on the Mount, (26:21) because if we don’t do them, (26:25) we’re just like the foolish man (26:28) when he built his house. (26:31) It doesn’t have a solid foundation, (26:35) and it’s not able to stand. (26:42) So when storms come, (26:44) the floods come, (26:47) and the winds beat on the house, (26:49) that house falls, (26:54) and Jesus says, (26:57) “And great was its fall.”

(27:01) And in Matthew 11:19 (27:05) we read about (27:09) wisdom being justified (27:13) over children, (27:15) and the footnote for (27:23) for that (27:25) instead of being children (27:27) it says works, (27:32) for they (27:35) they say that John has a demon. (27:41) He said he came neither eating or drinking. (27:48) The Son of Man—he’s referring to himself— (27:53) came eating and drinking, (27:55) and they say, “Look, (27:57) a glutton and a winebibber, (28:00) a friend of tax collectors and sinners.” (28:06) But then he says, (28:08) “Wisdom is justified by her children.”

(28:15) So in conclusion, (28:17) the way of wisdom then is (28:22) is a way that (28:24) we should (28:27) begin to— (28:30) we need to look for real wisdom, (28:34) the wisdom that comes (28:37) from the Lord, (28:39) from God. (28:43) And (28:45) in Proverbs 9:10, (28:49) in place of the word “fear,” (28:56) it could be “reverence.” (28:58) The reverence of the Lord (29:02) is the beginning of wisdom, (29:05) and the knowledge of the Holy One (29:08) is understanding. (29:13) So (29:17) that is the way of wisdom. (29:21) It is not the wisdom of the world. (29:25) The wisdom of the world (29:31) shuts out God. (29:34) Oh yes, we can be (29:37) we can be really wise. (29:40) There can be those that (29:42) are much wiser than I am, (29:46) because (29:48) if there would be no space program (29:52) if they depended on me, (29:54) because I don’t know (29:56) I don’t know how to get (29:59) get the rockets (30:01) up into outer space. (30:06) But (30:08) there’s somebody that’s got the wisdom and the smarts (30:12) that I don’t have, (30:14) and they do send (30:17) spaceships up (30:19) into outer space. (30:22) They get them up into outer space. (30:28) But what they do is— (30:31) now maybe not all of them, (30:35) but generally (30:38) they shut God out. (30:40) They know so much that they (30:42) they think that they (30:45) are the only wise ones around. (30:51) What God has to say (30:54) to them (30:56) doesn’t make any difference. (30:59) God is out of the picture.

(31:04) You know, you can have the educators (31:08) with a degree, (31:11) but (31:13) they can (31:15) and tell you (31:18) there’s no God, (31:23) and how this world came to be (31:27) is a chance (31:30) to evolution, (31:33) the theory of evolution. (31:38) Someone told me (31:42) that I didn’t believe (31:45) in the word (31:47) evolution, (31:50) and I looked (31:52) for the definition (31:54) of the word. (31:56) The word evolution (32:00) it means change; (32:03) it means to change. (32:07)

Did you know that our bodies— (32:11) within our bodies (32:14) there's evolution going on? (32:17) That is, there are changes going on (32:20) in our bodies right now, (32:25) and that's not discussing how we came here. (32:29) That doesn't even talk about our origin. (32:36) No, that's not the word evolution (32:39) that I'm against. (32:40) It's this theory of evolution (32:43) that says that this world (32:48) began (32:50) without God, (32:52) without a creator. (32:54) The Bible tells us (33:02) that in the beginning (33:04) God created the heavens and the earth. (33:10) Now I was taught that (33:15) about God, (33:18) but I was told on occasion (33:20) that God, (33:23) Yahweh, (33:25) the creator of this universe, (33:29) was a figment of my imagination. (33:33) I didn't think of him much. (33:38) Now I was taught of him. (33:42) When I read in this Bible, (33:45) in this book, (33:48) it says (33:50) plainly (33:53) talks to me of him— (33:56) not only of him, (33:58) but it also tells me (34:01) what he expects from me. (34:09) I think that's what's wrong with the world: (34:13) they don't want to be told. (34:15) You know, man doesn't like to be told (34:20) what he should do. (34:22) That means that someone is over him. (34:28) Doesn't like that.

(34:31) I know there was one (34:35) at work in (34:39) Worcester, (34:41) the job I had there. (34:45) He was having trouble putting cardboard (34:48) into the baler, (34:53) this machine (34:56) that flattens (34:58) when you put the cardboard in. (35:01) It will (35:03) come down and flatten the cardboard. (35:06) You can load some more, (35:09) but he was struggling (35:13) because that was a (35:15) piece of cardboard that just kept (35:19) coming back. (35:20) Tried to get down there, (35:23) but it wasn't. (35:26) So I went over and showed him (35:30) that if he would fold the cardboard (35:33) according to the way the corrugation went, (35:40) it wouldn't keep flopping back. (35:44) He wouldn't have that trouble. (35:47) Then he gave me this (35:51) attitude, (35:53) and I asked him, I said, "What's the matter?" (35:57) "I don't like to be told what to do." (36:01) But in my mind I asked, (36:05) "Why did you come here to work? (36:08) Don't you know you're going to be told what to do? (36:12) I mean, you come to work, (36:17) you're going to be told, (36:20) 'You do this (36:22) or you do that.'" (36:25) He thought he was there just to (36:28) do what he wanted to do. (36:33) I said, "No, you just want to (36:36) keep having trouble with the cardboard (36:41) and cuss it out, (36:45) and it's really not the cardboard's fault. (36:49) It's the way you fold it. (36:52) I guess that's what you want to do." (37:00) But (37:03) I didn't ask him, (37:05) but it was in my mind, (37:08) "Why did you come to work? (37:12) You're going to be told." (37:14) And then I wondered, because he (37:19) he was married, (37:23) "When you get up (37:25) out of bed, (37:27) I'm sure your wife is telling you, (37:31) saying to you, (37:34) 'You need to do this. (37:36) You need to do that. (37:38) You need to (37:40) you need to help me take the garbage out.'" (37:46) He didn't want to be told that. (37:49) I don't know. (37:57) But he told me just (38:00) that's the way it is generally (38:04) with mankind. (38:06) Man wants to be his own boss, (38:12) and it's just like (38:14) I heard (38:16) one say (38:21) when they were asked, (38:23) "How are you doing?" (38:26) "I'm doing as I please." (38:29) That's generally people's attitude. (38:31) They do what they please. (38:39) They don't want to take orders, (38:43) and they want to be (38:46) the god of their own lives. (38:50) But it's going to come. (38:54) There's a day coming (38:57) when they're going to realize (39:00) God is going to have (39:04) the last word. (39:11) There are one of two things (39:15) that Jesus is going to say. (39:20) One is, (39:22) "Well done, (39:23) good and faithful servant. (39:26) Enter into the joys of life." (39:30) Or he's going to say, (39:32) "Depart from me. (39:33) I never knew you." (39:41) Now which one would we want to hear?

(39:53) Well, I'll tell you, (39:59) that's the way it is, (40:01) because when you tell (40:05) a person that's so steeped in (40:10) in sinning, (40:13) "You don't talk to me that way. (40:16) I don't want to hear that," (40:22) because I know (40:24) when we look into the Bible, (40:26) it's like we're looking (40:28) in the mirror. (40:29) It tells me (40:35) that I (40:38) am not (40:40) as righteous as I may

think I am. (40:45) It tells me (40:48) that I may do right things, (40:52) but that's not where my righteousness comes from. (40:57) There's a lot of people say, (40:59) "Well, I don't do any bad things. (41:03) I give to them. (41:05) That's good. (41:07) That's okay." (41:09) But that's (41:12) that alone is not (41:15) what is going to save them. (41:19) It's the blood of Christ (41:21) that's going to save them. (41:25) Christ's death upon the cross (41:27) does mean a lot to us (41:30) and should mean a lot to us. (41:34) It should mean (41:36) a lot to others (41:39) when they hear it (41:40) and not read about it, (41:46) when they're told (41:48) about Jesus dying for them, (41:51) 'cause he's the one that's died for them. (41:55) He's the one that (41:57) is extending the invitation: (42:00) "Come unto me, (42:03) all ye that labor, (42:06) and I will give you rest. (42:11) Take my yoke upon you (42:14) and learn from me, (42:18) for I am meek and lowly in heart, (42:23) for my burden is light. (42:29) My yoke is easy, (42:31) and my burden is light." (42:35) Jesus commands, (42:36) and he can be obeyed (42:41) by all of us (42:44) if we will obey. (42:48) And if we would obey them, (42:51) we'll be like the wise man (42:54) that built his house upon the rock. (42:58) We'll be (43:00) the wise man that (43:04) that does (43:06) that (43:08) wants to (43:10) revere God, (43:12) that wants to know what God (43:14) wants me to do.

(43:17) And so, (43:19) if there is anyone here, (43:21) I'm going to (43:23) offer the invitation. (43:25) I'm going to (43:27) give to you (43:30) the opportunity now (43:32) if you need to make Christ (43:37) your own, (43:40) that you want to (43:42) to be his follower. (43:44) You can do so (43:48) by believing (43:50) that he is who he (43:52) says that he is, (43:54) that he has proven (43:56) that he is the Son of God (44:00) through his resurrection, (44:03) and he (44:08) he proved that he (44:12) is (44:13) the Son of God (44:15) through the miracles that he performed. (44:19) We should believe (44:21) then (44:23) that he is. (44:24) We should be willing to (44:28) say that we believe that he is the Son of God. (44:34) We should turn away from sin (44:39) and then be buried with him in baptism (44:44) for the saving of your soul, (44:51) to have your sins remitted, (44:54) to be cleansed, (44:56) to be washed in his blood. (45:00) And then, (45:03) if there are any others (45:05) that have been led astray, (45:07) have obeyed (45:10) the command (45:11) and somehow been led astray, (45:14) if you need to come back, (45:15) why not do that? (45:17) Or if there is any other need, (45:21) why not come forward (45:22) and let that be known. (45:24) Let the church pray for you. (45:27) You can come back to God (45:31) and come to God, (45:33) and he will (45:35) he will bless you, (45:38) and (45:40) and you will find blessings (45:42) as you go along (45:44) Christ's way. (45:49) That is the way of wisdom. (45:54) And so, (45:55) why not (45:59) obey the invitation? (46:02) Why not come forward now (46:05) and make Christ (46:07) your own? (46:09) He will be with you always. (46:11)